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The Political Dimensions of Food Culture in Northeast India: A Conceptual Exploration of Food and Everyday Politics

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Abstract

Food is ordinarily understood as a basic part of everyday life, associated with nourishment, household routines, festivals, hospitality and social interaction. Yet food can also acquire political significance in ways that are less visible than conventional political institutions and formal political activities. Questions concerning what people eat, how food is prepared, where it can be consumed, how it is regulated and how people gather around it can intersect with public authority, social norms, electoral activity and changing political circumstances. This article offers a conceptual exploration of the political dimensions of food culture in Northeast India. It examines the circumstances under which ordinary food practices become connected to political life. Drawing on existing scholarship on food, everyday politics and Northeast India, the article considers a range of food practices, including fermented foods such as Bamboo shoot, Akhuni, Anishi and Ngari, as well as everyday staples such as rice and communal meals. It also considers the role of food in electoral activity, particularly through election feasts in Nagaland. These examples demonstrate that food can become politically significant through regulation, public controversy, social interaction, electoral mobilization and wider social change. The article argues that food provides a useful lens for Political Science because it reveals how political authority and political processes enter ordinary social life. Food therefore offers a meaningful window into the relationship between everyday practices and politics.

Keywords: *Food politics, food culture, Northeast India, food practices, everyday politics, gastro-politics, public authority.*

Introduction

Food is one of the most ordinary features of human life. People eat every day, prepare meals within households, share food with others and develop preferences regarding taste, smell and preparation. Food is also associated with festivals, celebrations, hospitality and social gatherings. Because of this ordinariness, food is not immediately recognized as a subject of political analysis. Politics is more commonly associated with elections, political parties, government institutions, laws, public policy and formal political organizations. Yet the boundary between ordinary life and political life is not always clear. Political decisions and public institutions frequently enter everyday activities. Food may become politically relevant when governments regulate it, when public institutions establish rules concerning it, when particular dietary practices become controversial, or when food

becomes part of political mobilization. In other circumstances, food can facilitate relationships through which political activity takes place.

Food scholarship has long demonstrated that eating cannot be understood simply as an individual biological activity. Douglas (1972), for example, demonstrated that meals contain social patterns and classifications, while Mintz (1985) showed how food can be connected to wider structures of power and historical change. Appadurai's (1981) concept of "gastro-politics" further demonstrated that food can be embedded in relationships of status, obligation, authority and social competition. These insights are particularly useful for examining Northeast India. The region contains diverse food cultures involving rice, vegetables, fish, meat, fermented foods, bamboo shoot, soybean products and numerous locally prepared foods. Food cultures differ across states, communities, localities and households, making it difficult to speak of a single Northeast Indian food culture.

The purpose of this article is not to provide an exhaustive ethnographic account of these culinary traditions. Nor does it argue that every food practice is political. Its purpose is more to examine how and under what circumstances ordinary food practices acquire political significance. The central argument is that food becomes politically significant when everyday practices of eating, preparing and sharing food intersect with political authority, public rules, electoral activity, social regulation or changing political circumstances. This approach allows food to be considered within Political Science without making it a substitute for the study of conventional political institutions. The article therefore approaches food as a small but useful window into everyday politics.

Literature Review

Scholarship on food has increasingly moved beyond questions of nutrition and consumption to examine food as a social and political phenomenon. Food is embedded in relationships of power, social ordering, cultural practice and public life. Although much of this literature has emerged from anthropology, sociology and cultural studies, it provides an important foundation for understanding why food can also be examined as a subject of political inquiry. The present study builds on this interdisciplinary scholarship while approaching food culture from a Political Science perspective, particularly through the idea of everyday politics.

One of the foundational contributions to the political study of food is Arjun Appadurai's concept of gastro-politics. Appadurai (1981) uses the term to describe situations in which food becomes a medium through which conflict, competition, social relationships and political meanings are expressed. His analysis demonstrates that food can simultaneously bring people together and distinguish them from one another. Food practices therefore cannot always be understood as private or purely cultural activities; under particular circumstances, they can become sites in which social relations and conflicts are expressed and managed. Appadurai's work is particularly relevant to the present study because it provides an early conceptual basis for treating ordinary food-related interactions as politically meaningful.

Subsequent scholarship has broadened this understanding of food and social life. Mary Douglas (1972) argues that meals have an organizational dimension, with patterns of eating communicating social relationships and expectations. Her work directs attention towards the rules and classifications that structure apparently ordinary acts of eating. Similarly, Mintz (1985) demonstrates how food can be connected to wider structures of power, labour and historical change, while Mintz and Du Bois (2002) emphasize the importance of examining food through its social, cultural and political contexts. These approaches establish that food practices are not isolated from wider social institutions and relationships. Rather, they form part of the everyday arrangements through which social life is organized.

The political dimensions of food have also been examined at the level of institutions, public policy and the wider food system. Colás et al. (2018) examine the relationship between food, politics and society in the context of modern food systems, while Paarlberg (2023) approaches food politics through questions of government, policy and public decision-making. Nestle (2024), similarly, demonstrates the significance of political institutions and policy processes in determining how food is regulated and governed. Such scholarship is useful for establishing the broader political dimensions of food, although the present article is less concerned with food policy or political economy and more interested in the political significance of everyday food practices.

Another body of scholarship has examined food in relation to collective identities, cultural boundaries and nationalism. Appadurai (1988) demonstrates how food and culinary writing can participate in the construction of national imaginaries, while DeSoucey (2010) introduces the concept of gastronationalism to examine the relationship between food traditions and political claims concerning cultural authenticity. Ichijo (2020) similarly revisits the relationship between food and nationalism. In the Indian context, Siegel (2024) examines food and nationalism through the historical and political significance of food practices in India. These studies demonstrate that food can acquire broader political meanings when it becomes connected to questions of collective belonging and public narratives. However, the present article does not place nationalism or identity formation at the centre of analysis. Instead, it is interested in the more immediate question of how food becomes politically significant in ordinary social and public settings.

Kikon's work also draws attention to the ways in which food practices may encounter broader social hierarchies and attempts at regulation. Her discussion of food cultures in India illustrates how ideas of cleanliness, purity and acceptability can influence everyday dietary practices and how particular food practices may be subjected to judgement or regulation (Kikon, 2021). Such observations are important for a political reading of food because they raise questions concerning authority: who determines what is acceptable, whose preferences become socially dominant, and what happens when ordinary practices come into conflict with prevailing expectations?

Other scholarship further demonstrates the diversity of food-related political processes in Northeast India. Atungbou (2020), in examining the Zeme community, shows that food practices can intersect with social, religious, legal and political dimensions of community life. Lisham

(2020) examines the historical relationship between changing dietary practices and the processes of Hinduization in Northeast India, demonstrating that food can become connected to broader transformations in social and political life. These studies indicate that food practices in the region cannot be reduced simply to questions of taste or tradition. They may also become connected to processes of social change, authority and contestation.

Food can also operate directly within political activity. Wouters' (2015) study of election feasts in Nagaland provides a particularly useful example. His examination of electoral politics demonstrates how meals and feasting can form part of political campaigning and political relationships. Food in this context is not merely a cultural backdrop to politics; it becomes incorporated into electoral practices themselves. Such examples broaden the understanding of food politics beyond controversy or regulation and show that food can also facilitate political interaction, social relationships and electoral activity.

Recent scholarship continues to demonstrate the relevance of food to questions of culture and political life in Northeast India. Lalnuntluangi and Das (2025), for example, examine food, culture and identity in the region, reinforcing the wider argument that food practices are connected to the ways communities understand and express their social worlds. While such work is valuable, much of the existing literature on Northeast Indian food is situated within anthropology, sociology, cultural studies or studies of identity and community. There remains scope for bringing these observations into a more explicitly Political Science-oriented discussion of everyday politics.

The literature therefore reveals two important tendencies. First, food has been widely recognized as capable of expressing power, conflict, social boundaries, cultural meanings and political relationships. Second, scholarship on Northeast India has produced significant empirical insights into fermented foods, dietary practices, food-related controversies and political feasting. What remains comparatively less developed is a systematic conceptualization of these diverse food-related processes as manifestations of everyday politics. In particular, there is scope to examine how ordinary food practices become politically significant when they encounter public authority, rules, social expectations, controversy or political activity.

The present article addresses this space by bringing together the literature on food politics and the literature on everyday political processes. It does not argue that all food practices are inherently political, nor does it seek to transform food into a substitute for conventional political institutions. Instead, it proposes a more limited argument: food becomes politically significant under particular circumstances in which ordinary practices intersect with authority, regulation, public controversy, social boundaries or political activity.

Objectives of the Study

The article has four principal objectives:

1. To examine food as an aspect of everyday political life rather than solely as a cultural or nutritional practice.
2. To identify the circumstances under which food practices acquire political significance.
3. To illustrate different dimensions of food politics through examples from Northeast India.
4. To demonstrate the relevance of food-related practices to politics, particularly the study of public authority, regulation, electoral politics and everyday political relationships.

Research Methodology

The article adopts a qualitative conceptual approach based on secondary literature. It draws upon interdisciplinary scholarship concerning food, politics, everyday life and Northeast India. The study critically engages with existing scholarship to develop an understanding of the circumstances in which ordinary food practices acquire political significance. The literature includes works in Political Science, anthropology, sociology and interdisciplinary food studies. The purpose is not to provide a systematic review of all scholarship on food in Northeast India. Instead, selected studies are used as conceptual and illustrative material through which different dimensions of food politics can be examined. The discussion of fermented foods, dietary change and electoral feasting therefore does not constitute a set of formal case studies. These examples are used to demonstrate different ways in which food can intersect with political life. The study is exploratory in nature and seeks to demonstrate how food can provide a useful lens for understanding the relationship between everyday practices and political processes.

Food as an Ordinary Part of Social Life

Food occupies an unusual position in social life because it is simultaneously biological, social and cultural. Every society must eat, but societies differ considerably in what they consider edible, desirable, appropriate or unacceptable. Mary Douglas (1972) demonstrated that meals are structured social events rather than random combinations of food. The ordering of meals, the people who eat together and the circumstances under which food is served can communicate social expectations. Food therefore participates in the organization of everyday life.

Mintz and Du Bois (2002) similarly demonstrate that the anthropology of food has examined production, preparation, consumption and exchange as socially meaningful activities. Food can therefore be studied not merely as a material object but as part of relationships between people. This is particularly relevant to Northeast India, where food is embedded in household routines, hospitality, festivals and communal gatherings. Rice, for instance, is an ordinary staple across much of the region, while rice-based meals and other preparations can also become important in celebrations and social occasions. Kikon (2021) demonstrates that fermentation in Northeast India encompasses several such foods rather than being reducible to any single culinary product. The significance of these foods for the present discussion lies not simply in their distinctiveness. Their importance is that they demonstrate how food connects ordinary household life with wider social relationships. A meal can be an everyday domestic activity, but it can also become an occasion for

hospitality, exchange, celebration or collective gathering. Bourdieu's (1984) discussion of taste provides another perspective. Preferences are not formed entirely in isolation; they are influenced by social experiences and distinctions. Although the present article does not adopt Bourdieu's framework as its primary theoretical approach, his work helps demonstrate why apparently personal preferences can have wider social implications.

Food is therefore a crucial subject for studying everyday life. Its political relevance begins when the organization of this ordinary activity comes into contact with questions of authority, regulation, social expectations or political organization.

From Food Culture to Food Politics

The term "food politics" can refer to several different phenomena. It may concern agricultural policy, food security, food distribution, nutrition policy, trade or the political economy of food. Such approaches are important, but they are not the principal concern of this article. Here, food politics is understood more broadly as the point at which food-related practices become connected to political relationships, authority, public rules or political activity.

Appadurai's (1981) concept of gastro-politics is particularly useful in this respect. His work demonstrates that food can be involved in relationships of obligation, status and social competition. Food can therefore become part of political relationships without necessarily being discussed through formal political language. This distinction is important. A food item does not become political simply because it belongs to a particular community or because it is culturally distinctive. It becomes politically significant when something happens around it: a regulation is introduced, a practice is contested, a public authority intervenes, a political campaign uses food, or changing social conditions transform the meaning and acceptability of a practice.

Food politics can therefore take different forms. Food may become connected with public authority and regulation; it may become the subject of controversy; it may facilitate political relationships; or it may be affected by broader political and social transformations. The same food can even acquire different meanings in different contexts. A fermented food prepared inside a household is primarily an everyday culinary practice. The same food, when prepared in a shared institutional space, may raise questions about rules and accommodation. When served at a political gathering, it can become part of political interaction. Food is therefore not inherently political. Its political character emerges through context.

Food Culture in the Northeast Indian Context

Food culture in Northeast India is characterised by considerable diversity in ingredients, methods of preparation, preservation and patterns of consumption. The region's varied ecological conditions, agricultural practices and community histories have contributed to food traditions that are closely connected with everyday life. Rice remains a staple across much of the region, accompanied by locally available vegetables, herbs, fruits, fish and meat. Food is often prepared with relatively simple techniques that allow the characteristics of local ingredients to remain

prominent. At the same time, preservation techniques such as fermentation, drying, smoking and salting have developed considerable importance in several food cultures of the region. These practices are not merely methods of extending the availability of food; they form part of established ways of preparing, sharing and consuming food within communities.

Fermented foods offer an especially important illustration of this food culture. Akhuni, made from fermented soybean, is associated particularly with Naga food traditions, while fermented bamboo shoot is found in different forms across several parts of Northeast India. Ngari, a fermented fish product, has an important place in Manipuri cuisine, and anishi, prepared from yam leaves, is another example of a preserved food associated with Naga communities. Such foods demonstrate the diversity of ingredients and techniques through which local food cultures have developed. As Kikon (2015, 2021) and Atungbou (2020) demonstrate, fermentation can be understood not simply as a culinary technique but as part of broader systems of food knowledge and everyday social life.

Food culture in the region is also expressed through the social contexts in which food is produced and consumed. Meals can be connected with households, community gatherings, festivals, ceremonies and other forms of social interaction. The preparation and sharing of food can consequently involve relationships of cooperation, reciprocity and participation. Feasting, in particular, can extend beyond the consumption of food to become an important form of social interaction.

At the same time, Northeast Indian food cultures are neither static nor isolated. Migration, urbanisation, education, changing occupations, markets and greater interaction with other regions have altered the contexts in which food is prepared and consumed. Foods once associated primarily with particular households or communities may increasingly be encountered in markets, restaurants, festivals and other public settings. Conversely, some food practices may be modified as they move into new environments.

This movement between the private, community and public spheres is particularly significant for understanding the political dimensions of food culture. Food may begin as an ordinary part of everyday life, yet its preparation, consumption or circulation can bring it into contact with institutions, regulations, public expectations and political activity. The significance of Northeast Indian food culture for this study therefore lies not only in its diversity, but in the way its everyday practices can intersect with wider structures and processes of public life. It is within these encounters that food can become a useful site for examining the relationship between the ordinary and the political.

Food and Public Authority

One of the clearest points at which food enters political life is through public authority. States regulate food in numerous ways. Food safety requirements, public-health rules, market regulations and institutional restrictions demonstrate that eating is not entirely outside governmental authority.

In the Northeast Indian context, this relationship can become particularly visible when food practices associated with particular communities enter public or urban spaces. The experience surrounding fermented foods illustrates the issue. When the smell of bamboo shoot or akhuni becomes a basis for concern in a shared environment, an ordinary household practice may become connected to questions of public order. Kikon (2015, 2021) demonstrates how such experiences have affected Northeastern migrants, including through institutional attitudes towards particular food practices. This raises a recognizably political question: where should public authority end and everyday food practice begin? The question does not have a simple answer. Public institutions may have legitimate concerns regarding sanitation, health or shared environments. At the same time, rules may affect different communities differently when ordinary practices are treated as problematic. The political issue therefore lies not merely in the food itself but in the process through which a practice becomes subject to public regulation. Food offers a useful way of observing this relationship because it is simultaneously intimate and public. It takes place within households, but it also enters hostels, workplaces, universities, restaurants, markets and other shared spaces.

Food and Political Activity

Food can enter political life in another way: it can facilitate political relationships. This is particularly visible in the relationship between food and electoral politics. Elections are normally examined through voting, political parties, campaigns, candidates and institutions. Yet political mobilization also takes place through social gatherings and interpersonal relationships.

The example of election feasts in Nagaland provides a useful illustration. Wouters (2015), in his study of the 2013 Nagaland elections, describes the organization of political feasts in which politicians and political supporters gathered around meals involving ordinary foods such as rice, vegetables and meat. The significance of this example is different from that of fermented-food controversies. Here, food is not primarily being contested. Instead, food helps create the social environment in which political relationships are cultivated. The meal becomes part of political interaction. People gather, eat and communicate within a political setting. Food therefore becomes incorporated into electoral activity without itself being the object of political controversy.

This demonstrates that food politics can operate through cooperation and social interaction as well as through disagreement and regulation. The example also broadens the meaning of political participation. Political activity is not confined to speeches, rallies or formal meetings. Political relationships may also be cultivated around ordinary social practices such as eating together.

Food and Changing Social Conditions

Food practices are not static. They change as societies change. Migration, urbanization, education, market expansion, religious change, changing lifestyles and increased interaction between communities can all influence what people eat and how food is prepared. The history of food in Manipur, discussed by Lisham (2020), demonstrates how dietary practices can be affected by

broader processes of political and social transformation. Such changes remind us that food is not simply inherited unchanged from the past. Food practices can be modified, adapted or reinterpreted as social circumstances change. The same process can be observed in the changing circulation of Northeast Indian foods beyond their original local contexts. Foods that were once largely consumed within particular communities can increasingly appear in restaurants, urban markets and commercial settings. Kikon's (2021) discussion of fermented foods demonstrates this movement particularly well. Foods such as bamboo shoot, akhuni and other fermented products can travel beyond the spaces in which they were traditionally prepared, producing new encounters and interpretations. From a political perspective, these changes raise questions about how institutions and societies respond to increasing diversity in everyday life.

Food, Community and Public Discussion

Food can also create spaces in which people meet and communicate. Festivals, communal meals and food-related gatherings bring people together in ways that are often simultaneously social and public. Food provides a practical setting for conversation, exchange and interaction. This does not mean that every communal meal constitutes political participation. Rather, it demonstrates that political relationships are frequently embedded within ordinary social relationships. The Nagaland election-feast example makes this particularly clear. A meal organized in the context of electoral competition is simultaneously a social gathering and a political activity. The political and the everyday are therefore not always separate domains. Similarly, community food practices may provide spaces in which broader questions concerning social life are discussed. The significance lies not in claiming that food automatically produces political consciousness, but in recognizing that ordinary social spaces can become settings in which political relationships are formed and maintained.

A Limited Political Reading of Food Culture

A political reading of food culture must remain attentive to its limitations. Food is capable of revealing political processes, but it cannot explain all political processes. Nor should every culinary practice be interpreted as evidence of resistance, exclusion or identity assertion. A useful political analysis therefore begins by asking what precisely makes a particular food practice political. Several possibilities can be identified. First, food becomes political when public authority regulates it. Second, it becomes political when different groups or institutions disagree over acceptable food practices. Third, food becomes political when it facilitates political mobilization or political relationships, as in election feasts. Fourth, food becomes politically significant when broader political or social transformations alter everyday dietary practices. This approach keeps the concept sufficiently broad to capture different dimensions of food politics while preventing it from becoming so broad that every food-related activity is labelled political.

Food as a Window into Larger Political Processes

One of the strengths of studying food is precisely its modesty. A meal may appear insignificant when compared with an election, a law or a major political movement. Yet examining the circumstances surrounding that meal can reveal larger processes. A household's fermented food may raise questions about public regulation. A communal meal may reveal social relationships. A political feast may illuminate electoral mobilization. Changes in dietary practice may reflect wider political and cultural transformations. Food therefore functions as a small window through which larger political processes can be observed. It provides a concrete and everyday entry point into questions that are central to Political Science. The political significance of food lies not simply in what is eaten, but in who decides, who regulates, who participates, who is accommodated and how relationships are organized around it.

Conclusion

Food is usually encountered as an ordinary feature of everyday life. People eat, cook, share meals and develop culinary preferences without necessarily thinking of these activities as political. Yet the ordinary character of food is precisely what makes it useful for understanding everyday politics. The examples discussed in this article demonstrate several ways in which food can enter political life. Fermented foods such as bamboo shoot, Akhuni, Anishi and Ngari illustrate how ordinary culinary practices can encounter questions of public acceptability, regulation and social judgement. Rice and communal meals demonstrate the importance of food in everyday social relationships. The experience of dietary change in Manipur illustrates how food practices can be affected by broader political and social transformations. Election feasts in Nagaland demonstrate how food can become directly incorporated into electoral activity and political relationships.

Taken together, these examples suggest that food is neither inherently political nor politically insignificant. Its political significance emerges under particular circumstances—when ordinary practices encounter authority, regulation, public controversy, political mobilization or wider processes of social change. Instead of looking only at formal institutions, political analysis can also ask how political decisions and relationships enter everyday life. Food offers one such point of entry because it exists at the intersection of private routines and public life. The political dimensions of food culture therefore lie not simply in what people eat, but in the rules, relationships, authorities and political circumstances surrounding eating. Food may be a small window into politics, but it can reveal how politics becomes part of ordinary life.

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