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INDIAN COOKBOOKS AS CULINARY CHRONICLES: EXPLORING THE CULTURAL SIGNIFICANCE AND SOCIAL NARRATIVES WITHIN

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Abstract:

The present study investigates the cultural importance of cookbooks as a form of literature that discloses a community's gastronomic customs, methodologies, and principles. The text delves into the development of cookbooks, tracing their evolution from conventional recipe compilations to modern culinary memoirs. It emphasises their significance in recording, safeguarding, and distributing culinary expertise. This research examines the ways in which cookbooks influence and mirror the cultural values and identities of communities, facilitating cross-cultural exchange and assimilation. This study examines the effects of globalisation and modernization on culinary traditions, with a specific focus on the dissemination of multiethnic restaurant franchises and cookbooks. The article additionally explores the function of cookbooks in facilitating the amalgamation of gastronomic customs and the advancement of intercultural comprehension, cultivating admiration and deference for heterogeneity. Moreover, this study scrutinises cookbooks as a locus of contention where societal stratifications pertaining to socioeconomic status and gender can be evaluated. The primary objective of this research is to gain a comprehensive understanding of the cultural significance of cookbooks in contemporary globalised societies. This includes an examination of their capacity to stimulate creativity, as well as their role in shaping individual and collective identities through culinary practices.

Keywords: *Culinary Traditions, Cultural Significance, Globalisation, Culinary Knowledge, Cultural Exchange, Diversity, Social Hierarchies, Personal Identities, Collective Identities, etc.*

Introduction:

India is a land of diverse cultures, religions, and regions, and this diversity is reflected in its rich and varied cuisine. Indian food is known for its bold flavours, use of spices, and unique cooking techniques, and it differs significantly from region to region. The food platter of South India is hugely different from the flavours of the North. The multiple cuisines of the Indian subcontinent reflect the country's complex history, culture, and geography. The different regions and communities of India have developed their own unique culinary traditions that have been passed down through generations and evolved to create the rich and varied cuisine enjoyed around the world today.

However, it is important to note that after globalisation and modernization, there has been a formation of 'cuisine culture' through several multiethnic restaurant chains and the circulation of various kinds of cookbooks. These cookbooks have a significant impact on shaping culinary culture by succinctly capturing the essence of culinary traditions. They provide readers with a comprehensive



understanding of diverse culinary heritages by means of detailed recipes that offer insights into the history, regional variations, and cultural significance of dishes. They offer a structural approach to replicating genuine flavours and presenting conventional cooking techniques. This practise enables the transfer of cultural knowledge across generations, honouring the variety and richness of cuisine and cultivating a sense of interconnection and admiration for diverse cultures.

Elsbeth Probyn states that “food writings are not concerned with food per se; their representations express the culture that constructs our identities and how eating those recipes reinvent these identities and their relation to each other” (Probyn, 32). Thus, we need to acknowledge the fact that cookbooks are essential cultural texts that shape and reflect their civilizations as they share a culture's beliefs, customs, and identities as well as recipes. These books serve as a catalyst for cultural exchange and integration. The increasing interconnectedness of societies has led to the emergence of cookbooks as a means of facilitating the fusion of culinary traditions and the amalgamation of flavours from diverse cultures. The promotion of cross-cultural understanding is facilitated through the encouragement of individuals to experiment with unfamiliar ingredients and recipes, which in turn fosters appreciation and respect for diversity.

This research paper aims to investigate the significance of cookbooks as cultural literature in revealing a society's culinary traditions, practices, and values. The present study aims to investigate the progression of cookbooks, tracing their development from traditional cookbooks to contemporary culinary memoirs, with a view to comprehending their representation of the culinary customs and practices of the era. Furthermore, the present study will analyse the cultural importance of cookbooks within the context of a modern globalised society and their role in facilitating the construction of personal and collective identities through culinary practices.

This study aims to explore the cultural significance of cookbooks, which is attributed to their ability to document, preserve, and disseminate knowledge, as well as to inspire creativity and celebrate the diversity of culinary traditions worldwide. In addition, we will examine cookbooks as a site of conflict where hierarchies related to class and gender can be analysed.

Evolution of Cookbooks in India:

It is interesting to note that *Ayurveda*, a text from the Vedic era, actually influences dietary choices made today. The concept of *gunas* that was discussed in *Ayurveda* refers to the inherent qualities that are present in all entities, including both human beings and food items.

The three *gunas*, namely *Sattva*, *Rajas*, and *Tamas*, are distinctive qualities that are attributed to various aspects of the universe. *Sattva* is characterised by its inherent purity and harmony, while *Rajas* is characterised by its propensity towards activity and restlessness. *Tamas*, on the other hand, is characterised by its tendency towards inertia and darkness. The *sattva* food is equivalent to vegetarianism, while the *tamas* qualifies as non vegetarian food. *Ayurveda* seeks to cultivate *Sattva*, balance *Rajas*, and minimise *Tamas*. This is achieved through lifestyle choices, mindful practices, and a diet rich in *Sattvic* foods like fruits, vegetables, and whole grains, while limiting *Rajasic* and *Tamasic* foods that can disrupt balance and well-being. This Hindu text still defines the intolerance of the Brahminical community towards non-vegetarian cuisine.



Culinary literature written in ancient India, like *Pakadarpana*, *Bhojan Kutuhala*, *Manasollasa*, *Kshema Kutuhalam*, *Sivatattva Ratnakara*, and *Soopa Shastra* offer important insights into the gastronomic tradition of the time as they demonstrate the wide variety of ingredients used, the many cooking methods, and the importance of food in ancient Indian society.

The regional diversity in cuisine, the cultural and religious influences on food preparation, and the emphasis on wholesome, balanced meals are all discussed in these publications. They also demonstrate the rich culinary legacy of ancient India while providing insights into the social structure and nutritional practices that were common at the time. The emphasis on vegetarian food in these books reveals the brahmanical supremacy of the time.

The investigation of the mediaeval period is crucial for comprehending the evolution of Indian gastronomy, as it was during this epoch that a plethora of dishes were introduced by the Turkic Sultanate and Mughals. The prevalence of popular Northern Indian dishes such as Jalebi, Biryani, Naan, Samosa, Kofta, Kabab, Keema, and others as iconic representations of Indian cuisine is a conspicuous feature of the country's gastronomic milieu. This phenomenon can be attributed to the historical settlement of Muslim leaders in the region.

The Mughals and Turkic Sultanates provided a thriving culinary heritage in Indian subcontinent that was influenced by Persian and Central Asian foods. They infused Indian cuisine with a broad variety of flavours and spices, such as saffron, cardamom, cinnamon, cloves, and nutmeg, which gave the flavours more nuance and complexity. These dishes became symbols of Indian cuisine due to the influence of Muslim rulers settling in the area. Their culinary preferences and techniques merged with local traditions, resulting in a fusion of flavours and a diverse culinary heritage. The dominance of these dishes in Northern India's culinary landscape reflects the cultural exchange and integration that occurred during the mediaeval era. Cookbooks originating from the Indian mediaeval period, like *The Ni'matnama* (c. 1500)⁷, *Ain-i-Akbari* (1590)⁸, *Alwan-e-Nemat* (17th-century)⁹, and *Nuskha-e-Shahjahani* provide a more profound comprehension of the gastronomic customs prevalent during that particular era. The culinary impact of Islamic and Persian customs on Indian gastronomy is evident, as it has led to the amalgamation of diverse tastes and the incorporation of novel constituents such as saffron and dried fruits. The cookbooks in question feature the complex methods and sophisticated arrangements employed in the culinary practices of the nobility, exhibiting the lavish banquets of the governing elite. Furthermore, the aforementioned cookbooks offer valuable perspectives on the dietary customs, differentiation between vegetarian and non-vegetarian diets, and utilisation of spices for both gustatory and therapeutic purposes during the mediaeval period in India.

Cookbooks originating from the colonial era in India offer a distinctive viewpoint on the gastronomic customs prevalent during that epoch. The culinary manifestations under the lens here are indicative of the influence of British colonialism on Indian gastronomy. They serve as a testament to the assimilation of British ingredients, cooking techniques, and recipes into the pre-existing culinary customs of India. The cookbooks frequently targeted the British populace residing in India by providing recipes that imitated the familiar dishes from their native land. The emergence of Anglo-Indian cuisine is a prime example of how Indian and European culinary elements have merged. Moreover, these cookbooks provide insight into the societal dynamics and changing culinary preferences of colonial-era India.



It is interesting to note that most of the cookbooks that were written during the rule of the British were written from the perspective of the elite class, and very few were written for the local population. Books like *The Complete Indian Housekeeper and Cook* by Flora Annie Steel and Grace Gardiner and *Anglo-Indian Cookery at Home* by Henrietta A. Hervey featured recipes for Anglo-Indian dishes that combined British ingredients and cooking styles with Indian spices and flavours. These texts are geared towards mitigating the culinary gap by rendering Indian cuisine more approachable and attractive to the British populace. Indian cookbooks during that period preserved the fundamental characteristics of Indian gastronomic customs. They exhibited a blend of tastes and methodologies that mirrored the ever-changing nature of food culture.

The mid-19th century was also the time when print culture evolved and became more accessible to middle-class society. The circulation of various journals and magazines allowed people from the working class to be more involved in socio-political circumstances. Jayant Sengupta, in his *Nation on a Platter: the Culture and Politics of Food and Cuisine in Colonial Bengal*, explained how the print culture increased the circulation of cookbooks in domestic circles where women held the dominant role. He articulated how the spread of vernacular writings on a larger scale marked a transformation in literary tradition, which gave rise to a public arena that facilitated the growing participation of women in discussions. Initially, they participated as consumers of this writing, but eventually, they also emerged as authors of ideas pertaining to education, family life, and social etiquette. “These texts were intended to provide guidance to newlywed women in the culinary arts and instill confidence in their abilities to ensure a successful and contented married life. Evidently, these cookbooks were a component of a broader dialogue that aimed to confine women's responsibilities to the domains of spouse, parent, and domestic caretaker. However, it is noteworthy that they accomplished more than the aforementioned task” (Sengupta, 91).

In the 20th century, the culinary abilities of the ‘modern’ woman were subjected to criticism. The culinary arts were viewed as a skill that was particularly attributed to women. The emergence of the ‘New Woman’ in the West challenged traditional gender roles and expectations, as she prioritised education and career over domestic duties such as cooking. Consequently, the reliance on professional cooks became a necessity for the ‘New Woman’ 13, who lacked the time and skills to prepare meals (Sengupta, 92).

However, the concept of a ‘new woman’ was not welcomed in the Indian subcontinent. Partha Chatterjee, in his essay “Colonialism, Nationalism, and Colonised Women: The Contest in India,” stated that ‘home’ or ‘ghar’ is unaffected by the material world; it is where the essence of our cultural identity is found, and that women are the cornerstone of spirituality and culture, both of which are disappearing in the contemporary world” (Chatterjee, 624). So, unlike the modern women of the West, the spirituality of India lies with the women in domestic circles. Cooking, which is always associated with the domestic circle, has become a major skill set that every young girl should possess, so journals like *Bamabodhini Patrika*, *Pak-Pranali*, etc. became crucial as they started educating women in the culinary arts. Additionally, these publications also aimed to assist women in keeping up with evolving food preferences and saving money by preparing meals at home.

It is important to realise that when print culture and literacy rates rise, women who were previously expected to stay inside the home begin using that space to record the recipes they have



accumulated over the years. The act of documenting recipes and culinary techniques by women serves as a means of transmitting family traditions and safeguarding the longevity of their culinary heritage. In addition, female writers of culinary literature have had a noteworthy impact on the dissemination and promotion of novel cooking methodologies, constituents, and dishes. Through the exploration of diverse flavours, techniques, and cultural influences, these women chefs have introduced ingenuity and originality to the realm of gastronomy. The cookbooks authored by the women writers in question served as a medium for exhibiting their distinct viewpoints and questioning established culinary conventions.

Appadurai stated in his essay *How to Make a National Cuisine: Cookbooks in Contemporary India* that these cookbooks facilitate cross-cultural culinary exploration among women as well as enable women from one group to be portrayed to women from another group. “Within the social dynamics of urban middle-class households, women engage in verbal exchanges of recipes that transcend regional boundaries, displaying a willingness to experiment with new culinary creations” (Appadurai 6). Therefore, the cookbooks became a significant literary piece that was distributed among domestic circles and usually constructed within this sphere too.

In the past 70–80 years and with the rise of globalisation, cookbooks have experienced notable shifts in content and format to adapt to changing culinary trends and the digital age. One significant transition has been the move from traditional cookbooks to culinary memoirs, where authors intertwine personal stories with recipes, offering readers a more intimate and narrative-driven experience. Helen Buss stated that “the genre of memoirs has provided a platform for chefs to engage in public discourse regarding their relationships with others and their communities” (Buss, 12). Books like Madhur Jaffrey’s *Climbing the Mango Trees: A Memoir of a Childhood in India* (2005) and Shoba Narayan’s *Monsoon Diary: A Memoir with Recipes* (2003) were some of the most cherished memoirs that represented India’s culinary culture along with the domestic world of their particular community.

With the emergence of e-books, internet platforms, and culinary blogs, the digital revolution has changed the landscape of cookbooks. The way individuals access culinary content has been revolutionised by these digital forms, which make interactive elements, personalised recommendations, and recipes simple to access. Subsequently, health and wellness have emerged as key themes in recipes. Numerous cookbooks now have sections on mindful eating, nutrition information, and advice for using healthier products as a result of the growing interest in nutrition and overall well-being. Additionally, there has been an increase in recipes that cater to particular diets, such as veganism, which reflects the rising popularity of plant-based diets and the understanding of their advantages for both health and the environment. Likewise, sustainability and ethical issues have now acquired popularity in contemporary cookbooks. Authors encourage readers to take a more sustainable approach in the kitchen by discussing issues like seasonal cooking, minimising food waste, and using locally or ethically produced materials. These cookbooks include useful advice and recipes that support a sustainable diet and encourage thoughtful food selection.

Cookbooks: Their Cultural Significance and Social Narratives Within:



In India, food is a key cultural emblem that represents the country's diverse and rich heritage. Meals play a crucial role in Indian rituals and celebrations owing to the country's diverse regional cuisines, each with its own distinctive flavours and ingredients. Indian cuisine fosters a sense of belonging by reflecting the history, geography, and social fabric of the nation—from the flavorful spices in curries to the savoury street food pleasures. As Appadurai stated, “Food in India is closely tied to the moral and social status of individuals and groups. Food taboos and prescriptions divide men from women, gods from humans, upper from lower castes, and one sect from another. Eating together, whether as a family, a caste, or a village, is a carefully conducted exercise in the reproduction of intimacy... Food is believed to cement the relationship between men and gods, as well as between men themselves. Food is never medically or morally neutral” (Appadurai, 10).

As previously discussed in the paper, cookbooks not only provide instructions for preparing meals but also have the ability to transport readers to different cultures and times, offering a sense of escapism and creating a sensory experience through their vivid descriptions. They are a reflection of food culture as they highlight traditional recipes, regional specialties, and the importance of using fresh, seasonal ingredients. However, within these cookbooks, we can also explore a sense of conflict. These conflicts arise from divergent culinary preferences, dietary limitations, cooking methods, ownership disagreements, and cultural representation concerns.

One of the crucial conflicts that should be noted is how the cookbooks represent the privileged class of society. Indian society is diverse, with different regions having their own culinary traditions and hierarchies. These recipe books often reflect these regional variations, showcasing specific cuisines and cooking styles that are common to the people at the centre. On the other hand, marginalised communities have been ignored within the space of culinary literature. “Jack Goody, in his book *Cooking, Cuisine, and Class*, made a distinction between cuisines on the basis of class” (Goody, 98). He articulated that in the culinary cultures of several communities, a specific ingredient or item is associated with a specific role or class” (Goody, 98).

He defined the cooking of the aristocrats as haute cuisine (high cuisine) which involves intricate cooking methods, the utilisation of lavish and costly ingredients, and precise plating. The culinary field frequently prioritises finesse, creativity, and expertise in culinary techniques. On the other side, low cuisine, also referred to as comfort or everyday food, is characterised by a casual and uncomplicated cooking style. The focus is on practicality, affordability, and convenience. “It typically comprises simple, filling, and satisfying dishes, often incorporates local or regional culinary customs, and utilises affordable and easily accessible ingredients. It is commonly linked with informal dining venues, quick-service restaurants, and domestic cuisine” (Goody, 105).

It is crucial to recognise that a substantial number of cookbooks were written by members of upper-class society with the intention of being consumed by others from the same class. This was due to the fact that those in the upper classes could afford expensive food and had access to the resources required to write and to read written texts. It would indicate that royal or aristocratic households were the original publishers of the first cookbooks. According to Appadurai, “for instance, the exquisite Mughal cuisine served in *Ain-1-Akbari* was a reflection of the gastronomic habits of the royal courts and took inspiration from the kitchens of India's upper-class social households” (Appadurai, 13).



As previously discussed, most of these ethnic dishes or national cuisines often come from the centre of the community, while the cuisine of the marginalised community is often ignored. In the past century, we have observed a boom in the publication of ethnic cookbooks that often depict the specific meals of their land. Print culture in the postmodern era is a defining feature of any particular ethnicity, and cookbooks play a major factor in the creation of national cuisines. Benedict Anderson discussed the idea of imagined communities and their influence on the formation of nations and nationalism. According to him, nations are not solely objective entities, but rather socially constructed communities that are united by a shared sense of belonging and collective imagination. The concept of a nation can be characterised as an 'imagined political community' due to the fact that its constituents are unlikely to have personal knowledge of the majority of their fellow members. Nevertheless, they experience a profound sense of attachment and shared identity with one another. The notion of belonging is derived from a collective adherence to a shared history, culture, language, and identity, frequently disseminated through symbols, rituals, and narratives.

Drawing a connection between this idea and the importance of cookbooks in comprehending cultures, it is possible to discern how cookbooks aid in the establishment and strengthening of imagined communities. Cookbooks serve a pivotal function in safeguarding and disseminating gastronomic customs, which are frequently intertwined with cultural affiliations. These platforms serve as a means of distributing recipes, culinary methodologies, and food-centric anecdotes that embody the traditions, principles, and tastes of a specific population.

However, again, these dishes and meals come from a place of privilege. Even the dishes that come from the local arena are customised according to the techniques of the professional cooks. These ethnic dishes only promote certain cultures, and often these ethnic meals become the national cuisine of a particular state. Arjun Appadurai said that "the concept of ethnic cuisine is not a fixed or innate idea but rather a social construct that depends on a variety of cultural, economic, and social factors. He stated that the rise of global cultural exchange led to the popularisation of ethnic and national culinary items within their social context and asserted that ethnic cuisine is dynamic and subject to change over time as a result of various factors" (Appadurai, 5).

The emergence of early nation-states facilitated the production of their own artistic expressions, literary works, printed materials, mass media, and communication systems. Cookbooks play a significant role in print culture by promoting specific ethnic cuisines, and they have been found to indirectly promote certain ethnic dishes. By emphasising native products, cooking techniques, and traditional recipes, these publications encourage a sense of national pride and devotion to one's cuisine, thus arousing feelings of nationalism. However, the examination of these recipe books will contribute to our understanding of the traditional culinary arts. These books serve as a medium for the conservation and dissemination of gastronomic customs, exhibiting distinctive regional delicacies and indigenous components. Recipes that are transmitted across generations serve as cultural signifiers, strengthening a regional sense of identity.

Moreover, cookbooks provide valuable insights into gender roles and societal expectations. Across time, the act of cooking has been primarily linked to the female gender, and cookbooks have served to perpetuate established gender norms. As previously discussed in the essay, cookbooks were designed to cater to a predominantly female readership, presupposing their role as the primary



caretakers responsible for providing sustenance to their households. The emphasis on 'feminine' foods like salads, desserts, and delicate dishes seen in many traditional cookbooks supported the idea that women should succeed in these fields. Meanwhile, men's cooking was frequently linked with robust, meat-centred dishes, and manuals sold specifically to male chefs or outdoor cooks frequently contain these recipes. Based on cultural expectations and presumptions about men's and women's interests and skills in the kitchen, these gendered boundaries were created.

Additionally, the language and tone used in cookbooks also reflected gender norms. Cookbooks addressed women as the primary audience, using terms like 'housewife' or 'homemaker.' The instructions were often written assuming that the reader was female, reinforcing gendered roles and expectations. The language used to describe cooking techniques and ingredients also reflected gender biases, with words like 'simple,' 'quick,' or 'easy' associated with women's cooking, while terms like 'complex,' 'adventurous,' or 'gourmet' were associated with men's cooking.

The feminist movement and the rise of feminist food critics have challenged these traditional gender roles within the realm of cookbooks. Feminist scholars like Barbara Waxman, and Arlene V. Avakian have brought a fresh perspective to the existing research on cookbooks and their cultural relevance. Through their analysis of memoirs and cookbooks, they have highlighted the significant relationship that women share with food. They discussed the role of women in the food preparation and creation of recipes and explained how the innovations and experiments in their cooking act as an important medium that gives women a free space to express themselves creatively. They discussed how modern cookbooks are starting to question gender stereotypes by including a wider variety of authors and viewpoints. Cookbooks written by women from various backgrounds showcase their gastronomic prowess, creativity, and independence. They give women the confidence to reject conventional gender stereotypes and embrace cooking as a means of self-expression.

In addition, the emergence of globalisation in the contemporary era has had an impact on culinary customs and practices. According to Seodial Deena, "the phenomenon of globalisation, particularly facilitated by advanced modes of transportation and communication, has effectively transformed the world into a global village" (Deena, 25). The proliferation of food options and the ease of access to specific culinary traditions have notably expanded, particularly within middle-class communities. The culinary traditions associated with specific ethnic groups, once geographically confined, have now achieved a global reach. According to Rudiger Kunow, there exists a correlation between the dissemination of globalisation and food, as he said: "Food always goes around... and this circulation has by now reached unprecedented dimensions as food has become fully integrated into capitalist globality... All sorts of food, from meats or tropical fruits to luxury items, are now circulating around the world, constantly available without regard to season or location" (Kunow, 155).

Therefore, we can say that in the contemporary interconnected world, there exists a close association between globalisation and cookbooks. Globalisation, characterised by the amalgamation of economies, cultures, and societies at a worldwide level, has exerted a substantial impact on the creation, dissemination, and utilisation of cookbooks. The process of globalisation has also enabled the widespread distribution of cookbooks beyond national borders. The facilitation of transportation and communication networks has resulted in enhanced accessibility of cookbooks through global publication and distribution. Cookbooks have been translated into various languages, facilitating



individuals from diverse nations to gain knowledge and explore global culinary traditions. In addition, the proliferation of digital platforms and virtual marketplaces has facilitated the dissemination of cookbooks to the broader demographic and surpassing geographical limitations.

The correlation between globalisation and cookbooks transcends the mere dissemination of culinary instructions. They have emerged as significant cultural representatives, facilitating cross-cultural comprehension and admiration. They function as a means of connecting diverse societies, promoting gastronomic variety, and motivating individuals to adopt novel tastes and culinary methodologies from various regions across the globe.

In summary, the interplay between print culture, gender norms, and globalisation has influenced the domain of cookbooks. Print culture has made it possible for the transmission of culinary knowledge and the preservation of culinary traditions across generations. Nonetheless, it has also sustained gender norms by portraying women as the primary cooks and reinforcing conventional domestic roles. Despite this, with the incorporation of global influences, cookbooks surpass geographical boundaries, exhibiting a variety of culinary traditions and promoting intercultural communication. The phenomenon of convergence has been observed to have a gradual impact on gender representation and inclusivity in the culinary domain.

Conclusion:

Jean Anthelme Brillat-Savarin, in his famous book *The Physiology of Taste*, said, “Tell me what you eat, and I will tell you who you are.” Therefore, cookbooks are often considered the building blocks of any civilization’s cultural identity, as they not only represent the culinary culture but also include the titbits of the ethnic tradition they belong to. In the contemporary scenario, cookbooks are often digitalized in the form of e-books or, more commonly, in videos on YouTube on the internet. Still, it’s important to note that in academic circles, they are part of historical notes as they document the domestic spaces of several civilizations. It’s significant to understand that cookbooks have long been cherished resources for home cooks, providing a wealth of recipes and culinary guidance.

In addition to that, cookbooks offer a perspective from which one can examine the complexities of gender and class structures. The insights shed light on the historical assignment of women to the primary roles of cooking and caregiving, which frequently serve to reinforce conventional gender norms. Recipes have the potential to reinforce gendered assumptions and domestic roles by either assuming a female readership or placing undue emphasis on domestic responsibilities, thereby perpetuating societal expectations. Certain cookbooks exhibit intricate and costly ingredients or methods that could potentially indicate class inequalities, thereby marginalising individuals with restricted access to resources or culinary knowledge.

Moreover, with the arrival of globalisation, there is a shift that is happening within the culinary culture. Now cookbooks serve as a bridge between different communities, promoting understanding and appreciation of diverse culinary heritages. Moreover, it has facilitated the accessibility of ingredients and recipes from various cultures, allowing individuals to explore and experiment with global flavours in their own kitchens. Cookbooks, therefore, play a crucial role in embracing and celebrating the globalised nature of our modern food culture.



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