

Food, food habits, and cultural identity: A reading of select African and Northeast Indian texts

Krishno Kanto Doley and Lakshminath Kagyung*

Abstract: This paper explores how food and food habits serve as vital expressions of cultural identity in select African and Northeast Indian texts. Drawing on works such as Achebe's *Things Fall Apart*, *A Man of the People* and Kire's *A Naga Village Remembered*, *A Terrible Matriarchy*, the study examines how food practices function not merely as background detail but as central symbolic elements that reflect tradition, social structures, gender roles, and responses to colonial and postcolonial transformations. The study delves into the intricate relationships between food, food habits, culture, and identity in the select texts. It also examines how culinary traditions encode cultural values, mythologies, and histories, shaping individual and collective identities. Further, it offers valuable insights into the intricate dynamics of cultural identity within African and Northeast Indian contexts. The findings underscore the pivotal role of food in shaping cultural narratives, strengthening social connections, and safeguarding cultural heritage. This study has implications for future researchers in relation to food studies, cultural studies, and literary analysis, offering new insights into how food reflects and shapes cultural identity.

Keywords: food, culture, identity, African literature, Northeast Indian literature

Introduction

Food and dietary practices have permanently been deeply embedded in the cultural identity of societies, intertwining traditions, values, and historical narratives that shape communal experiences across the globe. In the diverse cultural landscapes of both Africa and Northeast India, cuisine serves as a means of sustenance and a powerful symbol of heritage, community and belonging. Through the exploration of select African and Northeast Indian texts, this study explores the complex

* Krishno Kanto Doley; Lakshminath Kagyung (✉)

Department of English, Dibrugarh University, Dibrugarh, Assam, India

e-mail: kkdoley2011@gmail.com (corresponding author)

interconnections between food, culture, and identity, shedding light on their profound influence on societal traditions and personal belonging. By analysing the role of food in shaping and reflecting cultural narratives, this study aims to illuminate how culinary traditions encode cultural values, mythologies and histories, ultimately revealing the complex dynamics of cultural identity in these regions.

The study will emphasise the significance of food as a fundamental element in expressing and preserving cultural identity. Despite the availability of modern food items in every corner of the world, certain people are still attracted more towards traditional or ethnic foods that are rich in antioxidants for better health benefits. It will also try to comprehend how prevalent societal discourses influence food's symbolic meanings or significance. The study will also examine how food imagery is used and relates to culture as portrayed in Achebe's texts and Northeast Indian texts. These works have been chosen for study to draw attention to how Achebe's writings changed Igbo eating customs and, in turn, their culture. Similarly, in the Northeast, we shall see how culture is shaped by the different food items and food habits they have been consuming for ages.

Argument

Through a critical examination of a few select texts from Africa and Northeast India, this paper argues that food and food habits are not merely elements of daily life but function as vital semiotic tools that assert cultural identity, resist colonial and postcolonial erasure, and mediate the tensions between tradition and modernity. By foregrounding the indigenous food habits and rituals surrounding food, these texts construct a counter-narrative to the homogenising cultural forces, offering a sensory archive of memory, belonging and resistance.

Methodology and theoretical frame of reference

The methodology followed involves a critical analysis of the relevant primary texts by Chinua Achebe and Easterine Kire. Chinua Achebe's two novels *Things Fall Apart* and *A Man of the People*; and Easterine Kire's *Sky Is My Father: A Naga Village Remembered* and *A Terrible Matriarchy* have been taken for the purpose of analysis. The secondary sources comprise criticisms of the primary texts, such as reviews, journals, articles, essays and other non-fictional works. The principal theoretical frameworks employed are cultural studies, identity theory,

gastronomy and Rawlsian Theory of Food Culture, encompassing psychological and cultural aspects, such as customary cuisines and personal preferences influenced by early life events, local food availability, and financial factors.

Discussion & analysis

For the convenience of our discussion the paper is divided into four sections:

(a) Food habits as seen in African novels

The festival of the celebration of the New Yam in *Things Fall Apart* (*TFA*) is a recurring event that highlights the deep cultural significance of food in the Igbo society of Umuofia. The festival serves as an expression of gratitude to the earth goddess-Ani, who is considered a source of fertility, as well as tribute to the clan's ancestral spirits. This celebration underscores the role of food not just as sustenance but as a powerful cultural symbol, reinforcing communal bonds, spiritual beliefs, and traditions passed down through generations. As rightly said, "He who brings kola brings life" (*TFA*, 5), where food (here food as a beverage) plays an important role in keeping them happy. In the Igbo society, the worth of an individual is measured based on the number of yams they possess. More number of yams means higher respect for them. Title-taking is also highly regarded in their culture. A person who cannot take a title is considered worthless, just as Unoka (father of Okonkwo) is. Okonkwo, the protagonist of *Things Fall Apart*, resented his father, Unoka, for his poverty and lack of ambition, which left their family struggling to have enough to eat. Okonkwo thus worked tirelessly from a young age, earning two titles and demonstrating exceptional valour in inter-tribal wars. His rise to prominence embodies the Igbo proverb, "If a child washed his hands he could eat with kings" (*TFA*, 6), signifying that hard work and personal achievement, rather than birth right, determine one's status and place in society. He could feed all his three wives and eight children for the whole year. The act of worship through "sacrifices of kola nut, food and palm-wine" (*TFA*, 11), along with prayers for oneself and one's family, reflects the deep spiritual and cultural traditions of the Igbo people. In this case, food is used as a sacrificial object which is predominant in the Igbo society. Thus, we can agree to what the two critics Raj Kumar Baral and Swarnim Raj Lamsal (2021) have to say regarding history and religion. According to them, these

two aspects mentioned above, whether we accept it or not, have greatly shaped the way we select our food items. The cultural identity of a particular group of people can be known through their dietary choices. During childbirth, it was customary for them to celebrate by killing animals as meat to usher in the advent of a new member into their family. In the novel, Okonkwo kills a goat when his first wife gives birth to a baby boy. These are pieces of evidence to prove that the Igbo society maintains its tradition of making merry and living a life of contentment through feasting.

The custom of giving bride-price in the Igbo society is also strictly followed. In their language, it is called *Uri-a* ceremony in which a suitor who has already paid most of the bride-price brings jars of palm wine to the bride's *Umunna*, her "wide and extensive group of kinsmen." The number of jars of wine brought is a sign of respect that the boy's family shows towards the girl's family. However, if the wife leaves her husband due to dissatisfaction, the husband's family is obligated to return the bride prize. However, these customs and traditions are slowly eroding from their society due to conversion to Christianity. Religion thus plays an important role in bringing about changes in the socio-cultural life of the Igbos. In this context, we can refer to cultural theorist Stuart Hall (1990), who argues that cultural identity is dynamic and constantly evolving. Based on Hall's perspective, it can be inferred that the Igbo's eating customs deeply embedded in their cultural identity would inevitably change over time and across different contexts. Achebe's *Things Fall Apart*, the setting of which takes place before the coming of the Britishers when the Igbos first encountered British colonial influence, whereas his later novel, *A Man of the People*, takes place in post-independence Nigeria, reflecting the continued transformation of cultural practices in response to historical and political shifts. As a result, the food that was very popular among the Igbos-yam has now taken the form of 'cake' which is a testimony to the entire transformation process.

In addition, the Igbos celebrate important events with feasts, such as marriage, obtaining a title, etc. These feasts provide a forum for community members to connect and share their emotions. In a feast given to his mother's people, Okonkwo says, "A child cannot pay for its mother's milk. I have only called you together because it is good for kinsmen to meet" (*TFA*, 121-122). Thus, the food here serves as a platform to bring all the community people together especially the relatives irrespective of their social positions and age.

Being a polygamous society the Igbos could marry many wives and have lots of children. When Ojiugo, Okonkwo's youngest wife, visits a friend to have her hair plaited and fails to return in time to prepare the mid day meal. As a result, her children eat with those of Okonkwo's first wife. They felt that sharing food strengthened the bonds between the family's children. Furthermore, the children considered all their father's wives to be their mothers in addition to their mother. In the essay "Feminism with a Small 'f'", Buchi Emecheta brings to light a compelling account of a particular relationship between children and their mothers. A young boy in London once narrated about the role of two mothers to his class teacher. "My Mummy number one is working. Mummy number two will come and collect me" (Emecheta 2007, 555). At first the teacher failed to understand but soon realized that the boy's father had married two wives.

The Igbo culture exhibited a distinct gendered division of crops. The narrator states, "Yam, the king of crops, was a very exacting king. For three or four moons it demanded hard work and constant attention from cock crow till the chickens went back to roost" (*TFA*, 25). In his paper, "Re-Imagining Gender in Chinua Achebe's *Things Fall Apart*", Christopher Anyokwu (2011) underscores this gendered division of agriculture in Umuofia, reinforcing the notion that yam symbolised masculinity, hard work, and social status.

The arrival of the locusts was not seen as a destructive force but rather as an abundance of nourishment, eagerly anticipated and harvested. To the people of Umuofia, locusts were not merely a spectacle but also a valued source of food prized for their delicious taste. Thus, locusts, symbolic of the colonisers, are now preyed upon by the colonised and consumed as an item of food. The image of the locusts, described as full of power and beauty, is now reduced to a mere food item to be consumed by even ordinary citizens of the country.

According to Harry Olufunwa's (2000) paper, "Eating with Kings: Food and Ambition in Chinua Achebe's *Things Fall Apart*", Okonkwo's skills were primarily physical in character, including farming, fighting, and wrestling. He claimed that there was an inherent connection between the three activities and eating. Farming and food are thus interrelated. In their society breaking of kola nut was regarded as auspicious. They utter these words before breaking the kola nuts: "Life to all of us, and let there be friendship between your family and ours" (*TFA*, 86). Thus, food plays an important role in social gatherings

like marriage, which is an inseparable and unavoidable aspect of human life.

However, the term “national cake” is used in place of food in his other book, *A Man of the People (AMOP)*, in a very caustic manner to allude to the avarice and selfishness of the native leaders of post-independence Nigeria. In the novel the wealth of the whole country takes the form of a “national cake” (a symbolic cake where everybody gets a share of the nation’s wealth) which the leaders wanted to exploit for individual gain. It was a kind of “eat-and-let-eat regime” (*AMOP*, 137). The very aim of independence of their country from the colonisers was disillusioned by the grip of corruption which the leaders exhibited. As a result, the nation’s overall development remained stagnant, jeopardised by unchecked greed and systemic corruption. The novel thus stands as a scathing critique of political corruption in contemporary societies, exposing how the relentless pursuit of personal gain at both the leadership and grassroots levels thwarts national progress and deepens socio-economic disparities.

Analyses of the two novels reveal how eating habits and their cultural significance have evolved over time, particularly within Igbo society. The transition from yam to cake serves as a powerful metaphor for the societal transformations that occurred from the pre-colonial to the post-colonial era. This shift highlights how traditional values were gradually abandoned, as the native elite distanced themselves from their cultural heritage, eagerly embracing Western norms and customs that were often incompatible with their indigenous identity.

As Frantz Fanon (2008) asserts, the leaders of newly independent Nigeria, particularly among the Igbo elite, exhibit a tendency to mask their true identities, metaphorically covering their ebony skins with “white masks” in an effort to assimilate into the Western world (Kagyung 2021, 256). This phenomenon underscores the loss of cultural authenticity and the profound impact of colonial influence on post-colonial Nigerian society.

(b) Food habits as seen in the novels from Northeast India

Even in Northeast India, like other parts of the world, food occupies a very prominent place during celebrations. This is evident in Kire’s *A Naga Village Remembered (ANVR)* when the relatives of Levi went to the house of Peni to ask for her hand in marriage with young Levi. Celebrations soon follow after the harvest season as it symbolises

fulfilment where an abundance of food grains are stored in each household. The success of a marriage depends purely on the availability of food for the occasion. This is followed even during entry into a new house where the priest sacrifices the rooster by carefully sprinkling its blood on the middle beam ensuring that it is not too high, as this is believed to suppress the household's prosperity and hinder its progress. The practice of giving bride-price is also something which has been inherent for quite a long time in the Naga society. The groom's family would give to the household of the bride, usually a "big fowl" as bride price and are blessed with long life and wish them to live to be ancestors and grandparents. "Fowl" here can also be equated with the nutritional value of food items. Important worth mentioning in this context is the 'title taking' ceremony observed by the Nagas. This is carried out only when they have abundance in their granaries and cattle, for it costs them a lot. Such ceremonies act as a ground to bring the community people together and instil in them the brotherhood feeling of their relatives. The Naga's observation of rupa—the custom of killing cattle for funeral meat is also associated with food. It is their custom of eating celebratory meat after a victory in war. It is purely based on the economic condition of the household. Probably, its primary purpose was to mourn the death by having a good meal, eating and drinking and making merry when they are still alive. The very act of mourning has been transformed into a day of celebration by having their share of the funeral meat.

In Kire's other novel *A Terrible Matriarchy* (ATM), the little protagonist, Dielieno, who lives with her disciplinarian grandmother has many things to tell regarding food and how she is treated in a biased manner by her own paternal grandmother. She says how she is devoid of the 'leg piece' of the chicken broth, served only to her brothers. This highlights the underlying cultural estrangement embedded in two fundamental questions: Who nurtures? And who gets the nourishment? As Lévi-Strauss (1978, 495) observes, in all societies, food practices communicate meaning just as a language, "... through which that society unconsciously reveals its structure". In this way, the novel portrays how food culture of the Nagas particularly helps them to give shape to their unique Naga identity and their sense of belonging to a particular tribe.

Food serves as a primary marker of Naga identity in the novel, offering tangible expressions of social hierarchy and collective membership. The act of eating itself becomes a site for defining the

self and the other, shaping gendered and social roles. As Luce Giard (1998, 198) notes, “Eating is always much more than just eating”; food is “cultured” to the core. Thus, in the novel Kire constructs gendered identity through gastronomic discourse, using food as a powerful symbol of cultural experience and social stratification.

(c) Similarities in the food habits and culture of the two geographically located areas

The narrator in *Things Fall Apart* mentions the festival of great importance: the New Yam Festival in the whole of Umuofia and its adjoining nine villages. The whole village seemed to be filled with happiness. According to the custom they would dispose of the yams which have been from the previous year. Only the fresh and the fibrous ones would be kept for the celebration. There were always plenty of eatables on those days, and relatives from faraway places would be invited for the occasion. Similarly, in certain Northeastern states, there are celebrations which are particularly associated with cultivation and agriculture. The festival of Thekranyi, observed by the Naga community, which is a feast of the age-groups, is one such festival. The different age-groups accumulate their earnings by doing field labour for hire. And they have a feast at the Sekrenyi festival with these earnings. It may be stated that Sekrenyi is the festival of sanctification observed by the Nagas.

Among the beverages that are very popular among them is that of palm-wine and kolanut in Africa, and locally prepared rice-brew in the Northeastern states. Whenever any auspicious occasion takes place there is always the presence of these beverages in both the areas. Before any negotiation relating to matters of marriage or any important discussions, palm-wine or rice-brew would precede. The whole village would drink, and only then matters of importance would be discussed. It has become one of the major prerequisites for social gathering.

Title-taking is one of the important occasions in a person's life. This is exhibited by Okonkwo when he invites all his relatives and even his wives' relatives and gives them a grand feast. He truly exhibits his prowess by garnering two barns full of yams to feed his entire family for the whole year. Besides, he has also thrown the most muscular wrestler Amalinze-the Cat in the wrestling competition in Umuofia. Additionally, he has even brought three human heads from the war which he fought for his village. Such exhibition of might for his countrymen truly inspires the whole village and accordingly, titles are

given to them. Similarly, such title-taking also takes place in the Naga community of our present context.

In *Things Fall Apart* Achebe brings to us different kinds of sacrifices. There are both animal and human sacrifices mentioned in the story of the novel. To usher in the birth of a male child by his first wife, Okonkwo slaughtered a goat as a gesture of joy, and celebration, providing a feast for his relatives. But there is also human sacrifice when Okonkwo killed Ikemefuna whom they had received as compensation for killing a woman of their village by the neighbouring village called Mbanta. Similarly, such sacrifices can also be seen in Kire's *A Naga Village Remembered* where there is the mention of chicken sacrifice. During such rituals, it was necessary to strictly follow the instructions given by the priest who performed the ceremony. The main reason behind such sacrifices was the well-being of the entire household. Such beliefs still predominate in certain parts of the Northeastern Indian villages even today.

Similarly in Achebe's *Things Fall Apart* the ancestor worshipping is very evident as the protagonist Okonkwo honoured the gods with different varieties of food items. The Northeastern part of India too abounds with such practices where they believe that the dead are their relatives and need to propitiate their souls through different rituals. They believe that if the spirits of the dead are not appropriately appeased, they will hunt you; on the other hand, if you honour them they will bless you. Thus, fear of the dead spirits looming around the living compels them to observe such rituals.

The custom of giving bride-price is evident in both areas. The Igbos called it Uri-a ceremony in which a suitor who has already paid most of the bride price brings jars of palm wine to the bride's Umunna, her "wide and extensive group of kinsmen." However, if a wife leaves her husband, the husband's family is required to return the bride price. But these customs are slowly eroding from their society as they have converted to Christianity. Similarly, in the Naga society, the groom's family would give a big fowl as bride-price to the household of the bride. In their view, Jesus on the Cross is similar to a chicken sacrifice which the native Angamis do. They also believed that Jesus (Isu, as they called Him) was akin to the sacrificial chicken, offered to free them from diseases and other ailments brought upon them by spirits. Thus, there are lots of similarities between the two areas when it comes to religion.

The punishment for killing somebody was exile, as observed in both regions. Okonkwo in *Things Fall Apart* was exiled for killing the messenger; while Penu in *A Naga Village Remembered* was exiled for accidentally killing his friend-Levi in the hunting episode. During the exile as in *Things Fall Apart*, in *A Naga Village Remembered* too, Penyu lived in his relative's house (for it had been Penyu's mother's clan who settled there some 20 years earlier), thereby they settled in a plot of land given to build a house and a field to till. Similarly, he (Penyu) died as Okonkwo (who died by committing suicide), in the end, bitten by a poisonous adder.

In Africa, the Week of Peace was strictly observed, during which no one was allowed to work in the fields or speak harshly to their neighbours. Similarly, there is the observance of Genna days in certain Northeastern states such as Nagaland and Arunachal Pradesh. However, Okonkwo violated the sanctity of this sacred tradition by committing the sin of physically abusing his youngest wife during the sacred Week of Peace. During such days no work was to be done and the sole purpose was to prevent the field's failure to bear grain and failure to ripen. A single mistake by an individual could bring disaster to the entire clan.

(d) Differences in their food habits and culture

Yam is the staple food of the Nigerians and various items made out of yam are eaten by them. While in the Northeastern part of India, the different ethnic groups and communities have different food habits and though they consume the same food their way of preparing the food is slightly different from the other. Such references are abundantly found in Kire's *A Terrible Matriarchy*. But with the impact of globalization, we observe that the love for food also changes among these people. There is always the tendency to preserve one's culture and customs but in order to adjust and adapt to the prevailing situation one has to consume the foods available even though they may not be palatable to their taste buds.

In this context, we can bring in the Igbo community's belief in the Oracle of the Hills and the Caves with relation to their age old culture. According to them when any misfortune happens in the community they refer back to the Oracles. This has reference in the context of the little boy 'Ikemefuna' who has been gifted by the neighbouring village Mbaino as compensation for killing the wife of Ogbuefi Udo. As per the Oracle, the boy was to be killed by Umuofia and the virgin to be

handed to Ogbuefi Udo as wife. This also shows the rigid nature of customs and culture that the people exhibited. While in the Northeast the people believe in Shamans who have a strong link to the spirit world and can heal the sick, talk to spirits, and can guide the dead to the after world. Such practices and beliefs are prevalent in the cultural and spiritual traditions of the two regions under our present study.

The practice of chicken sacrifice is also very popular among the Nagas of our present study. Whenever somebody falls sick it is customary for them to call the priest and perform the ritual of chicken sacrifice. Once the ritual is over they abandon the chicken of sacrifice at an appointed place and gradually the sick person feels better. However, such practices are rarely seen in Africa. Through the observance of this practice, we are led to believe that in ancient times when medical facilities were not available in those remote areas the priest in question was the only hope of succour to those inflicted by either diseases or spirits.

The Igbo people consider oratory or the art of conversation as a special skill which only few have possessed. In the novel *Things Fall Apart*, Okoye has that ability or art to speak for a very long time and then concluding with a final blow to make them understand by saying very concisely. Besides, proverbs also play a major role in the social life of the community. The Igbos particularly make use of these proverbs to convey messages to make them understand about a particular matter. Examples abound in the novel, few of them could be, like, “A toad does not run in the daytime for nothing”; “You can tell a ripe corn by its look”; “When mother-cow is chewing grass its young ones watch its mouth”, etc. These proverbs encapsulate the wisdom, traditions, and values deeply ingrained in the Igbo society.

Conclusion and findings

This study highlights the profound relationship between food, culture, and identity demonstrating how culinary practices are deeply embedded in the social, religious, and traditional frameworks of different communities. From rituals surrounding bride-price and funeral meat to the symbolism of food in religious sacrifices and ancestor worship, food serves as both a marker of identity and a medium of cultural continuity. Despite geographical and cultural differences, similarities exist in food traditions, ceremonial practices, and belief systems across the studied regions. The findings emphasise that dietary habits are shaped by cultural heritage, and while modern

influences may alter some aspects, core traditions persist, ensuring the preservation of indigenous knowledge and practices.

Further, the study underscores the importance of food in social organisation, where its role extends beyond sustenance to symbolise status, spirituality, and communal bonding. While globalisation and religious transitions have led to the decline of certain traditional food practices, efforts must be made to document and preserve these cultural expressions, as they offer invaluable insights into the historical and anthropological evolution of societies. Future researchers could explore the impact of modernisation on traditional dietary patterns, how food serves to promote acculturation across regions and geographies and how these indigenous food habits promote sustainable practices in the long run for the community people. Understanding these dynamics will not only enrich ethnographic studies but also contribute to the broader discourse on food security, cultural heritage, and identity formation in a rapidly globalizing world.

References:

Primary sources:

- Achebe, Chinua. 1958. *Things Fall Apart*. London: Penguin Books.
 Achebe, Chinua. 1966. *A Man of the People*. London: Penguin Books.
 Kire, Easterine. 2007. *A Terrible Matriarchy*. New Delhi: Zubaan.
 Kire, Easterine. 2018. *Sky Is My Father: A Naga Village Remembered*. New Delhi: Speaking Tiger Books.

Secondary sources:

- Abrams, M. H., and Geoffrey Galt Harpham. 2015. *A Glossary of Literary Terms*. Boston: Cengage Learning.
 Anyokwu, Christopher. 2011. Re-Imagining Gender in Chinua Achebe's *Things Fall Apart*. *Interdisciplinary Literary Studies*, 12 (2): 16-31.
 Baral, Raj Kumar, and Swarnim Raj Lamsal. 2021. Food Habits in the Indian Subcontinent: Making of Cultural Identities. *Scholars: Journal of Arts & Humanities*. <https://doi.org/10.3126/sjah.v3i2.39416>.
 Berger, Rachel. 2018. Alimentary Affairs: Historicizing Food in Modern India. *History Compass*. <https://doi.org/10.1111/hic3.12438>.
 De Certeau, Michel, Luce Giard,, Pierre Mayyol. 1998. *The Practice of Everyday Life*. Volume 2: *Living and Cooking*. Edited by Luce Giard. Translated by Timothy J. Tomasik. Minneapolis: University of Minnesota Press.
 De, Sanghamitra. 2017. Food, Culture and Gendered Space: A Reading of Easterine Iralu's *A Terrible Matriarchy*. *Café Dissensus Everyday*. <https://cafedissensusblog.com/> [accessed: 15.05.2024].
 Edwin, Shirin. 2008. Subverting Social Customs: The Representation of Food in Three West African Francophone Novels. *Research in African Literatures*, 39 (3): 39–50.

Food, food habits, and cultural identity: A reading of select African and Northeast Indian texts

- Emecheta, Buchi. 2007. "Feminism with a Small 'f!'" In Tejumola Olaniyan and Ato Quayson (Eds.), *African Literature: An Anthology of Criticism and Theory*, pp. 551–557. Oxford: Blackwell Publishing.
- Fanon, Frantz. 2008. *Black Skin, White Masks*. Translated by Richard Philcox. London: Penguin.
- Hall, Stuart. 1990. "Cultural Identity and Diaspora." In Jonathan Rutherford (Ed.). *Identity: Community, Culture, Differenc*, pp. 222-237. London: Lawrence & Wishart.
- Handique, A. K. 2024. Food for Thought. *The Assam Tribune*. <https://www.assamtribune.com>. [accessed: 15.05.2024].
- Jacob, Alicia, and Dishari Chattaraj. 2022. Forbidden Cravings: Exploring Socio-cultural Ramifications of Food Practices in Aamis. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 14 (2): 1-10. <https://doi.org/10.21659/rupkatha.v14n2.ne37> [accessed: 15.05.2024].
- Kagyung, Lakshminath. 2021. The Use of Food Imagery and Representation of Culture in Chinua Achebe's *Things Fall Apart* and *A Man of the People*. *Drishti: The Sight*, 9 (2): 253–258.
- Lévi-Strauss, Claude. 1973. *From Honey to Ashes*. New York: Harper & Row.
- Lévi-Strauss, Claude. 1978. *The Origin of Table Manners*. New York: Harper & Row.
- Olufunwa, Harry. 2000. Eating with Kings: Food and Ambition in Chinua Achebe's *Things Fall Apart*. *Research in African Literatures*, 17 (1): 69-71.
- Rawls, John. 1999. *A Theory of Justice*. Cambridge, MA: Harvard University Press.