

CHAPTER FOURTEEN

HOME-TYPE GASTRONOMY (GASTRO-HOMEY) AND CULTURAL SUSTAINABILITY: EFFECTS OF SLOW FOOD

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1. Introduction

Increasing economic pressures and commercial concerns based on globalization have appeared in many fields, and this causes us to approach gastronomy as an initiative that creates only material value, both nationally and internationally. This situation leads to ignorance of the effects of the development of home-type gastronomy practices on family life, which is the building block of social life, preserving the cultural heritage and ensuring sustainability.

In recent years, thanks to the increase in trends towards traditional lifestyles and the direction of social movements targeting cultural sustainability, along with all aspects of life, a slowing and traditionalization movement towards food has also emerged. Thus, it becomes important to investigate the effect of the aforementioned social movements on commercial concerns, and the protection and sustainability of domestic gastronomy.

In this context, the main purposes of this study are to identify the concept of 'gastro-homey' and investigate the effects of the 'slow food' movement, which is one of the important social movements in the food issue, on domestic gastronomy in Germiyan, Turkey's first 'slow food' village.

2. Conceptual Framework

2.1. Gastro-homey as a new concept

Although it is difficult to agree on a generally accepted definition, it can be said that gastronomy generally relates to the reflection of the character and culture of a country, or a region, or a restaurant, or a chef's food and beverage scene (Santich 2004, 15-16). From this definition, it is possible to say that shaping the science of gastronomy according to any commercial activity or anticipation, in order to be able to reflect a culture of a region, should not be perceived as a necessity.

The things feeding the perception that gastronomy is subject to economic goals, and becomes a subject of commerce, are constantly changing trends, the demands of crowds, and the struggles of entrepreneurs, chefs or other specialists, who are regarded as the authorities of catering to respond to these requests. However, the destiny of home-grown gastronomic products depends on the success of the new generation, which aims to preserve traditional products on the periphery, the preservation of traditional raw materials, and the social formations that support cultural life and traditional production.

From this point of view, 'gastro-homey' can be evaluated as a concept that refers to foods and beverages prepared for the consumption of households, which are not specific to any commercial initiative, but are specific to a particular locality, historical roots, and traditional methods of production and preservation.

The production and storage dimensions that come to the forefront with this definition, indicate that the preparation of food and beverages as household gastronomy products, together with seasonal food or beverages that are prepared in nature, or storing from nature, is stored for later consumption. In addition, the ability to store, and to consume out of season, makes this food a ready-to-eat food status, and is important to the point that it is an alternative to industrial food consumption.

2.2. Cultural sustainability and slow food

Just as the gastronomy sector is valued only as an economic preoccupation, the concepts of sustainability and sustainable development have also been linked to the continuation of economic welfare to a large extent. It can be said that this leads to less attention being paid to the importance of sustainability in the dimensions of human and environment development (Throsby 2003, 183-186).

The emergence of cultural sustainability is based on the definition of cultural development by the United Nations Commission on World Culture and Development. This initiative, which aims at meeting today's needs, without limiting the ability of future generations to reach cultural resources, has led to the development of the idea of cultural sustainability. In Throsby's study (2003), he mentions six principles of cultural sustainability as follows:

- **Material and non-material well-being:** From cultural assets with economic value, material prosperity can be achieved by providing economic benefit, using this value. However, non-material wealth refers to the cultural value of items that are not presented to the market.
- **Intergenerational equality:** This concerns the effective, fair and ethical use of cultural and economic items. Rather than getting maximum benefit from these items at the present time, it means ensuring that future generations will benefit from the projects and investments being developed.
- **Intragenerational equality:** Access to cultural resources means equal accessibility for all people, including minorities, disadvantaged groups, and others.
- **Maintenance of diversity:** The protection of cultural diversity refers to the increase in the number of sources for future generations to inspire creativity-requiring activities, and the discovery or continuation of many different artistic activities.
- **Precautionary principle:** When making decisions on single and irreplaceable items in a cultural sense, it means to be more cautious than normal, since it may lead to irreversible consequences.
- **Maintenance of cultural systems and recognition of interdependence:** Systems are not independent of other parts. This considers the importance of economic, environmental and social sustainability as a whole, for the realization of cultural sustainability. As an international organization, the 'slow food' movement, initiated by Carlo Petrini in 1989, is at the level of ensuring the cultural sustainability of food and beverage ingredients.

Through the 'slow food' manifest, signed with the participation of 15 countries at this time, it is aimed to protect cultural elements for food and beverage, through international experience and information exchange (slowfood.com).

In this study, the effect of 'slow food' on preservation and transmission of traditional home gastronomy products in Geremiyan, which is registered as the first 'slow food village' of Turkey, has been investigated.

2.3. Home-type gastronomy products peculiar to Germiyan

Germiyan's traditional food and beverage products consist of untargeted products that local people have used on their special days, and in everyday life. The most famous food and beverage products of the region are *bazina*, baked okra, the Turkish delight of *henna* (full of candy, Turkish delight for grooms, groom dessert), the flaky pastry of Karaköy, stuffed ribs, sour brewed Germiyan bread, meatballs made of leg of goose, *kopanisti* cheese and *glika*. These products constitute the gastronomic richness of Germiyan, as the fruits of the multicultural structure of Yuruk/Turkman, also under the effect of the Greeks.

3. Methodology

This study was carried out in August 2017 in Germiyan, a neighborhood of the Çeşme district of İzmir. Germiyan was registered as the first 'slow food village' in Turkey by the Slow Food Organization, in 2016.

In order to evaluate the home-type gastronomic habits of local people from the past, and to understand the contribution of the 'slow food' registration to the sustainability of domestic gastronomy products, negotiations were held within the context of the structured interview form.

The interview form used in the data collection consists of three parts. In the first part, there are expressions for determining the demographic characteristics of participants. The second part aims to reveal the influence of the 'slow food' movement on the gastronomy products of Germiyan, in the direction of cultural sustainability principles. In the third part of the interview form, it is aimed to evaluate the positive or negative developments in the general sense, what the local people think who have come to drink in the regions together with the 'slow food' movement.

During the sampling process, a purposeful stratified sampling method was used and data were collected from adults who are members of at least three generations of families living in Germiyan.

4. Findings

In Germiyan, a preliminary survey with local government and indigenous people found that there were about twenty families living, with three generations. Face-to-face interviews were conducted within the framework of the interview form, prepared by eleven members who were able to reach their family members and who were able to access the

interviews, and the findings were subject to descriptive analysis.

In terms of the time in Germiyan, participating families are at least three and up to six generations, and have been living in Germiyan for 35 to 65 years.

In recognition of Germiyan's local food, all of the family members who participate in the survey know exactly the traditional food of Germiyan.

In terms of the fact that Germiyan's food is subject to commerce and of the effect of 'slow food' on this case, participants stated that only Germiyan's sourdoughs are subject to commerce every period. After the registration of the village as the first 'slow food' village of Turkey, they agree that the products subject to commercialization have increased, in terms of variety and quantity.

The production of Germiyan-specific foods at home, and consumption of it out of commercial purposes, are subject to Germiyan's food, home production and consumption in all of the participating families. Approximately 37% of respondents also stated that consumption of these products in their homes was increased by the registration as a 'slow food' village in the region.

In terms of the desire to learn the production of new-generation Germiyan-specific foods, participating family members have indicated that the new generation of individuals in their families are interested in learning the production of traditional food specific to Germiyan. Moreover, it was stated that the demand for villages increased after the registration as a 'slow food' village.

In terms of courses and similar studies for teaching the new generation about food production, participants noted that there was no continuing course or similar activity to teach the production of the food in question, only small workshops for this purpose, created during festivals. However, education for the production of food specific to Germiyan is carried out in households through generational transmission.

From the point of view of the immigrants wanting to learn the production of local food, approximately 55% of participating family members expressed the opinion that migrants from outside of the pie were willing to learn how to produce local food, and that this increased with the registration of Germiyan as a 'slow food' village. However, 45% of the participants said that the citizens in question did not have any requests from their family members.

In terms of the origin of the raw materials necessary to produce food specific to Germiyan, approximately 73% of respondents indicated that with 'slow food', the tendency to produce the raw materials required to produce Germiyan-specific food increased in the village.

In terms of the scope of the festival for Germiyan foods, and the effects of 'slow food', participants stated that interest and participation in the festival, which had already been organized beforehand, increased with the registration of Garmiyan as a 'slow food' village. In addition, a variety of workshops have been included to ensure the promotion of local food.

In terms of the influence of 'slow food' on live traditional products, the participants who think that traditional tastes can be preserved with 'slow food' are about 73%. The mentioned participants think that a conservation awareness for this food will develop, with an increasing number of visitors coming to taste the consumption-production frequency of food, and the delicacies of local specialties.

Regarding Germiyan's problems of the disappearance of food products and the effects of 'slow food', Germiyan's leading problems are the deterioration of the social structure, due to environmental pollution, noise pollution, publicity problem, and dense social immigration, and deterioration of social structure, according to the participants. All of the participants think that 'slow food' has a positive effect on the solution of these problems. These positive effects are delivering the campaigns against environmental and noise pollution to wider masses, reducing migration of peasants outward, due to the economic appreciation of peculiar foods, and increasing awareness for the protection of traditional values, with the increase in promotion facilities of traditional products in the village.

5. Conclusion

In Germiyan, which is registered as the first 'slow food village' of Turkey, the findings obtained from the individuals of families living together for at least three generations have been assessed. As a result of this assessment, it has been determined that 'slow food' has a generally positive effect on preserving Germiyan's food and transferring it to new generations. It is possible to talk about the fact that the 'slow food' movement has an important share in the commercialization of these products. However, this commercialization does not prevent Germiyan-specific food products from being traditionally kept at home, and prepared for the consumption of the household. The products commercialized by 'slow food' are beneficial to improve the economic prosperity of the region as a result of the economic contribution of non-local people, but the fact that the production and consumption of these products continues to increase in their homes is evidence that they are considered as domestic gastronomy products.

Besides the effects on the protection of the domestic gastronomic products, 'slow food' has also some indirect positive effects on the region. Germiyan, which has become the target of migration, for reasons such as climate and natural peacefulness, is also an emigrant region for economic reasons, such as low income levels and weak employment opportunities. The socio-economic structure, which is disturbed by the influences of these migrations, tends to improve, thanks to the commercialization of Germiyan's food by national and international demand, festivals, and various activities. Beyond continuing migration to the village, the necessity of migration due to new-generation economic reasons is decreasing. Moreover, the increase in the rate of production of the necessary raw materials for the production of the mentioned food, can be considered as a positive development in terms of employment creation. In addition, these agricultural activities can also benefit from the need for revaluation of the land in front of unnecessary construction. Another advantage of 'slow food' for Germiyan, is that it is easy for the people of the region to give the problems publicity, thanks to the consideration of the region.

As a result, the values owned by Germiyan consist of home-made gastronomy products. Preserving these values and transferring them to future generations have very important ecological, economical and sociological effects. This study is important in order to define the term 'gastro-homey', explain the distinction between gastronomy products which are commercialized, describe home-type gastronomic products, and to emphasize the importance of home-type gastronomic products in providing cultural sustainability. In order to reach the target point of the study, it can be suggested to compare the obtained data by carrying out a similar study in the same region, or in a region which has similar values but has not yet been evaluated under the scope of 'slow food'.

References

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