

## A SOCIOLOGICAL ANALYSIS OF THE IMPACT OF GLOBALIZATION ON MODERN FOOD CULTURE BETWEEN SRI LANKA AND INDIA

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### Abstract

One of the world's major geographical regions is “South Asia”. South Asian countries have a wide variety of art forms, cuisines, religions, dialects, and belief systems, making them incredibly diverse culturally. “Food, in particular, embodies the key facets of any culture; it reveals a country's history, traditions and socio-economic standing. When considering the food culture, Sri Lanka and India have different types of food and characteristics unique to each country. However, the globalization of food has several impacts on how we live our daily lives. That means, depending on cultural considerations, religious views, societal attitudes, socio-economic standing, and the influence of mass media, eating habits and customs to be observed vary from one country to another. Accordingly, how has globalization changed the food culture of Sri Lanka and India? was the main problem of this research. The main objective of this research is to recognize how globalization has changed the food culture of Sri Lanka and India. For this research paper, secondary data were collected through the qualitative research method, which was gathered from published research papers, journals, e-books, conference papers, annual reports and relevant websites that were relevant to the research purpose. According to those secondary sources, it was found that urbanization, higher incomes, capital mobility and market liberalization are major contributors to changes in food systems. With the introduction of strong new companies like massive international fast food and food chains, competition for a market share of food purchases tends to increase. The Globalization of food offers a thorough overview of all the major concerns related to globalization and the modern production, distribution, and consumption of food. Accordingly, we can recognize how new things have been added to the food culture between Sri Lanka and India after globalization than the food culture that existed between Sri Lanka and India before globalization.

**Keywords:** Globalization, Modern Food Culture, South Asia, Urbanization

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## **Introduction**

According to HDSA (1997), “South Asia” is the world's most destitute region since it is extremely populated, heavily dependent on agriculture, and low incomes. South Asian countries include Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka, and all these countries are members of SAARC. One and a half billion people, who come from a variety of ethnic and cultural groupings, make up the densely populated region of South Asia. Moreover, South Asian countries have a wide variety of art forms, cuisines, religions, dialects, and belief systems, making them incredibly diverse culturally. “Food” embodies the key facets of any culture; it reveals a country's history, traditions, and socio-economic standing. “Food” is the basis of everything in the world. It reflects the traditions, history, and socio-economic situation of a country; it stands for the important facets of any culture. Therefore, Food is a major necessity for all life, and life cannot exist without it. Moreover, the basic needs of people in any social structure, whether tribal, rural or urban, are given priority. Life, color, happiness, power, wisdom, and happiness is also given to the person through food. (Ayurveda Sameeksha, 1985, page 21) As a result, food has always been a vital link between various civilizations throughout South Asia. When considering the food culture, South Asian countries have different types of food and characteristics unique to each country.

But, along with the development of society, globalization has altered the kind of food we eat and how we consume it. Globalization of food has several impacts on how we live our daily lives. That means, depending on cultural considerations, religious views, societal attitudes, socio-economic standing, and the influence of mass media, eating habits and customs to be observed vary from one country to the next. Therefore, the most significant developments in technology, politics and culture have been brought about by globalization. Urbanization, higher incomes, capital mobility and market liberalization are major contributors to changes in food systems. With the introduction of strong new companies like massive international fast food and food chains, competition for a market share of food purchases tends to increase. Currently, we are exposed to more and more steroids, antibiotics, and other medications in the meat we consume. Many people are at risk for health problems because of this exposure. The Globalization of food offers a thorough overview of all the major concerns related to globalization and the modern production, distribution, and consumption of food. Especially in South Asian countries, we can recognize that the food culture has changed for better or for worse due to globalization. Any nation's food culture significantly impacts the development of eating habits, eating styles, and food preferences. Accordingly, when considering the food culture, South Asian countries have different types of food as well as characteristics that are unique to each country.

## **Hypothesis**

The process of globalization has significantly impacted the traditional food culture of South Asian countries, particularly Sri Lanka and India, leading to observable changes in dietary habits, culinary practices, and the incorporation of globalized food elements. This transformation is influenced by factors such as urbanization, higher incomes, market liberalization, and the emergence of international food chains, contributing to a shift in the sociological dynamics of food consumption in the region.

## **Research Methodology**

A sophisticated research methodology was meticulously applied to aggregate secondary data utilizing a qualitative research framework in the dedicated pursuit of academic inquiry. The intricacies of this data collection procedure entailed a scrupulous curation of information extracted from a diverse array of scholarly sources. These sources included, yet were not confined to, published research papers, esteemed journals, electronic books, conference papers, annual reports, and pertinent websites that harmonized with the predefined research objectives. The resulting comprehensive compilation of secondary data was characterized by the judicious selection of study outcomes sourced from online platforms, enhancing both the profundity and expansiveness of the research findings.

The investigation hinged on the strategic utilization of secondary data to elucidate and shed light upon the nuanced transformations within the culinary realm that have transpired between Sri Lanka and India in the wake of globalization. Through a meticulous examination of these secondary sources, the research aimed to untangle the complexities inherent in the infiltration of novel culinary elements into the fabric of gastronomy shared by these two nations subsequent to the era of globalization, thereby deviating from the culinary dynamics witnessed in the pre-globalization epoch.

## **Results and Discussion**

### ***Sri Lankan and Indian food culture before Globalization***

“Food” is the basis of everything in the world. It reflects the traditions, history, and socioeconomic situation of a country; it stands for the important facets of any culture. Therefore, Food is the major necessity for all life, and life cannot exist without it. With more than 1.75 billion people, South Asia has a rich history and a rich food culture, more than any other regions in the world. Moreover, South Asia, one of the popular regions of the world, is home to many different religions, many of which have a strong influence on daily routines and food preferences. Any nation's food culture has a significant impact on eating habits, eating styles, and food preferences are developed. Accordingly, when considering the food culture, South Asian countries have different types of food as well as characteristics that are unique to each country. They can be identified as follows.

**When considering the food culture of Sri Lanka before globalization,** Sri Lanka has a distinct culture, civilization as well as it has a unique food culture with an extended history. The history of food and food patterns in ancient Sri Lanka are described in numerous written sources, archaeological findings, and folklore. For an instance, in Sri Lanka, old historical books such as Pujavaliya, Saddharmaratnavaliya, Amavathura, Jataka Kathapotha, Thupa Vanshaya and Maha Bodhi Vanshaya describe the food culture of Sri Lanka. It is also mentioned in the 18th century Kandy Rajavasala Supashastra and in the inscriptions of Thonigala, Eppavala, Midrigiriyya etc. (Adagama, 1998, page 6-7)

In the past, Sri Lankans engaged in agriculture and generated food in other ways, such as through paddy farming and ancient irrigational works. The refectory of Buddhist monasteries and pieces of many different potteries also provide information about historical culinary customs. The "tank, field, temple and the village" model of agriculture was the foundation of ancient society, particularly the rice culture. In order to achieve wealth, these four facets of the agrarian culture were intertwined. Food production was based not only on the crops that were grown, but also with the religious rituals and both biotic and abiotic components in the environment (Upawansa, 2005). Following this concept, the great Sinhalese rulers gave priority to food production. Sri Lanka was known as a rice-consuming nation in South Asia from very ancient times. As a result, rice had been a staple of Sri Lankan cuisine. The food of Sri Lankans is dominated by rice and vegetables, with just a little amount of animal-based cuisine. The most popular dish on the island is "Rice and Curry," while most Sri Lankans prefer veggie curries. Therefore, every household in Sri Lanka prepares "rice and curry," a traditional dish. The curries' rich flavors and vibrant colors come from a variety of Sri Lankan hot spices. These spices enhance the flavor of the food while also giving it ayurvedic benefits. Since the late 1980s, rice has been the staple food of about 20 million people and as a result, the nation has almost achieved self-sufficiency in this regard. Currently, rice is the main food that average Sri Lankans eat to fulfill their 40% calorie and 30% protein needs.

According to the late Ven. Prof. Dr. Walpola Rahula's authoritative thesis, "History of Buddhism in Ceylon," well-to-do Sinhala people typically ate three times a day. Meals typically included a variety of curries, curd, honey, sweets, butter, green herbs, dried and pounded paddy, and even lotus roots and stalks in addition to rice, which served as the people's basic sustenance. Although rice is the staple food, local people also eat boiled jackfruit, cassava, sweet potatoes and various potatoes as sources of carbohydrates, especially for breakfast.

Moreover, there are several popular Sri Lankan books based on food culture. These books were written when Ceylon was under the control of the Portuguese. Some of them are as follows.

- The village in the Jungle book by Leonard Woolf
- Karuwala Gedara book by Martin Wikramasinghe
- Sadasaavi book by Martin Wikramasinghe

The ancient Sri Lankan population was well versed in food preservation techniques such as burying beneath dry sand, soaking in bee honey, salting and drying and they gave great consideration to the therapeutic properties of food. On the other hand, the traditional rice or other bases like "Hoppers," "Roti," "Pittu" and "String Hoppers" are typically used to eat Sri Lankan hot curries. Locals love "Polos Ambula," a dish prepared from young jackfruit that has been perfectly cooked for several hours with a lot of spices. Moreover, the dish "Ambul Thiyal," which combines tuna fish with a lot of Goraka paste and other spices is one of widely consumed dishes.

Especially, the Sri Lankan food scene is heavily influenced by the culture. From the most awaited and momentous Sinhala and Hindu New Year to numerous everyday events and festivals, a variety of traditional Sri Lankan foods will be served, including Milk Rice, Sweets such as Aluwa, Kokis, Kawum, Dodol and Spicy curries as accompaniments. Being an auspicious dish "Milk Rice" has a significant place in Sri Lankan culture. Milk rice is made on April 14th for the Sinhala and Tamil New Year in hopes of bringing good fortune and success. Rice and coconut milk are used to make it and it is then spread out on a banana leaf and cut into diamond-shaped pieces. Moreover, everybody in the country cooked Milk Rice the following day after the LTTE (Tamil Tigers) were routed from Sri Lanka. In order to commemorate the dawn of peace, this tradition is also carried out on Vesak Festival and Weddings.

Moreover, Sri Lanka offers native culinary variations that come from the Vedda people, a few other folk groups and other regions. Therefore, the Vedda community, who are native to Sri Lanka has their distinct cuisine. Hunted animals like deer and rabbit are the key ingredients in their recipes. In addition, common brown monkeys, tortoises, monitor lizards, wild boars, and turtles were devoured by them.

**When considering the food culture of India before globalization**, food is a way of identifying one's caste, family, kinship, tribe, caste, religion, ethnicity, and increasingly secular group identity. Especially, the Aryan communities has had a significant impact on India's food culture. They arrived in India and remained there for a very long time. The cooking habits, philosophies and food beliefs of the Aryans were distinct. According to the Aryan food philosophy, food has a significant impact on one's body, mind, and spirit in addition to being a commodity or item used to fill one's stomach. The book of Indian religion that strengthens the food ethos of Aryan is "Shreemad BhagwadGita" emphasized that "All the creature" came into life or existence from food.

Particularly for delicious food like Dosa, Vada, Idli, Uttapam and Sambar, Indian food has gained considerable fame throughout the world. The food of Tamil Nadu, Karnataka, Kerala, Andhra Pradesh and Telangana are all included in South Indian food, along with a number of regional specialties from each of these states. Every state in the country has its own distinctiveness and eating customs, and the region offers a vast selection of vegetarian and no vegetarian dishes.

Food holds a very high symbolic significance in Indian food culture. The culture of Indian food fosters relationships as well as serving other societal purposes. From the perspective of Indian food, Pakka Khana is prepared in oil instead of Kachhi Roti and is cooked with Poori. According to Indian food culture, if this food is cooked by a Halwai (Professional Food Preparer), the upper classes can eat it, but Kachha food must be made by the higher classes either for themselves or to offer to the lower classes.

Rice is a potent representation of both fullness and fertility as well as hunger and yearning. Yet, until the late nineteenth century, only the affluent eat rice, while the majority of Indians ate millet and sorghum. Rice is still an element of marriage rituals due to its potent symbolism as a symbol of fertility for many castes. Particularly, rice which is best enjoyed with Sambhar or curry, is the region's staple diet and is also consumed by some Brahmin populations.

Food is a significant part of Indian culture both in daily life and during celebrations and regional differences can be seen in eating habits. Southern Karnataka's staple food is Ragi, whereas Jowar (sorghum) and Bajra (pearl millet) are popular food in Northern Karnataka and Telangana. Moreover, Maharashtrian food is an intricate fusion of many different flavors. While whole-wheat rotis are typically eaten in the north of India, rice is the traditional lunch food in the East and South.

### ***Sri Lankan and Indian food culture after Globalization***

The term "Globalization" refers to the increasing interdependence of the economies, cultures, and inhabitants of the world as a result of technology, cross-border trade in goods and services, and flows of capital, labor, and information. Since the 1970s, it has resulted in the greatest changes in economics, politics, culture, inputs, outputs, information, and technology. According to Croucher, in 2004 states that, "Globalization may literally be defined as the process or transformation of local or regional phenomena into global ones. It may be described as a process by which the people of the world are unified into a single society and function together. It is a combination of economic, technological, socio-cultural, and political forces."

Therefore, one of the biggest and most influential historical occurrences of the twenty-first century is regarded as globalization. It has sparked the development of numerous powerful merchants, the information revolution, and a few tools that promote collaboration and interdependence. The foods we eat and the ways in which we eat them have changed due to globalization, and this has had a significant impact on our daily life. Therefore, the variety of our food cultures is fewer, and they frequently center on a small selection of grains or meats that are produced in large quantities. Moreover, the loss of diversity is accompanied by a loss of nutrition knowledge as well as food expertise.

We rely more and more on food additives to improve the appearance and flavor of meals as foods become more globally distributed. In addition, the meat we consume exposes us more and more to steroids, antibiotics, and other medications. Several people are at risk for health problems because of this exposure. However, food systems across the world are being significantly impacted by globalization. Specially, the primary forces behind food system change are urbanization, rising incomes, capital flows, and market liberalization. Food availability and diversity are increasing as a result of changing food systems, yet not everyone has access to this food.

The entry of major international fast food and retail chains has increased competition for market share in food purchases. The supermarkets bring with them substantial advancements in food safety and quality standards at affordable costs and convenience, which are immensely appealing to a more affluent consumer. As a result, through modifications to the food production, procurement, and distribution networks as well as the food-trading environment, these changes in food systems affect food availability and access. As a result, this is causing a progressive change in food culture, which has an impact on how people consume food. Accordingly, the way in which the food culture of South Asian countries has changed due to globalization can be identified as follows.

When we consider the globalization of Sri Lankan food culture, in the past due to our Buddhist influence, the traditional Sri Lankan food was mostly vegetarian. But the original form of the majority of current food practices can be distinguished from traditional food practices, although traditional food in Sri Lanka has been drastically altered by the effects of globalization and popular cultural trends. Wheat flour was first introduced during the British era, primarily for the workers who were brought in from South India. Thus, foods made from wheat flour became their main source of nutrition. When wheat-based foods were introduced during the European invasions, especially in urban areas, our traditional diet started to shift.

For example, bread is Sri Lanka's second most important food, and imports completely satisfy the country's need for wheat. Bread was introduced to Sri Lanka by the Portuguese. Sometimes Bread is typically a morning staple in Sri Lanka and is typically sponged on parippu, pol sambol, fish, or chicken curry. With jam and butter, it presents a more elegant and English aspect at teatime. On the other side, roast paan, sometimes called "Thati paan" in Sinhala, is a sort of bread from Sri Lanka. This type of bread, which is well-known for its extra-crisp texture, and flat shape, is made by local bakeries.

The popular culture occasionally incorporates new things. An illustration of this is the dish known as "Kottu," which is made of fried roti (flatbread), veggies, eggs, spices, and meat. Popular street food including Kottu, Egg Hoppers, Parippu Vada, Pol Roti, Sandwiches, and Thosai are widely available in our towns. Because Sri Lanka is one of the famous destinations for Street food. For instance, Galle Face Green is a fantastic place just to dig into a variety of typical Sri Lankan Street food. Moreover, Aluthkade Street Food is another popular street food place in Colombo. These street foods are frequently prepared in the nights and overnight. Due to the cultural change, Sri Lankan Street food became well-known and helped to build the country's present culinary culture; as a result of this popularity, even restaurants now provide a little more expensive and modernized version of the street food.

Moreover, throughout the last two decades, "fast food" has become incredibly popular in Sri Lanka, where it seems like everyone is just enjoying the excitement, particularly in Colombo and the surrounding areas. Western fast food chains including Pizza Hut, McD's, KFC, Burger King, and most recently Taco Bell in the Colombo region, brought hamburgers and hot dogs to Sri Lanka. However, Dinemore submarines are incredibly popular and delicious submarines throughout the Colombo region and even in locations outside of Colombo. The majority of the fast food in Sri Lanka is influenced by America.

On the other hand, the Tamil community in Sri Lanka has its own take on Indian cuisine that has been slightly Sri Lankanized through the use of distinct spices, seasonings, and cooking techniques. All Sri Lankans enjoy Mutton Biriyani, an Arabic-inspired meal that was adapted by the Muslim population of Sri Lanka. Moreover, the hunter-gatherer lifestyle of the Sri Lankan Veddas, in particular, has now

undergone some transformation; they participate in crop cultivation to supplement grains and vegetables for food. When we consider the globalization of Indian food culture, Indian food is a reflection of the 8,000-year interaction of various ethnicities and civilizations with the Indian subcontinent, giving rise to the variety of tastes and regional cuisine that exists today. Indian food, which was already diverse, was affected by trade with the British and Portuguese. Thus, during their occupation, the British and Portuguese imported cooking methods, and foods from the Europe.

Biryani is rice that has been prepared with layers of meat and vegetables. The word “Biryani” comes from the Persian word “Biryan” which means “fried before cooking.” There are various stories related to the origin of this scrumptious dish. According to many historians, the Mughals brought the dish of biryani from Persia to India. The biryani dish was improved by the Mughal imperial cuisine. Another intriguing tale attributes the creation of the dish to Mumtaz Mahal (1593–1631), the queen of Shah Jahan who served as the model for the Taj Mahal. She reportedly found the soldiers to be malnourished during a visit to an army barracks. Then, She asked the chef to prepare a special dish that provided balanced nutrition, and thus the biryani was created. After that, biryani became widely famous throughout India.

There are many different types of Biryani available today, each with distinctive flavors and qualities. The most common varieties are:

- Mughlai Biryani: A hot rice dish from northern India in which the meat is cooked in a pot using eggs.
- Hyderabadi Biryani: it is a rice dish that is cooked with spices, piled with bits of meat or fowl and finished with almonds and raisins before being served.
- Kolkata Biryani: a spice-infused rice dish topped with layers of meat or fowl and garnished with nuts and raisins that are tossed together just before serving.
- Punjabi Biryani: A rice dish cooked with spices and piled with chunks of meat or fowl. when served in restaurants, it is commonly referred to as "Punjab Style."

The food in the North East of India also differs greatly from that of the rest of the country. The People's Republic of China and Buruma have a significant impact on the regional cuisine of the North East, which also incorporates less common Indian spices. “Yak” is a well-liked meat in this region of India. Moreover, several international fast-food chains have entered the Indian culinary scene in the past two decades as India has grown economically. Because, with this new culture, one of the emerging trends witnessed in today’s society is the “Fast food”. Pizza Hut, McD's, KFC, Pepsi, Burger King, and most recently Taco Bell are among them. The majority of the fast food in India is influenced by American cuisine.

### **Conclusion**

Based on above information, we can identify that one of the fundamental needs of humans is “food”. Therefore, people consume different types of food items in order to fulfill their hunger. Especially, the food cultures of the South Asian countries such as Sri Lanka, Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal and Pakistan are diverse with each nation having its own traits as well as its own varieties of food. But, along with the development of the society, globalization has changed the types of foods we eat and how we eat them. Therefore, globalization of food has several impacts on how we live our daily lives. Urbanization, higher incomes, capital mobility and market liberalization are major

contributors to changes in food systems. Food availability and diversity are increasing because of changing food systems, yet not everyone has access to this food. With the introduction of strong new companies like massive international fast food and food chains, competition for a market share of food purchases tends to increase. Currently, the meat we eat exposes us to an increasing number of steroids, antibiotics, and other drugs. As a result of this exposure, many people are at risk for health issues. Accordingly, when considering these facts, it is possible to identify the various changes and effects that globalization has made on the food of Sri Lanka and India. Therefore, we can recognize that how new things have been added to the food of Sri Lanka and India after globalization than the food of Sri Lanka and India before globalization.

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