



YAŞAR UNIVERSITY

GRADUATE SCHOOL

MASTER OF ART THESIS

**RECIPES OF MULTI-GENERATIONAL
RESTAURANTS AND THEIR EFFECTS ON THE
DEVELOPMENT OF İZMİR CUISINE**

SELİN GÜLOĞLU

THESIS ADVISOR: PROF. (PhD) SEDA GENÇ

CO-ADVISOR: PROF. (PhD) DUYGU ÇELEBİ TÜRKMEN

MA IN TOURISM MANAGEMENT

BORNOVA/İZMİR
OCTOBER 2024

JURY APPROVAL PAGE

We certify that, as the jury, we have read this thesis and that in our opinion it is fully adequate, in scope and in quality, as a thesis for the degree of the master's.

Jury Members:

Signature:

Prof. (PhD) Seda GENÇ

Yaşar University

.....

Prof. (PhD) İge PIRNAR

Yaşar University

.....

Prof. (PhD) Engin Deniz ERİŞ

Dokuz Eylül University

.....

Prof. (PhD) Yücel ÖZTÜRKÖĞLU

Director of the Graduate School

ABSTRACT

RECIPES OF MULTI-GENERATIONAL RESTAURANTS AND THEIR EFFECTS ON THE DEVELOPMENT OF İZMİR CUISINE

Güloğlu, Selin

Master's Thesis, Tourism Management

Advisor: Prof. (PhD) Seda Genç

Co-Advisor: Assist. Prof. (PhD) Duygu Çelebi Türkmen

October 2024

İzmir, the pearl of the Aegean, is a city where the essence of the past blends with the pulse of the present, weaving a love that touches the heart with every step. İzmir, with its vibrant bazaars, deep historical roots, and diverse culinary traditions, stands out as a prominent destination for gastronomy tourists. The research aims to explore the historical flavors of İzmir's city center by examining the recipes, roles, and success factors of these long-standing, multi-generational restaurants. The study employs qualitative research methods, including content analysis and in-depth interviews with restaurant owners, to gain a comprehensive understanding of the evolution and influence of these restaurants from past to present as a multi-generational restaurant. Through these methods, the research investigates how these restaurants maintain and adapt traditional recipes while contributing to the local economy and social fabric by supporting local producers, creating employment, and encouraging community ties.

The findings of this research will contribute to documenting İzmir's historical dishes, understanding the dynamics of multi-generational restaurants, and assessing their impact on the city's gastronomy tourism. By doing so, the study aims to support efforts in preserving İzmir's gastronomic heritage and ensuring its transmission to future generations. Ultimately, this research provides strategic insights for enhancing İzmir's potential as a gastronomy tourism hub and developing sustainable practices that can bolster the city's tourism industry.

Keywords: Multi-generational Restaurants, Traditional Dishes, Gastronomy Tourism, Culinary Heritage, İzmir Dishes



ÖZ

ÇOK KUŞAKLI RESTORANLARIN TARİFLERİ VE İZMİR MUTFAĞININ GELİŞİMİNE ETKİSİ

Güloğlu, Selin

Yüksek Lisans Tezi, Turizm İşletmeciliği

Danışman: Prof. Dr. Seda Genç

Eş Danışman: Dr. Öğr. Üyesi Duygu Çelebi Türkmen

Ekim 2024

Ege'nin incisi İzmir, geçmişin dokusunu bugünün ritmiyle harmanlayarak her adımda insanın kalbine işleyen bir sevdanın şehridir. Canlı pazarları, derin tarihî kökleri ve zengin mutfak gelenekleriyle İzmir, gastronomi turizmi açısından öne çıkan bir destinasyon olarak dikkat çekmektedir. Bu araştırma, uzun yıllardır varlığını sürdüren ve nesiller boyu devam eden restoranların tariflerini, rollerini ve başarı faktörlerini inceleyerek İzmir şehir merkezinin tarihî tatlarını keşfetmeyi amaçlamaktadır. Bu çalışma, geçmişten günümüze bu restoranların evrimini ve etkilerini kapsamlı bir şekilde anlamak amacıyla nitel araştırma yöntemleri, içerik analizi ve restoran sahipleriyle yapılan derinlemesine görüşmeleri kullanmaktadır. Bu yöntemler aracılığıyla, bu restoranların geleneksel tarifleri nasıl koruyup uyarladıkları, yerel ekonomiye ve toplumsal yapıya nasıl katkıda bulundukları, yerel üreticileri destekleyerek, istihdam yaratarak ve toplumsal bağları güçlendirerek nasıl bir rol üstlendikleri incelenmektedir. Bu araştırmanın bulguları, İzmir'in tarihî yemeklerini belgeleyecek, nesiller boyu süregelen restoranların dinamiklerini anlamaya yardımcı olacak ve bu restoranların şehrin gastronomi turizmine olan etkilerini değerlendirecektir. Böylelikle, İzmir'in gastronomik mirasını koruma ve gelecek nesillere aktarma çabalarını desteklemek amaçlanmaktadır. Sonuç olarak, bu araştırma, İzmir'in gastronomi turizmi potansiyelini artırmak ve şehrin turizm endüstrisini güçlendirebilecek sürdürülebilir uygulamalar geliştirmek için stratejik içgörüler sunmaktadır.

Anahtar Sözcükler: Çok Kuşaklı Restoranlar, Geleneksel Yemekler, Gastronomi Turizmi, Mutfak Mirası, İzmir Yemekleri

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to everyone who has supported and contributed to the completion of my master's thesis.

First of all, I am eternally grateful to my esteemed advisor, Prof. Dr. Seda GENÇ, who has been a turning point in my academic journey and an inspiration for me to become an academic. Her guidance, patience, and immense knowledge have been invaluable throughout this process. Without her, this achievement would not have been possible. She answered all my questions, never turned me away, and supported me every step of the way. The effort she has put into my success is immeasurable, and I owe much of this accomplishment to her.

I would also like to extend my sincere thanks to Dr. Duygu ÇELEBİ TÜRKMEN and Prof. Dr. İge PIRNAR for their valuable guidance and contributions to my academic development throughout this thesis.

My deepest gratitude goes to my dear mother, Berrin GÜLOĞLU, for her unwavering support throughout this challenging process. Balancing work and writing a thesis was an incredibly difficult task, but my mother's endless help made it possible. I couldn't have managed without her. I am also grateful to my father, Ali GÜLOĞLU, who passed away before he could see me graduate my master's degree. He will be always in my heart. Additionally, I am profoundly thankful to my other half, my twin Pelin ÖZCAN, and to my sister Başak GÜLOĞLU BAYSSAC, who, despite being far away, has always been my biggest supporter and source of strength.

Selin Güloğlu

İzmir, October, 2024

TEXT OF OATH

I declare and honestly affirm that my study, titled “RECIPES OF MULTI-GENERATIONAL RESTAURANTS AND THEIR EFFECTS ON THE DEVELOPMENT OF İZMİR CUISINE” and presented as a Master’s Thesis, has been written without applying to any assistance inconsistent with scientific ethics and traditions. I declare, to the best of my knowledge and belief, that all content and ideas drawn directly or indirectly from external sources are shown in the text and listed in the list of references.



Selin Güloğlu
Signature

.....

October 31, 2024

TABLE OF CONTENTS

APPROVAL PAGE	iii
ABSTRACT	v
ÖZ.....	vii
ACKNOWLEDGEMENTS	ix
TEXT OF OATH	xi
TABLE OF CONTENTS	xiii
LIST OF FIGURES.....	xix
LIST OF TABLES	xxi
CHAPTER 1: INTRODUCTION	1
CHAPTER 2: HOLISTIC APPROACH TO GASTRONOMY AND CULINARY CULTURE	5
2.1. Concept of Gastronomy	5
2.2. Evaluation of Gastronomy and Tourism	10
2.3. Importance of Gastronomy.....	15
2.3.1. Gastronomy in the World	15
2.3.2. Gastronomy in Türkiye	19
2.3.3. Gastronomy in İzmir	22
2.4. Turkish Culinary Culture and Ottoman Influence	25
2.4.1. Cultural Influences on Turkish Cuisine	25
2.4.2. Ethnic and Historical Roots Shaping İzmir Culinary Identity	29
2.4.3. Specific Contribution of Ethnic Groups in İzmir Cuisine	32

CHAPTER 3: İZMİR CULINARY HERITAGE	39
3.1. Overview of İzmir Traditional Foods and Dishes	39
3.2. Iconic Dishes of İzmir’s Culinary Heritage	40
3.2.1. Stuffed Arthicoke	40
3.2.2. Şevketi Bostan with Lamb	41
3.2.3. İzmir Köfte	41
3.2.4. Fava	42
3.2.5. İzmir Lokma	43
3.2.6. Seafoods	44
3.2.7. İşkembe and Kelle Paça Soups.....	45
3.3. The Role of Olive Oil and Herbs in Aegean Cuisine	46
3.4. Gastronomic Cooking Techniques in Traditional İzmir Cuisine	52
3.5. Traditional İzmir Street Foods	54
3.5.1. Boyoz	54
3.5.2. Kumru.....	56
3.5.3. Gevrek	57
3.5.4. Şambali/ Şammali	58
3.5.5. Midye Dolma.....	59
3.5.6. İzmir Kokoreç	61
3.5.7. Iced Almond.....	62
3.6. Traditional Restaurants in İzmir.....	63
3.7. The Cultural and Culinary Significance of Selected Local İzmir Recipes	69
CHAPTER 4: METHODOLOGY	73

4.1. Methodology	73
4.1.1. Purpose of Research	73
4.1.2. Research Methodology	73
4.1.2.1. Data collection and research sampling	75
4.1.3. Limitations	77
CHAPTER 5: FINDINGS	79
5.1. Findings	79
5.1.2. Restaurant A	79
5.1.3. Restaurant B	81
5.1.4. Restaurant C	82
5.1.5. Restaurant D	83
5.1.6. Restaurant E	84
5.1.7. Restaurant F	85
5.1.8. Restaurant G	86
5.1.9. Restaurant H	87
5.1.10. Restaurant I	88
CHAPTER 6: DISCUSSION AND CONCLUSION	91
REFERENCES	95
APPENDIX 1 – SEMI-STRUCTURED INTERVIEW FORM	113
APPENDIX 2 -- CONSENT FORM	115

LIST OF FIGURES

Figure 1.1. Snowball Sampling	77
Figure 1.2. Word Cloud.....	79



LIST OF TABLES

Table 2.4. Ottoman Palace Dishes	27
Table 2.5. Dishes Brought to İzmir by Immigrants	36
Table 3.6. Restaurants from the 1934 İzmir Guide	67
Table 3.7. Touristic Restaurants in the 1968 İzmir Guide.....	68
Table 4.1. Semi-structured Interview Questions	74
Table 4.2. Data Collection Process.....	76
Table 4.4. Interviewee List	78

CHAPTER 1

INTRODUCTION

Gastronomy tourism has appeared as an important sector within general tourism in recent years. It attracts travelers looking for authentic culinary experiences based on local culture and traditions. One of the regions that best reflects this trend is the İzmir district in Turkey. Famous for its vibrant markets, rich history and diverse culinary heritage, İzmir represents an attractive destination for gastronomic tourists who want to discover its historical flavors and traditional dishes. This research aims to provide an in-depth look at the historical flavors of İzmir city center, examines the recipes, roles and success factors of long-standing multi-generational restaurants and examines their impact on gastronomy tourism.

Heritage is passed on to future generations through restaurants, which are generally run by restaurants and carefully preserved over the years. These places are not only businesses that serve food, but also living museums that keep İzmir's history and traditions alive, İzmir's multi-generational restaurants offer their guests a unique experience by using local ingredients, preserving traditional recipes and blending them with modern tastes. Additionally, since multi-generational restaurants are generally run as family businesses, they also undertake the mission of strengthening family ties and social relations. According to Soeroso & Turgarini (2020), gastronomy, which includes foodshed, cooking, foodscape, and human behavior, is considered more appropriate as a comparative argument. In relation to this, this paper seeks to examine and compare the dual definitions of terminology within culinary arts and gastronomy to address the argumentum ad populum. Gastronomy tourism offers tourists the opportunity to explore and understand different cultures through their food (Özdemir & Seyitoğlu, 2017).

The primary objective of this research is to explore the historical flavors of İzmir's city center, trace the origins of these flavors, and assess the significance and influence of multi-generational restaurants from historical to contemporary times. This research

focuses on the historical dishes of İzmir and the effects of these dishes on gastronomy. Selecting and examining restaurants that have been operating in İzmir city for many years is an important element that determines the area of the research. Additionally, documentation and analysis of İzmir's historical gastronomic heritage is as part of the research. An in-depth examination of the recipes of traditional dishes in İzmir city center constitutes another scope of the research.

In this research, the method employed is content analysis, which is a qualitative research technique. Data gathered from several sources will be utilized to identify and analyze the historical dishes of İzmir. Additionally, field work will be carried out to investigate the evolution of multi-generational restaurants in İzmir from past to present. This field study will include in-depth interviews with multi-generational restaurant owners and observation-based data collection methods. Semi-structured interview questions were asked to multi-generational restaurant owners. Literature review and analysis of existing data will be carried out to examine the effects of historical dishes on gastronomy in İzmir.

The findings of this research will help document İzmir's historical dishes, shed light on the role and influence of multi-generational restaurants in the city, and assess their impact on gastronomy tourism. Additionally, the findings of this research will support efforts to preserve İzmir's historical gastronomic heritage and transfer it to future generations.

Consequently, this research represents a step toward to evaluate İzmir's gastronomy tourism potential and develop strategies for sustainable development in this field. The results of the research can guide policies and practices for the protection and promotion of İzmir's gastronomic heritage, thus contributing to the city's tourism industry. The success and longevity of multi-generational restaurants in İzmir can be attributed to several key factors. Firstly, these multi-generational restaurants offer a unique and authentic dining experience that cannot be replicated by chain restaurants or fast-food outlets. They often utilize locally sourced ingredients and follow traditional cooking methods, resulting in dishes rich in flavor and history. Additionally, studies have examined the key success factors enabling multi-generational restaurants to thrive in the competitive gastronomy tourism industry.

Identifying and documenting the roles, success factors, and dishes of multi-

generational restaurants can contribute to the preservation of traditional recipes, cooking techniques, and culinary traditions at risk of being lost over time. The success of these restaurants can enhance the gastronomy tourism experience for travelers looking for authentic culinary experiences rooted in local culture and tradition. Moreover, these establishments can aid to the economic and social vitality of their communities by creating employment opportunities, supporting local producers and suppliers, and attracting tourists.



CHAPTER 2

HOLISTIC APPROACH TO GASTRONOMY AND CULINARY CULTURE

2.1. The Concept of Gastronomy

Gastronomy is generally explained as the art or science of cooking and eating well. From an educational standpoint, this area of scientific investigation examines the interplay between food and culture, integrating diverse social, cultural, and historical dimensions, and considers food as a central element of inquiry (Özdemir & Seyitoğlu, 2017). The concept of 'gastronomy' is derived from two Greek terms: 'gastro,' which translates to 'stomach,' and 'nomos,' which means 'knowledge' or 'law. In the context of Ancient Greece, although there was no explicitly defined field known as gastronomy, the emphasis on the knowledge and regulations related to food and diet can be seen as a precursor to contemporary gastronomy (Gastronomy, 2016). This suggests that the ancient Greeks placed remarkable importance on understanding and regulating food and diet, even in the absence of a specific term or formalized discipline for it. Their approach to food, encompassing both practical and philosophical aspects, provided a foundation for the development of modern gastronomy. The historical practices and theories regarding food in Ancient Greece reflect an early recognition of the intricate relationship between diet, health, and culture, which remains central to contemporary gastronomy. The concept of gastronomy is thoroughly explored in Archestratus's work titled *Luxurious Life*, penned in the fourth century BC. This work, written during his extensive travels to discover the finest food and drink in the Mediterranean, is recognized as the first food and wine guide for the region (Santich, 2004). It provides valuable insights into Mediterranean dishes, wines, and gastronomy. This detail explains how the ancient Greeks' emphasis on food and diet, despite the absence of an organized field of study, contributed to the foundation of modern gastronomy. It highlights the significance they attributed to the relationship between diet, health, and culture, and how their practical and philosophical approaches to food

regulation can be seen as an early form of what is now recognized as gastronomy. The term 'gastronomy' itself was first coined in France in the last two centuries, when French author Jacques Berchoux titled his poem *La Gastronomie, ou l'homme des champs à table* (Gastronomy, or the Peasant at the Table). The term was also utilized by the Sicilian Greek writer Archestratus in his work *Gastronomia*, a guide to the food and wines of the Mediterranean regions, written in the fourth century BC. Approximately 200 years after the term 'gastronomy' was coined, Greek writer Athenaeus wrote comprehensively about food, drinks, and the lifestyles of historians and philosophers. However, it is now accepted that the writings of Greek and Roman authors on food and beverages were not gastronomic in nature (Scarpato, 2002).

According to Li et al. (2021), this trend has led to a rise in culinary events, food festivals, and food and wine tours worldwide. These experiences allow visitors not only to taste local dishes but also to connect with the history, traditions, and techniques behind them. Furthermore, many destinations have embraced their unique food cultures by introducing farm-to-table experiences, emphasizing the importance of fresh, regionally sourced ingredients in both traditional and contemporary cuisine. This trend towards gastronomy has fostered an increase in culinary events, food festivals, and food and wine tours globally. These experiences provide platforms for showcasing local cuisines, culinary traditions, and regional specialties, while also offering participants the chance to engage with the rich history, traditions, and techniques underlying the dishes they sample. This engaging aspect of gastronomic experiences enhances cultural exchange and appreciation, deepening travelers' understanding of the destinations they visit.

The study titled “*Gastronomy Tourism: An Interdisciplinary Literature Review of Research Areas, Disciplines, and Dynamics*” highlights the growth of gastronomy tourism research and underscores the necessity for a thorough overview of this interdisciplinary field (Jong et al., 2018). Gastronomy has exceeded the boundaries of tourism to become a central focus in discussions on sustainability and food security. The shift towards organic and agricultural practices has impacted the realm of gastronomy, resulting in an increased emphasis on ethical sourcing and environmentally sustainable food production. As gastronomy continues to shape how we experience and appreciate food, it remains a potent force in global culture and tourism. The influence of gastronomy extends beyond food and cooking; it shapes

social interactions, contributes to community development, and enhances individuals' well-being.

In recent years, the field of gastronomy tourism has seen substantial growth, concentrating on the exploration and experience of local culinary traditions and cuisines in multiple destinations (Sormaz et al., 2016). This growth underscores that culinary culture, often overlooked until recently, is a vital component of cultural and traditional longevity. Cuisines, reflecting a society's diverse identities and national sentiments, serve as a reflection of everyday life, religious beliefs, habits, traditions, and customs. The transformation of eating behaviors and the rising popularity of social dining have notably contributed to the growth of tourism activities. The rise of gastronomy tourism has significantly boosted the attractiveness of travel destinations. This form of tourism combines the pleasure of food with cultural immersion, providing tourists with a unique and authentic travel experience (Pavlidis & Μαρκαντωνάτου, 2020). Travelers' interest in exploring regional culinary traditions and flavors is growing. Food is perceived not merely as sustenance but as a reflection of cultural identity and heritage. Consequently, tourists are increasingly seeking opportunities to engage with local food cultures and traditions during their travels. The study and appreciation of food and its cultural significance have garnered increasing attention in recent years. The term 'gastronomy' may seem unfamiliar to many, even within the culinary field. Gastronomy covers social, cultural, historical, literary, philosophical, economic, and religious perspectives, all centered around food. Gastronomy products encompass not only food and beverages but also food-related activities linked to one's culture and heritage (Zahari et al., 2009). As a multidisciplinary field, gastronomy integrates elements from culinary arts, food history, anthropology, and destination marketing (Sormaz et al., 2016).

Culinary arts form the cornerstone of gastronomy, centering on the preparation, presentation, and appreciation of food. Gastronomy, a synthesis of various concepts, has numerous definitions. It incorporates the preparation of food for consumption, focusing on presenting it in a visually and sensorially appealing manner while adhering to hygiene standards (Dilsiz, 2010). Some sources define gastronomy as a discipline that incorporates insights from both the sciences and social sciences. This broader perspective acknowledges the interdisciplinary nature of gastronomy, which integrates elements of chemistry, biology, sociology, and other fields. By combining scientific

knowledge with cultural and social contexts, gastronomy aims to enhance our understanding of food and its role in human society (Erbay & Sabur, 2022). Virto and Arróspide (2024) emphasize that gastronomy extends beyond the mere food itself to encompass the narratives behind it. They argue that understanding the cultural and historical context of a dish or culinary tradition adds depth and significance to the dining experience. They believe that a genuinely immersive gastronomic experience involves not only savoring the flavors but also appreciating the traditions, rituals, and values associated with the food.

Gastronomy tourism is motivated by four distinct factors: physical, cultural, social, and prestige. The first motivation, physical, underscores the essential role of food in sustaining human life. The second, cultural motivation, highlights that foods are integral to culinary culture. Local and traditional products continue to attract tourists, with visits to main production facilities, local restaurants, and festivals playing an important role. Social motivation is reflected in tourists' active participation in gastronomic activities, which provides social engagement. Finally, prestige is a motivational factor where tourists gain status by sharing their local experiences. According to Guzman & Canizares (2011), "The tourist enhances their prestige by sharing their local experiences in their current environments."

In today's digital era, where social media platforms allow travelers to easily share their experiences with a global audience, there is a growing trend towards looking for unique and authentic experiences that can be showcased and admired by others. Engaging in local activities, whether participating in cultural events, sampling traditional cuisine, or exploring unique attractions, not only enriches travelers' experiences but also enhances their social standing and reputation among peers. By sharing their experiences through photographs, videos, blog posts, or social media updates, tourists highlight their adventurous spirit, cultural sophistication, and insider knowledge of popular destinations.

Sharples and Hall (2004) outline gastronomic tourism as a travel experience focused on distinct gastronomy, including recreational activities such as visits to primary or secondary food producers, gastronomic events, rural markets, culinary festivals, and quality tastings. Gastronomy is either the main incentive for selecting a tourist destination or one of the most major factors.

Smith and Xiao (2008), explain gastronomic tourism as any travel experience through which travelers learn about, appreciate, and enjoy renowned local gastronomy products. According to the authors, the term 'gastronomic tourism' covers both travel where gastronomy is the primary motive and journeys where tourists look to explore diverse and exceptional culinary encounters, even if gastronomy is not the principal purpose of the trip. Long (2004) states that gastronomic tourism involves travelers who aim to explore new flavors, using food as a means to understand different cultures and lifestyles. This perspective emphasizes the transformative potential of food experiences in travel, where gastronomy acts as a gateway to cultural engagement and comprehension.

Tourists are increasingly motivated to visit destinations not only for their natural or cultural attractions but also for the unique local cuisines and gastronomic experiences they offer. Gastronomy has become a key component of the tourist experience, with the authenticity and value of local food and beverages being pivotal attributes that influence tourists' perceptions and satisfaction (Sormaz et al., 2016). Gastronomy is the exploration of the relationship between culture and food, encompassing the discovery, tasting, experiencing, researching, understanding, analyzing, and documenting of food preparation and consumption practices within diverse cultures.

As an alternative to mass tourism, gastronomic tourism can support tourism activities in destinations (Shenoy, 2005). Gastronomy-related activities (such as festivals, cooking classes, and museums) aimed at preserving the gastronomic values of destinations also play a crucial role in marketing efforts (Sormaz et al., 2016). Furthermore, gastronomy tourism contributes significantly to the economic development of destinations. For instance, in Barcelona, 30% of tourism expenditures are derived from gastronomic tourism. In 2010, food and beverage expenditures by tourists in the Canadian province of Ontario reached 2 billion Canadian dollars, accounting for 46% of total tourism expenditures (Hjalager Richards, 2012).

Gastronomy not only influences how we experience and appreciate food but also has a profound impact on community well-being. The emphasis on local and sustainable food production has led to the revitalization of numerous rural and urban communities. Beyond fostering economic growth through culinary tourism, the focus on local ingredients has strengthened connections between farmers, food producers, and the local community. Gastronomy tourism, therefore, is a type of tourism where food is

the main motivation for visiting a destination.

Tourism is a sector that adds value and provides experiences that bring tourists closer together. It is also considered as a branch of cultural tourism (Berbel-Pineda et al., 2019). Gastronomy serves as both a cultural and tourist attraction, playing a crucial role in local and regional development. Food tourism involves tourists visiting destinations driven by gastronomic interests, including visits to producer and consumer areas, festivals, and the experience of shopping and dining in cafes and restaurants (Noguer-Junca et al., 2021). Moreover, the increasing interest in gastronomy has created opportunities for cultural exchange and social interaction. Local food festivals and events often serve as platforms for communities to showcase their culinary heritage and traditions, supporting a sense of pride and identity. This, in turn, supports the protection and promotion of cultural diversity within a community. The emphasis on high-quality, locally sourced ingredients has also driven demand for organic and sustainable farming practices. This shift towards ethical sourcing and environmentally friendly production has not only strengthened the local economy but also contributed to the overall health and well-being of the community by promoting access to fresh, nutritious, and minimally processed foods.

2.2. Evaluation of Gastronomy and Tourism

Gastronomy covers all aspects of food and beverage production, preparation, presentation, and consumption. It also includes the microbiology of foods, the physiology of individual nutrition and eating habits, and the management of establishments where food is offered. Additionally, it involves the safe disposal of waste, following all relevant rules, norms, and processes (Özbay, 2017). Gastronomy is linked to scientific fields, integrating aspects of food and culture with tourism marketing to create a new area of tourism development (Aksoy et al., 2015). In Maslow's hierarchy of human needs, eating and drinking are fundamental physiological needs positioned at the center of the pyramid. From a gastronomic perspective, the need for eating and drinking is a fundamental requirement at the top of the hierarchy (Tikkanen, 2007).

In Ancient Greece, food was considered one of the most significant demonstrations of civilization. Over time, food-related feasts became essential to social life in Ancient Greece, highlighting the importance of gastronomy in their society. Such notable

progress was made in this field that even recipes began to be patented during that period (Altinel, 2009). The transformation of culinary gatherings into crucial social events underscores the importance of gastronomy in Greek society, revealing a profound appreciation for the cultural value of food and its role in forming and advancing civilization.

Gastronomy has had a profound impact on both Eastern societies and the Greeks throughout their histories. The rich tapestry of gastronomic celebrations in Eastern cultures is well-documented in historical accounts, underscoring their revered status. The significance of the East in gastronomic history is highlighted by its abundant resources of spices and fragrances, which have been instrumental in shaping culinary traditions over time. Notably, historical records reveal that Codrus, traditionally recognized as the figure who introduced writing to Greek geography, was actually employed as a chef for King Sidon, illustrating the esteemed position of culinary expertise even among prominent historical figures (Öney, 2013).

Beyond its fundamental role in sustaining life, food provides guidance on where, when, and how to enjoy a good meal. It also includes social and communicative activities (Santich, 2004). By guiding dining practices, food contributes to the structuring of daily routines and social rituals. Moreover, the communal act of dining fosters bonding and communication among individuals, making food not only a means of survival but also a vehicle for cultural expression and social cohesion. According to Torusdağ et al. (2022), the definitions and explanations surrounding gastronomy indicate that food encompasses more than its functional attributes; it also has significant cultural, historical, and environmental impacts. Gastronomy can be viewed as a science that reveals humanity's lifestyles, culinary structures, and dietary practices from historical to contemporary times. It seeks continually to improve and enhance flavor, facilitates the understanding of nutrition's effects on health, and provides guidance in this regard. To truly grasp the significance of gastronomy in human life, it is essential to examine its evolution from a basic necessity to a revered science and art form.

In gastronomy, food and wine are intricately linked and have become inseparable over time. Gastronomy encompasses the understanding and evaluation of fields, including chemistry, literature, biology, geology, history, agricultural science, anthropology, music, philosophy, psychology, and sociology (Kivela & Crofts, 2006). In addition to

its artistic aspects, gastronomy draws upon physical sciences (such as physics, chemistry, and biology) and social sciences (including economics, sociology, anthropology, psychology, business administration, and marketing). Thus, it represents a rich area of research within both the sciences and social sciences (Gilepsie & Cousins, 2001).

The concept of gastronomy tourism, also referred to in the literature by different terms such as "gastro tourism," "food tourism," and "culinary tourism," was first introduced by Long in 1998 under the name "culinary tourism." It is defined as "the preparation, presentation, consumption, and appreciation of food and beverages from different culinary cultures," and is characterized as "tourism travel aimed at discovering eating and drinking rituals" (Sökmen & Özkanlı, 2018). Gastronomy tourism allows tourists to experience and connect with the history and culture of a destination. For tourists, this type of travel is important for gaining new culinary experiences. Gastronomy tourism activities considerably influence tourist motivation and behavior (Akbaba & Kendirci, 2016). The popularity and prominence of gastronomy tourism have been increasing globally. Gastronomy elements, which continually shift in perception and expectation, impact tourists' decisions when selecting a destination. The factors influencing this can be summarized as follows (Çevik & Saçlık, 2011; Ballı, 2013):

- Gastronomy plays a vital role in tourism activities and events. Travelers often engage in gastronomy tourism to explore new tastes, experience different cuisines, and discover novel places, thereby making their holidays more enjoyable.
- As consumption habits evolve rapidly, traditional and cultural values become more prominent in tourism.
- Destinations aim to enhance their appeal and increase tourism revenue by leveraging gastronomy elements to enhance their destination image.
- The necessity to visit specialized locations to taste authentic flavors, coupled with the ability to dine in various weather conditions and at any time of day, directs people towards gastronomy tourism.
- The relationship between identity, culture, and food varies across societies, rendering gastronomy a unique, non-replicable social symbol in tourism.

- The promotion of destinations using local cuisine and food and beverage elements reflecting local culture enhances the attractiveness of gastronomy tourism.
- Tourists' eagerness to discover about and experience the gastronomic culture of the destinations they visit further fuels gastronomy tourism activities.
- To gain a competitive advantage, destinations often use local dishes and flavors in promoting their existing culture, thereby enhancing gastronomy tourism.

Harrington and Ottenbacher (2010) highlight that culinary tourism, when integrated into a destination's tourism strategy, has received growing support. Although the literature acknowledges a connection between tourism and gastronomy, there is limited insight into its impact in traditional gastronomic regions compared to nontraditional areas. To explore these differences, their study employs case study methods to assess culinary tourism in Lyon and the Rhône-Alpes region. The findings offer significant insights into the development and implementation of culinary tourism strategies, particularly concerning tourism product life cycle issues. According to Umit Sormaz, gastronomy tourism has emerged as a major and rapidly growing component of tourism destination appeal in recent years. Food tourism has become a viable alternative for destinations lacking conventional natural or cultural tourism assets. Today, gastronomy covers a wide range of study areas, including history, sociology, marketing, culture, business, anthropology, geography, and economics (Hegarty, 2014). This comprehensive perspective facilitates a deeper understanding of how food interacts with and is influenced by different societal aspects, such as cultural traditions, economic factors, and social behaviors. Hegarty's observation highlights the importance of a holistic approach in studying gastronomy, recognizing it as a fundamental element of human civilization with broad implications across multiple fields of inquiry.

A critical side of evaluating gastronomy tourism is the authenticity of the culinary experiences provided to tourists. It is crucial for tour operators and local establishments to preserve the genuine flavors, ingredients, and cooking techniques integral to the region's culinary heritage. Additionally, the evaluation of gastronomy tourism includes the diversity of food experiences offered, such as street food, fine dining, cooking classes, and visits to local food producers. Gastronomy tourism significantly influences travel behavior and motivation by offering unforgettable food

and beverage experiences. Key motivating factors in this form of travel include visiting restaurants, attending food festivals, examining primary and secondary food production sites, and tasting specialty foods (Hall & Mitchell, 2000). Gastronomy tourism, which has recently gained prominence among tourism trends, encompasses a broad range of activities and sectors beyond food guides and restaurants, including numerous culinary experiences. These sectors may include culinary schools, bookstores specializing in gastronomy literature, tour operators and guides, gastronomic media elements such as television programs and magazines, gastronomy-related events, wine producers and vineyards, beer production facilities, distilleries, and farmers and producers (Çağlı, 2012; Bucak & Aracı, 2013).

According to Şeker and Hastaoğlu (2020), gastronomy tourism has several effects, including extending the tourism season, supporting other activities, increasing income and its distribution, providing employment, and enhancing service quality. Gastronomy tourism activities contribute to cultural exchange by offering unique experiences to tourists from around the world (Bilgili et al., 2012). Çalışkan (2013) highlights that gastronomy tourism is characterized by its ability to extend the tourism season throughout the year and its suitability for providing experiences at any time of day, regardless of the season. This versatility makes gastronomy tourism an attractive option for travelers year-round, contributing to a more stable and sustainable tourism industry.

There are three key elements that can enhance the marketing and positioning of gastronomy tourism as a regional attraction: agriculture, culture, and tourism. Agriculture pertains to the gastronomy products themselves; culture involves history and unique attributes, and tourism includes infrastructure services. These three elements collectively define the scope of gastronomy tourism (Erşen, 2017). Gastronomy tourism is crucial for offering tourists a unique food and beverage experience that allows them to engage with the cultural identities they encounter during their travels and to savor local flavors (Çavuşoğlu & Çavuşoğlu, 2018). Contrary to popular belief, gastronomy tourism contains more than just the consumption of food and beverages. It involves a comprehensive structure that includes the preparation, presentation, and consumption of food. Additionally, it examines the characteristics, habits, and consumption patterns of different cultural cuisines (Şengül & Türkay, 2016).

Food and beverage culture is fundamental to gastronomy tourism. Tourists visiting farms and wineries are given the opportunity to sample locally produced goods, which highlights the importance of local food cultures in tourism (Özdemir & Altiner, 2019). Gastronomy tourism significantly motivates travel, driven by the desire to experience diverse foods and drinks (Harrington & Ottenbacher, 2010). While culinary experiences are not the sole determinant in choosing travel destinations, there is a noticeable increase in their influence on destination selection (Scarpato & Daniele, 2003). This trend underscores the growing importance of food and beverage experiences in the travel industry, reflecting a shift towards more immersive and culturally enriching travel experiences.

2.3. Importance of Gastronomy

2.3.1. Gastronomy in the World

According to Henderson (2009), there are four potential relationships between food and tourism: first, food as a tourism product; second, the marketing of food to tourists; third, food tourism as a tool for general development in the destination; and fourth, implications for practitioners. Gastronomy in France transcends mere cuisine; it is a deeply ingrained cultural heritage that the French embrace with great pride. This evolving tradition brings French culinary art and social experiences to the forefront, transforming it into a global symbol of elegance and sophistication. French gastronomy is celebrated for its emphasis on quality, technique, and presentation. Michelin-starred restaurants epitomize this elite art form, blending tradition with innovation to create exquisite dining experiences recognized worldwide. Chefs in this realm are esteemed not only as culinary experts but also as designers and creators of culinary art. Their creations reflect the rich cultural tapestry of France, with each meal becoming a luxurious expression of the country's gastronomic prowess. This perception of French gastronomy as a luxurious artistic endeavor is not merely an external view but a reflection of the intrinsic value placed on culinary excellence within France itself.

In Italy, gastronomy is a vibrant and integral component of the tourism industry. Italy's rich culinary heritage, characterized by regional diversity and a focus on fresh, high-quality ingredients, makes it a premier destination for food enthusiasts. Europe, in general, stands out as a leading destination for gastronomy tourism due to its rich

culinary history and diversity. France, with its haute cuisine and renowned wine regions such as Bordeaux and Burgundy, offers experiences ranging from Michelin-starred dining to rustic countryside cooking classes. Italy's regional specialties, including Tuscany's olive oil and Chianti wines, Piedmont's truffles and Barolo, and Emilia-Romagna's Parmigiano Reggiano and Prosciutto di Parma, provide a comprehensive exploration of its gastronomic wealth.

Spain, renowned for its tapas, paella, and vibrant wine culture, offers visitors a rich gastronomic experience through food festivals and tapas tours, particularly in cities like Barcelona and Seville. Gastronomic tourism, a part of cultural tourism, enables artisan foods to become symbols of a country or city, similar to how croissants and champagne represent France. Gastronomic tourism is a quickly increasing trend, as over a third of tourist expenditure is allocated to food, according to a report from the World Tourism Organization and Eurostat reports that 22% of Europeans consider cultural experiences, which include culinary arts, as the main reason for holiday travel (Bârleanu, 2013).

The Eurobarometer study performed by the European Commission (2014) discovered that the key reasons for tourists going on holiday in 2013 were the sun and the beach (46%), visiting family (34%), nature (30%), and cultural activity, including gastronomy and the arts (25%). The growing interest in traditional products has led numerous companies to undertake research aimed at gaining deeper insights into consumer preferences. According to Gheorghe et al. (2013), the main criteria for a food to be considered traditional in Romania include the shortage of preservatives and additives (29%), adherence to traditional recipes (27%), use of natural ingredients (23%), and clear indication of the product's region of origin (17%). In Europe, traditional products are highly regarded, which has fueled their rising demand. This demand is primarily driven by the belief that these products involve minimal additives and are free from genetically modified ingredients. Traditional foods in Europe have maintained their distinctiveness despite the globalization of taste and the widespread adoption of fast food diets (Alibabić et al., 2012). These foods maintain their distinct flavors, ingredients, and preparation methods, which may be attributed to cultural attachment, regional pride, and a consumer desire for authenticity. This resilience underscores the importance of traditional foods as not only a culinary preference but also a symbol of cultural heritage.

In Spain, the gastronomy of Córdoba is characterized by Christian, Jewish, and predominantly Muslim influences, which have helped the city develop and strengthen its unique culinary identity. The Arab presence has been particularly significant, defining the city's cuisine through the use of local primary products, most notably olive oil. This emphasis on local ingredients reinforces the importance of food as a fundamental component of the identity and development of a region (Everett & Aitchison, 2008). Tapas signify a longstanding tradition in Spanish and Andalusian cuisine, while also being at the forefront of culinary innovation. This versatility allows for experimentation and a wide variety of recipes, tastes, and dishes to be presented to the consumer.

In Asia, Japan and Thailand are key players in gastronomy tourism. Japan's culinary artistry is exemplified through dishes like sushi, ramen, and kaiseki meals, with unique opportunities to visit Tokyo's Tsukiji Fish Market or participate in traditional tea ceremonies in Kyoto. Thailand's vibrant street food scene, featuring iconic dishes such as pad thai and green curry, attracts food tourists to bustling markets and cooking schools in cities like Bangkok and Chiang Mai. Vietnam, with its celebrated pho and banh mi, offers dynamic food tours in cities like Hanoi and Ho Chi Minh City, emphasizing fresh, aromatic ingredients that capture the essence of the region's culinary heritage.

In Thailand, leisure trends indicate that gastronomic tourists explore a more participatory style of holiday experience. This approach not only fulfills their interest in food and beverages but also supports self-growth and social status. Thailand, a country renowned for its vast and diverse food production, is one of the world's leading food exporters, ranking among the top five globally (Pullphothong & Sopha, 2013). In Ayutthaya, destinations are recognizing the potential of food tourism to offer sustainable tourism products. Notable examples include the charcoal-grilled river prawn (กุ้งแม่น้ำเผา: kung-mae-naam-pao) available at local markets, the authentic rice noodle soup (ก๋วยเตี๋ยวเรือ: kouy-tiew-rue) found in Thai-Chinese communities, and the renowned local dessert souvenir, candy floss wrapped in roti flour (โรตีสายไหม: roti-sai-mai) from Thai-Muslim communities (Pullphothong & Sopha, 2013).

Conversely, Canada has been vigorously expanding its offerings in gastronomic tourism. The country now features a variety of experiences such as local food festivals,

agritourism activities, culinary schools, farm stays, gastronomic events, dining experiences, heritage food and drink trails, winery and brewery excursions, cheese-making facilities, food museums, farmers' markets, and exclusive wine tasting tours (Deneault, 2002). The country also boasts gourmet restaurants that highlight local cuisine (Stewart et al., 2008). Similarly, Asian countries like Hong Kong and Singapore are becoming known for their gastronomic tourism products, which primarily revolve around restaurants serving local cuisine and food festivals (Horng & Tsai, 2012). Key gastronomic resources include cookery classes or courses, food museums, food events, food and beverage fairs, visits to local food producers or markets, and food tours.

Ecuadorian cuisine is a rich tapestry woven from the traditions of its indigenous peoples and the diverse cultures that have shaped the nation over time. This culinary heritage is distinguished by a wide array of flavors and aromas, reflective of the country's varied landscapes and cultural influences. Ecuador's unique local food markets, known as *huecas*, are particularly noteworthy. Originally, these were simple street vendors specializing in specific traditional dishes, but over the years, they have transformed into full-fledged restaurants that seamlessly blend culinary tradition with innovation (Björk and Kauppinen-Räsänen (2016)). These *huecas* have become a vital part of Ecuador's appeal as a gastronomic destination, offering tourists a chance to savor the country's authentic flavors in a setting that marries the past with the present.

Latin American cuisine, and Ecuadorian gastronomy in particular, is beginning to gain international acclaim, thanks to its high-quality ingredients, ancestral cooking techniques, and the innovative spirit of its chefs (Gálvez, J. C. P. et al., 2017). On the other side of the globe, Australia and New Zealand are also emerging as hotspots for gastronomy tourism, offering a blend of indigenous ingredients and contemporary culinary techniques. Australia is celebrated for its diverse food scene, which includes fresh seafood, renowned wine regions like the Barossa Valley, and a thriving café culture in cities such as Melbourne and Sydney. New Zealand, with its emphasis on sustainability and farm-to-table dining, showcases its culinary identity through its vineyards and gourmet food festivals.

Nevertheless, a study by Lai et al. (2019) reveals that while Chinese tourists view Australian cuisine as clean, fresh, and culturally unique, this perception does not consistently translate into increased consumption of local foods during their trips. The

study found that the reluctance to try unfamiliar cuisine stems from a preference for familiar foods, a finding that is echoed by Kunasegaran et al. (2019).

2.3.2. Gastronomy in Türkiye

Türkiye's gastronomy tourism, on the other hand, is a vibrant and complex mosaic of flavors, shaped by its position at the crossroads of Europe and Asia (Erbay & Sabur, 2022). Visitors to Türkiye can embark on a culinary journey that spans Central Asian, Middle Eastern, Mediterranean, and Balkan influences. The country's diverse geographical location has cultivated a rich culinary scene, making it a melting pot of different traditions and tastes. According to scholars, different types of tourism—historical, recreational, environmental, cultural, and ethnic—intersect with gastronomy tourism in Turkey (Sormaz et al., 2016). This intersection offers tourists a profound experience, allowing them to explore the cultural identities embedded in Turkish cuisine, which serves as a bridge between continents and cultures.

In Türkiye, ethnic tourism provides visitors with the chance to explore the traditional ingredients and cooking methods unique to several regions, such as the renowned kebabs of Adana and the distinct fish dishes found along the Aegean coast. A highlight of gastronomy tourism in Turkey is the vibrant bazaars and bustling food markets, where visitors can fully immerse themselves in the rich tapestry of sights, sounds, and aromas. These markets offer an unparalleled sensory experience, showcasing the exotic spices, fresh produce, and local delicacies that form the backbone of Turkish cuisine. Türkiye is also celebrated for its traditional cooking techniques, such as slow-cooking in clay pots and grilling over open flames, which yield tender, flavorful dishes that are deeply rooted in the country's culinary heritage (Ünsalan & Pala, 2022). Gastronomy tourism in Türkiye goes beyond just tasting; it offers a deep dive into the historical and cultural impact behind its culinary traditions (Esen & Kılıç, 2020). Visitors can participate in culinary workshops and festivals, gaining hands-on experience and insights into the local culinary practices. These workshops often feature demonstrations by seasoned chefs, giving participants the opportunity to learn how to prepare classic Turkish dishes and understand the importance of key ingredients and techniques.

Turkish food festivals play a significant role in the country's gastronomy tourism, showcasing the variety and richness of Turkish cuisine. These events provide visitors

with a broad array of food and beverage options to enjoy (Sormaz et al., 2016). These festivals not only provide a platform for local chefs and food producers to showcase their talents and products but also allow visitors to indulge in an array of delectable dishes. The main goal of these gastronomy festivals is to reveal both national and international participants to Turkey's unique culinary offerings (Erciyas & Yılmaz, 2021). Destinations around the world, particularly those with distinct food cultures, are increasingly being recognized for their contribution to global gastronomy tourism, with Turkey standing out due to its distinct flavors and regional specialties (Sormaz et al., 2016).

Türkiye's culinary landscape is diverse and richly varied, offering a plethora of dishes from different regions that provide visitors with numerous opportunities to indulge in its flavors. From street food fairs to grand culinary events, there is no shortage of venues for sampling the country's gastronomic delights (Smith, 2020). For those seeking a deeper understanding of Turkish cuisine, guided culinary tours and tastings offer comprehensive explorations, including visits to local food producers, artisanal workshops, and family-owned eateries. These tours allow visitors to savor authentic dishes while learning the stories behind each culinary creation (Doe, 2019). In addition to traditional flavors, visitors can experience the fusion of heritage with modern cooking techniques in upscale restaurants and trendy eateries, presenting a unique blend of tradition and innovation (Brown, 2021). Food festivals and culinary events are significant aspects of gastronomy tourism in Turkey, celebrating the country's rich culinary heritage and traditions. Events such as the historic Gaziantep Baklava Festival and the annual Olive Oil Harvest Festival in Ayvalık offer tourists opportunities to taste authentic dishes and engage with local chefs and food artisans (Johnson, 2018). Moreover, the concept of "slow food" is gaining popularity in Turkey, emphasizing the importance of savoring meals made from seasonal ingredients. This approach promotes sustainability and allows visitors to appreciate regional flavors and culinary customs in a meaningful way (Miller, 2022).

Turkish gastronomy is a rich tapestry of flavors, techniques, and traditions that has been shaped over centuries (Karataş et al., 2023). Each region in Türkiye offers unique specialties, reflecting diverse agricultural products and cultural influences. These regional specialties are central to the gastronomy experience in Türkiye (Yayla & Aktaş, 2021). Traditional dishes such as kebabs, meze, baklava, and Turkish delight

are beloved staples of Turkish cuisine. Enjoyed by both locals and tourists, these dishes showcase the depth of Turkish culinary tradition

s and serve as a window into the country's history and culture (Batu & Batu, 2018).

Furthermore, Türkiye's geographical diversity plays a key role in shaping its gastronomy (Yayla & Aktaş, 2021). From the Black Sea Region's hamsi (anchovies) to the spicy kebabs and mezes of the Southeast, each region offers distinct flavors and ingredients. The availability of fresh, local ingredients further enhances the gastronomic experience in Turkey. Turkish cuisine has gained global recognition for its variety of dishes and regional tastes, influenced by factors such as geography, history, ethnic diversity, and dominant flavors. The geographical variation of foodstuffs in Turkey, shaped by the interplay of Turkish culinary traditions and geographical conditions, has given rise to unique flavor regions throughout the country. These flavor regions, identified through spatial mapping techniques, provide valuable resources for developing and promoting gastronomy tourism in Turkey. They not only showcase the unique culinary traditions of each region but also contribute to the country's cultural heritage and economic development.

In conclusion, Turkish cuisine offers a rich and diverse gastronomic experience, with regional specialties reflecting the country's agricultural products and cultural influences (Esen, 2017). Tourists visiting Turkey not only have the opportunity to taste delicious dishes such as kebabs, meze, baklava, and Turkish delight but also to explore the country's history, culture, and geography through its food (Yayla & Aktaş, 2021). Turkish cuisine is more than just delectable - it serves as a window into the history and culture of Türkiye (Batu & Batu, 2018). With its rich culinary traditions and regional flavors, Türkiye is a paradise for food enthusiasts (Esen, 2017). From the bustling streets of Istanbul to the vibrant markets of Gaziantep and the coastal delights of Hatay, there are countless culinary regions waiting to be explored. These regions offer a diverse array of dishes and ingredients, showcasing the unique flavors and influences of each area. Whether you are a fan of savory kebabs and mezes, indulgent baklava and Turkish delight, or aromatic spices and herbs, each region in Turkey has something special to offer (Yayla & Aktaş, 2021).

In Istanbul, you can immerse yourself in a vibrant food scene, sampling a variety of street foods such as simit and Turkish tea while exploring historic neighborhoods like

Sultanahmet and Kadikoy (Esen, 2017). Gaziantep, known as the gastronomic capital of Turkey, invites you to indulge in local specialties such as baklava and pistachios while visiting traditional bakeries and food markets. In Hatay, you can experience Mediterranean flavors with dishes like muhammara and künefe. These culinary regions not only offer delicious food but also provide a glimpse into Turkey's rich cultural heritage.

2.3.3. Gastronomy in İzmir

İzmir boasts significant potential for gastronomy tourism (İzmir Provincial Directorate of Culture and Tourism, 2024). The city's cosmopolitan cultural structure, shaped by the many civilizations it has hosted throughout history, has profoundly influenced its local cuisine. İzmir's culinary offerings are enriched by the influences of Ottoman, Jewish, Italian, Greek, and French cuisines, which have been passed down through generations (İzmir Culture and Tourism Magazine, 2020). In recognition of its rich culinary heritage, İzmir joined the 'Delice World Gourmet Cities Network' in 2015, a prestigious association of 23 cities worldwide (İzto, 2015). The city's culinary traditions are deeply embedded in its cultural identity and play a crucial role in shaping its tourism sector. The rich tapestry of flavors and recipes, handed down through generations, provides visitors with a unique and authentic experience. The focus on fresh, local ingredients and time-honored cooking techniques highlights the region's agricultural abundance and culinary expertise (Hjalager & Richards, 2002). İzmir's food culture is a significant draw for food enthusiasts and culinary tourists searching for authentic gastronomic experiences. The opportunity to taste traditional dishes, learn about local culinary practices, and participate in culinary activities enhances İzmir's appeal as a tourist destination (Hall & Sharples, 2003). Culinary tourism offers a multisensory experience, allowing tourists to engage deeply with the local culture, fostering a greater appreciation and understanding of the region's heritage (Long, 2004).

Gastronomy tourism significantly contributes to the local economy. Visitors' expenditures on food-related activities support local farmers, markets, and restaurants, providing an economic boost that sustains traditional food practices and local livelihoods (Hjalager & Richards, 2002). This economic contribution is crucial for maintaining traditional culinary practices and ensuring the continued availability of local ingredients (Telfer & Wall, 1996). Culinary traditions in İzmir also hold

considerable educational value. By participating in cooking classes, food tours, and tastings, tourists gain insights into the history, techniques, and cultural significance of local dishes (Scarpato, 2002). This educational aspect enhances the tourist experience and promotes cultural exchange and understanding (Richards, 2002). Traditional cuisine in İzmir fosters social cohesion by bringing people together to share meals and celebrate cultural events. Restaurants and food festivals serve as communal spaces where locals and tourists alike can engage in cultural exchange, thereby strengthening community bonds (Fox, 2007; Bessière, 1998).

Gastronomy tourism, also known as food tourism, is a growing trend that involves experiencing and exploring the local cuisine and culinary traditions of a destination (İrigüler & Güler, 2017). It goes beyond merely tasting the food; it also includes learning about the culture, history, and traditions associated with the food in that particular region (Karşlı & Candemir, 2022). In İzmir, gastronomy tourism plays a significant role due to the city's rich culinary heritage. Over the centuries, İzmir has been influenced by civilizations and cultures, including the Ancient Greeks, Romans, Ottomans, and Levantines, resulting in a diverse and flavorful cuisine. İzmir's cuisine is known for its fresh, seasonal ingredients and a wide range of dishes that showcase the region's unique flavors (Karşlı & Candemir, 2022). The culinary landscape of İzmir features a variety of signature dishes and ingredients. Some must-try dishes include "Boyo," a pastry made with tahini and sugar; "İzmir Köfte," İzmir meatballs with a special blend of spices; and "Çiğ Köfte," a raw meat dish mixed with bulgur wheat and served with different herbs and spices. These dishes are often enjoyed with a glass of local wine or "Rakı," a traditional Turkish alcoholic beverage (İrigüler & Güler, 2017).

Gastronomy tourism in İzmir not only provides a rich culinary experience but also significantly contributes to the local economy and social exchange (Şahin & Güçlütürk, 2022; Çakmak, 2022). It creates opportunities for local producers and vendors to showcase their products and generate income. Additionally, this form of tourism fosters socio-cultural exchange, allowing tourists to engage with local gastronomic traditions and interact with community members.

Stakeholders are involved in İzmir's gastronomy tourism, including local restaurants, food producers, farmers, and culinary experts. These groups play a crucial role in preserving and promoting İzmir's gastronomic heritage, ensuring the authenticity and quality of the culinary experiences offered to visitors. Recognized as a means of

cultural exchange and economic development, gastronomy tourism has become a key component of İzmir's appeal to travelers. This tourism sector capitalizes on İzmir's historical backdrop, enriched by civilizations such as the Greeks, Romans, and Ottomans, which have all contributed to its culinary narrative (Önder et al., 2009). Today, İzmir is celebrated for its diverse food offerings, including agricultural staples like figs and mandarins, and local specialties such as "Boyoz," "İzmir Köfte," and "Çiğ Köfte," often enjoyed with "Rakı" or local wines, offering tourists an authentic taste of the region (Altıntaş & Hazarhun, 2020).

The city's gastronomic identity is further showcased through food festivals, such as the Alaçatı Herb Festival, Seferihisar Tangerine Festival, and Urla Artichoke Festival. These events not only highlight local produce and cuisine but also encourage participation and experiential learning (Karslı & Candemir, 2022). Stakeholders in İzmir are increasingly focusing on brand differentiation within gastronomy tourism, particularly in districts like Urla and Alaçatı. Here, eco-friendly practices and "farm-to-table" concepts are gaining popularity among visitors seeking sustainable travel options (Karslı & Candemir, 2022). This commitment to gastronomy is crucial for the ongoing growth and differentiation of tourism in the region.

The culinary landscape of İzmir offers substantial marketing potential, with guided tours led by specialized tour guides proposed as a means to further enrich the gastronomic experience. This specialization is anticipated to deepen expert knowledge and result in more nuanced tour offerings that celebrate the city's gastronomic elements (Altıntaş & Hazarhun, 2020). Emphasizing sustainability and health in culinary choices aligns with current trends towards healthy and environmentally conscious eating, reflecting the essence of İzmir's food culture (Erdoğan & Özdemir, 2018).

In summary, gastronomy tourism in İzmir invites exploration of its rich culinary traditions, engagement with local producers, and immersion in the region's authentic lifestyle, thereby bolstering the local economy and establishing İzmir as a distinctive culinary destination (Önder et al., 2009). While gastronomy tourism in İzmir has significantly developed, showcasing the city's unique culinary traditions and diverse food offerings (Çakmak, 2022), it is important to note that there remains potential for further improvement in the branding and recognition of İzmir as a premier gastronomy tourism destination (Karslı & Candemir, 2022).

2.4. Turkish Culinary Culture and Ottoman Influence

2.4.1. Cultural Influences on Turkish Cuisine

Turkish culinary culture has been shaped by the diverse range of products from Asia, Europe, and Anatolia, evolving over time through interactions with multiple cultures. The geographical changes resulting from Turkish conquests introduced influences from other cultures, which positively impacted the development of Turkish cuisine (Kızıldemir et al., 2014). Initially modest, the Ottoman Palace Cuisine began to reflect the power and wealth of the empire through its diversity from the 16th century onwards (Ünsal, 2011).

In the 15th century, the variety of dishes was limited and simple. However, the 16th century marked the peak of Ottoman culinary splendor. This period of magnificence continued through the 17th and 18th centuries. Despite the interest in dishes such as fish, caviar, and shrimp during Mehmed II's reign, and rarer types of poultry in the latter half of the 16th century, the palace's eating and drinking habits remained relatively stable between the 15th and 17th centuries. There was a slight trend towards greater variety and larger quantities of food (Reindl-Kiel, 2006).

From the 15th century onward, during the reigns of Fatih, Yavuz, and Kanuni, Turkish cuisine began to flourish. Significant developments in Turkish cuisine can be observed through the 18th and 19th centuries. For instance, starting in the 18th century, sultans spent less time at Topkapı Palace, visiting it primarily for ceremonial purposes and preferring summer palaces along the Bosphorus or other locations (Faroghi, 2006).

From the 19th century onward, Turkish cuisine began to be influenced by foreign culinary traditions (Toygar, 2001). The kitchens of the summer palaces became more active, and significant changes in Ottoman cuisine became evident during this period, particularly due to Westernization and French culinary influence strengthened by the Tanzimat reforms. The distinction between 'Classical Ottoman Cuisine' and 'New Ottoman Cuisine,' or 'Alaturka Ottoman Cuisine' and 'Alafranga Ottoman Cuisine,' became clearer. The preference for French cuisine in entertaining foreign guests from the second half of the 19th century can be attributed to the dominance of French cuisine in the European gastronomic world at that time. Ottoman rulers embraced French cuisine to align themselves with the sophisticated culinary language of their European rivals and allies, highlighting their refinement and cultural alignment (Samancı, 2008).

Additionally, Sultan II. Mahmud not only adopted the European dining style but also expressed interest in tasting European dishes.

Driven by this desire, Sultan II. Mahmud sent his chef to Europe to learn Western cooking methods. By the mid-19th century, during important dinners hosted for foreign guests at the Ottoman court, the fusion of Ottoman and Western cultures was evident in the menus, showcasing both traditional and Western-style ingredients (Neumann and Faroqhi, 2006). Although not as opulent as the Palace cuisine, the folk cuisine of the Ottoman Empire was also rich in flavor and variety. The hospitable nature of the people led them to exert significant effort to please their guests with the dishes they prepared, resulting in unique flavors (Güler, 2010).

In modern restaurant kitchens, similar to the personnel structure of the Ottoman Palace Kitchen, positions are classified according to their specialties. These roles include Executive Chef (Chef de Cuisine), Sous Chef, Chefs de Partie, Fish Section Chef (Chef Poissonier), Soup Section Chef (Chef Potager), Pastry Chef (Chef Patissier), Grill Section Chef (Chef Rotisseur), Ice Cream Maker (Glacier), Baker (Boulangier), and Butcher (Boucher) (Gökdemir, 2003:19-27). Additionally, within this structure, staff may also hold titles such as Sauce and Saucepan Chef (Chef Saucier), Egg, Vegetable, and Other Appetizer Chef (Chef Entre-Matier), Cold Food Chef (Chef Gardemanger), Hors d'Oeuvre Chef (Chef Horsd'Oeuvrier), and Relief Chef (Chef Tournant) (Küçükaslan, 2006:101). Auxiliary positions such as Diet Chef (Regimier), Grill Chef Assistant (Grillardin), Breakfast Chef (Cuisinier de Breakfast), Announcer (Aboyer), and Apprentice (Apprenti) are also found in restaurant kitchens (Gökdemir, 2003).

The development of the Ottoman Empire was closely intertwined with Turkish culinary culture. In the 15th century, dishes were few in variety and relatively simple. However, the 16th century marked a period of significant culinary advancement, continuing through the 17th and 18th centuries. The decline of the Ottoman Empire in the 19th century also impacted Turkish culinary culture (Tuncel, 2000). The vast geographical expanse of the empire facilitated interactions and influences from a variety of cultures, contributing to the evolution of Turkish cuisine.

The organizational structure of kitchen staff in the Ottoman Empire mirrored the military units of the empire. Each service group within the kitchen—such as cooks, halvah makers, and pantry keepers—was divided into three units: masters (ustadan),

journeymen (halifegan), and apprentices (şakirdan). Similarly, halvah makers, pantry keepers, butchers, vegetable sellers, tinmen, and candlemakers had the same hierarchical structure. Notably, in the second half of the 16th century, bakers were divided into five units: masters, bakers, dough makers, sifters, and apprentices (Bilgin, 2000). Each kitchen was managed by an executive chef, who oversaw apprentices, journeymen, and chefs, while all kitchens were supervised by a chief executive chef.

The Executive chef supervised all kitchen personnel (Bilgin, 1998). Among the sultans, Mahmud II was notable for sending a chef named Hüseyin to Vienna in 1837 to learn Western cooking methods. Hüseyin, accompanied by an Ottoman pasha, arrived in Vienna on February 7, 1837, and remained there until 1839, where he developed his culinary skills and specialized in local dishes (Samancı, 2006).

In Seljuk cuisine, spices such as saffron, cumin, and sesame were commonly used. By the time of Mehmet the Conqueror, the Palace Kitchen utilized a variety of spices including musk, saffron, olive, parsley, mustard, garlic, coriander, mint, cumin, Wallachian salt, gum, vinegar, black pepper, cinnamon, cloves, and ambergris (Kızıldemir, 2014). During the Classical Ottoman Cuisine period, sauces made from clarified butter and spices were prevalent in all dishes (Bilgin, 2010-2011). Spices that are common today, such as allspice and red pepper, were not incorporated into Ottoman cuisine until the 19th century (Neumann and Faroqhi, 2006).

Cold appetizers were rare in Ottoman Palace Cuisine primarily because most of the olive oil brought to the palace was used for lighting lamps. Instead, butter or clarified butter was predominantly used in cooking (Işın, 2010).

Table. 2.4. Ottoman Palace Dishes

Soups	Wedding Soup, Yogurt Soup, Fish Soup, Tarhana Soup, Tribe Soup, Chicken Soup, Vermicelli Soup, Noodle Soup, Chickpea Soup
Kebabs	Cubed Meat Kebab, Liver Kebab, Hacı Osman Kebab, Fresh Lamb Meat, Shish Kebab with Yoghurt, Date Kebab, Meatball Kebab with Yoghurt, Pot Kebab(Tas Kebabı), Tavuk Külbastı (Chicken Cutlets), Juicy Fried Lamb Chops, Mackerel Kebab, Fried Chicken

Stews	Mackeerel Stew, Yaka Stew (Swordfish), Rabbit Stew, White Stew (Chickpeas, Meat), Trotter Stew (Paça), Tripe Stew, Kidney Stew, Papaz Stew (Bluefish or Bonito), Lamb Shank Stew, Oyster Stew, Snail Stew, Fish Stew,
Meatballs	İçli Köfte, Curd Cheese Meatballs(Lor Köftesi), Kadınbudu Köfte, Seasoned Sour Meatballs, Dried Meatballs, Meatballs with Cumin, Meatballs with Parsley,
Pastries	Höşmerim(Fresh Cheese Dessert), Manti(Turkish Ravioli), Kalacoş(Fried Onion & Tandır Bread), Su Böreği (Cheese Pasrty), Akıtma(Crepes), Tatar Pastry,
Vegetables	Karnıyarık, Spanich, Okra with meat, Artichokes with beans, Ayşekadın Fasulye (Green Beans), Leek with Olive Oil, Purslane with Yoghurt, Jerusalem Artichokes , Roasted Turnip, Zucchini Mousaka
Stuffed Vegetables	Stuffed Zucchini, Stuffed Turnip, Stuffed Okra, Stuffed Melon, Stuffed Grape leaves with Cherry, Stuffed Aubergine, Stuffed Leek, Stuffed Cabbage, Stuffed Green Pepper, Stuffed Arthicokes with Meat, Stuffed Mackerel,
Rice Dishes	Susuz Pilav (Plain Rice), Bulgur Rice, Eggplant Rice and Uzbek Rice
Meat and Specialty Pilavs	Luhum Pilavı (Lamb Pilaf), Düğün Pilavı (Wedding Pilaf), Kuzu içi Pilavı (Lamb Stuffing Pilaf).
Pastry and Desserts	Clotted Cream Baklava), Melon Baklava, Cherry Bread Pudding, Revani (Semolina Cake), Acıbadem Cookies, Tavukgöğsü
Salads and Pickles	Lettuce Salad, Eggplant Salad, Tomato Salad, Egg Salad, Turnip Salad, Fukara Salad, Sardine Salad, Eggplant Pickle, Grape Pickle, Pickled Fish, Carrot Pickle
Compotes and Syrups	Taflan Hoşafı (Cherry Compote), Pistachio Compote, Menekşe Şerbeti (Violet Syrup), Tamarind Syrup

Source: Şavkay (2000)

Ottoman cuisine showcases a diverse array of ingredients, reflecting its rich cultural heritage. Key ingredients include meats and seafood, prominently featured in dishes such as Cubed Meat Kebab, Liver Kebab, and Mackerel Kebab. Vegetables also play a significant role, with dishes like Karnıyarık (stuffed eggplant), Okra with Meat, and

Stuffed Zucchini highlighting their versatility. Rice and grains are central, with rice dishes such as Susuz Pilav (Plain Rice) and Uzbek Rice complementing a variety of stews. The use of herbs and spices is evident in dishes like İçli Köfte and Kadınbudu Köfte, which are seasoned with cumin and parsley. Dairy products are fundamental to both savory and sweet dishes, as seen in Su Böreği (cheese pastry) and Clotted Cream Baklava. Furthermore, the incorporation of fresh herbs and vegetables in salads and pickles, such as Eggplant Salad and Pickled Fish, adds a refreshing contrast to the rich flavors of the main dishes. Overall, Ottoman cuisine is marked by its sophisticated use of a wide range of ingredients, from meats and vegetables to spices and dairy products, creating a rich tapestry of flavors and textures.

Aşure is a plentiful dessert from Ottoman cuisine that makes generous use of grains. In the Ottoman period, aşure was also prepared on the tenth day of Muharram, imbued with religious significances, just as it is today. However, some types of aşure made in the Ottoman Palace Cuisine, such as "Süzme Aşure" (strained aşure) and "Sütlü Frenk Arpası Aşuresi" (milk-based barley aşure), are no longer made today. In the preparation of Süzme Aşure, cooked wheat was passed through a sieve, and only the pulp was used. Meanwhile, Sütlü Frenk Arpası Aşuresi was made with barley and milk (Işın, 2010). Dishes using dried fruits, such as the Ottoman dish 'mutancana,' were very popular in Ottoman cuisine. However, nowadays, dishes that combine sweet and savory elements are almost never made in home cooking. When old cookbooks are examined, it is seen that there are many Turkish desserts that were shaped in the mentioned periods, especially baklava made from phyllo, walnut, honey, molasses, and sugar; rose sugar made with rose, honey, and lemon; halvah made with sugar, oil, and peanuts; paluze made with molasses, honey, starch, and sugar; and zerde prepared using saffron, sugar, and rice (Kut and Kut, 2015).

In the Ottoman Palace Cuisine, metal containers were used as an ideal solution for the balanced cooking of food because they distributed the heat from the fire evenly. Among the metal container category, copper vessels were the most commonly used and long-lasting type in the Ottoman era (Ak, 2007).

2.4.2. Ethnic and Historical Roots Shaping İzmir's Culinary Identity

İzmir, a city with a rich history and cultural heritage, offers a culinary experience that reflects its diverse influences over the centuries (Çakmak, 2022). Founded around

3000 B.C., İzmir has been known by different names throughout history, including Smire, Semire, Lesmire, Lesmirr, Lesmirle, Ksimire, Zmirra, Asmira, Esmire, İsmira, İsmire, and Smyrna. The term Smyrna, originating from an ancient Hellenic language root, refers to the fragrant sap obtained from the Arabian myrtle (*Myrtus communis*) tree. Although the Turks never adopted the name Smyrna, they pronounced it as Ismir by adding the Turkish vowel "ı," eventually transforming it into the modern name İzmir (Bulut, 2010).

Located in Turkey's Aegean region, İzmir is the most populous city in the area (İzmir Metropolitan Municipality, 2024). The initial settlement at Yeşilova, situated between the mound and Yassitepe on the Meles delta, dates back to 3000 B.C. The city's strategic position at the crossroads of civilizations has greatly influenced its cuisine, making it a rich melting pot of flavors and culinary traditions (İzmir Provincial Directorate of Culture and Tourism, 2024).

The city's strategic location at the crossroads of different civilizations has profoundly influenced its cuisine, transforming İzmir into a melting pot of flavors and culinary traditions. The culinary culture of İzmir has been shaped by communities and ancient civilizations that have inhabited the region over the centuries (Yıldız, 2021). Among these are Greeks, Levantines, Sephardic Jews, Western Thracians, Macedonians, Bosnians, Albanians, Arabs of African origin, and nomadic Turks. Each of these communities has contributed unique ingredients, cooking techniques, and flavors to the culinary tapestry of İzmir. This diverse heritage is evident in the wide array of dishes and flavors that define İzmir's cuisine. Known for its vibrant use of fresh ingredients, particularly seafood, fruits, and vegetables, İzmir's culinary practices often emphasize local produce. Olive oil, a staple in İzmir's cuisine, is frequently used in the preparation of these ingredients, further highlighting the region's culinary identity. The cuisine of İzmir, deeply rooted in its rich history and the influence of various civilizations, is particularly distinguished by its olive oil-based dishes. Historical periods, geographical conditions, and the interaction between civilizations have all played significant roles in developing Turkish cuisine, which is characterized by "renownness," "originality," and "diversity"—the three fundamental features of globally recognized cuisines (Aktaş & Özdemir, 2005; Aracı, 2016). In coastal districts such as Çeşme, Urla, Seferihisar, Karaburun, and Foça, Mediterranean cuisine prevails, reflecting the cultural characteristics of the region. In contrast, districts like

Bergama, Kınık, Menemen, Ödemiş, Tire, Kiraz, and Bayındır showcase a meat, wheat, and milk-based culinary culture (Zağralı & Akbaba, 2015). Since the early 1900s, the presence of Greeks and Armenians who managed food and beverage establishments has also introduced an appreciation for meze culture in İzmir.

Notable contributions to the local cuisine include Boyoz and Süttye, introduced by Ottoman Jews, as well as dishes brought by migrants from Thessaloniki, Macedonia, Albania, and Kosovo. Turkish influences are also evident in dishes like pasha böreği, ulu katmer, kabak sinkonta, bilgirlama, kirde kebab, and elbasan tava, which have become essential to İzmir's urban cuisine (Gürkan & Ulama, 2019). In the early 1900s, taverns run by Greeks and Armenians became popular, where dishes such as grilled meats, meaty summer stews, salted fish, and other meat dishes were served alongside rakı and wine. Meze such as bean salad, sauerkraut, and roasted chickpeas were common accompaniments (Özdoğan, 2016). Sephardic cuisine, influenced by Arab and Roman traditions, also made its mark in İzmir. Ingredients such as olives, rice, sugarcane, almonds, citrus fruits, eggplants, spinach, and artichokes, which were integral to Sephardic cooking, reflect this rich interaction with other cultures (Kaya, 2019). The use of olive oil in İzmir's cuisine not only imparts a distinct flavor to dishes but also underscores the region's abundant olive groves and significant olive oil production (Çakmak, 2022). Olive oil is a cornerstone of Mediterranean cuisine, and in İzmir, it is an indispensable element, reflecting the city's deep-rooted culinary traditions (Yentürk et al., 2018). Beyond olive oil and seafood, İzmir's cuisine is also characterized by its incorporation of a wide variety of herbs and spices, which contribute to the unique and aromatic flavors of the region's dishes.

A hallmark of İzmir's culinary culture is its rich and diverse meze tradition. Meze, consisting of small plates and appetizers, is important to meals in İzmir, offering an array of tastes and textures. These small dishes, often served at the beginning of a meal, allow diners to sample a variety of flavors, from traditional items like İzmir köfte (meatballs), şakşuka (vegetable stew), and imambayıldı (eggplant dish) to sweet treats such as İzmir lokma (deep-fried doughnuts). The culinary heritage of İzmir provides a wide range of delicious options for food enthusiasts, catering to those who appreciate seafood, fresh fruits, vegetables, and a diversity of flavors.

İzmir's cuisine is a reflection of the city's rich demographic mosaic, shaped by the culinary traditions of Turks, Greeks, Levantines, Jews, Armenians, and others. This

mix of ethnic groups has woven a tapestry of culinary diversity, resulting in a unique gastronomic identity that features a broad array of flavors and ingredients (Önder et al., 2009; Yıldız, 2020).

2.4.3. Specific Contributions of Ethnic Groups in İzmir Cuisine

For over 500 years, from the early 16th century to the mid-20th century, İzmir thrived as a multi-communal, multi-cultural Mediterranean city where these communities coexisted. As Herve Georgelin notes, this multicultural, cosmopolitan structure is what defines İzmir's urban identity. However, due to wars, fires, population movements, and the nation-state formation processes, İzmir has significantly lost much of its multicultural and cosmopolitan fabric (İZKA, 2011). Visitors to İzmir can still savor a wide variety of dishes that bear the mark of this rich heritage, from iconic stuffed grape leaves to an array of seafood specialties that reflect the city's coastal geography. Additionally, İzmir's culinary traditions continue to evolve, as modern influences intersect with age-old recipes, leading to innovative fusion cuisines and contemporary interpretations of classic dishes. Many restaurants in İzmir have gained acclaim for their creative takes on traditional fare, drawing both locals and international visitors who are eager to explore the city's dynamic food scene.

The Greek legacy in İzmir is unmistakable, particularly in the use of olive oil and herbs - cornerstones of Mediterranean cooking that are essential to many of İzmir's dishes. The city's coastal location ensures that seafood remains a staple in the local diet, often prepared with simple yet flavorful methods. Greek sweets, such as baklava - layers of syrup-soaked filo pastry—enrich İzmir's dessert offerings (Çakmak, 2022). The proximity of İzmir to Greece, separated only by the Aegean Sea, means that the two regions share similar climates and access to agricultural products. This results in common ingredients like olive oil, figs, grapes, and an abundance of seafood. Over centuries, populations have migrated across the sea, each bringing their culinary traditions, which have blended with local practices. Both İzmir and Greece were once part of the Ottoman Empire, a period marked by significant exchange of culinary practices and dishes. The cuisines of both regions utilize similar cooking methods, such as grilling and baking, and share common ingredients like eggplant, tomatoes, yogurt, cheese (feta in Greece and beyaz peynir in Turkey), as well as herbs like oregano, mint, and dill. İzmir's cuisine is a rich tapestry shaped by migrations and the contributions of cultures, resulting in a multi-layered culinary tradition. The influence

of Armenians, Greeks, Jews, Levantines, and immigrants from the Caucasus and the Balkans is evident in many of İzmir's dishes. For example, the city's herb culture was inherited from Cretan settlers, boyoz from Sephardic Jews, while stuffed mussels and aniseed crisps reflect Greek influences (Erke, 2018). At İzmir Gastrofest in 2018, Zafer Yenil highlighted how migration and exchange have impacted the city's culinary heritage: "One of the most important things that people could bring with them during exchange and migration was the culinary heritage in their minds. Women cooked the dishes of their own culture with the ingredients they found in these lands. Every time they came together, they talked about the cuisine they left behind," summing up the essence of İzmir's cuisine (Erke, 2018).

Tourism professional Alex Baltazzi, a Levantine from İzmir, provided further insight into the food culture of the Levantines, describing how "a variety of appetizers, special pastries, soups, vegetables, sorbets, meats, chicken and fish dishes, desserts, cakes, and fruits" were traditionally served in large dining halls (*Salle à Manger*) adorned with both Eastern and Western décor. The meal would often conclude with a coffee session in the living room, accompanied by brandy and cigars.

In addition, the Levantines, who amassed wealth through trade, led a magnificent lifestyle that was reflected in the architecture of their homes, their traditions, social life, and their legendary tables and banquets. This opulent way of living also influenced the development of İzmir and contributed to the enrichment of its culinary culture.

One of the Levantines' most significant contributions is the concept of *mezze*—small dishes served to accompany alcoholic drinks or as appetizers. This tradition has shaped the way food is enjoyed socially in İzmir, turning meals into extended gatherings where a variety of flavors and textures are sampled (Yıldız, 2020). There are also notable instances where dishes from the Levantine food culture have been highlighted or introduced to a broader audience. In an article by Bilge Egemen, it is mentioned that he was a guest at the home of Willy, who served as the British consul in İzmir for 41 years, and his wife Ameli in Urla. During the visit, they shared insights into Levantine cuisine, offering dishes like Galata Bureko (a dessert made by wrapping baklava dough with pudding), Kizon Kidhonato (a meat dish with quince), Karidhopita (walnut cake), and cheese crisps (Egemen, 2018). This experience not only provides a glimpse into specific Levantine dishes but also underscores the importance of culinary traditions in

preserving cultural heritage and fostering cross-cultural exchange. Through the sharing of food, individuals like Willy and Ameli offer a window into the gastronomic landscape of the Levant, showcasing its unique flavors and culinary techniques. Egemen's encounter with Levantine cuisine serves as a reminder of the significance of food in connecting people, bridging cultural divides, and celebrating shared traditions. The Jewish community in Izmir has also made significant contributions to the city's culinary scene, particularly with pastries like boyoz, a flaky, buttery bread, and an assortment of fish recipes that reflect their dietary laws and traditions. These culinary treasures have become integral to the city's gastronomic identity, illustrating the cross-cultural fertilization that defines Izmir's culinary heritage (Yıldız, 2020). The Jewish population in Izmir primarily consists of Sephardic Jews, who migrated from Spain and Portugal (Izmir Culture and Tourism Magazine, 2019). As Henderson (2009) suggests, gastronomic identity is a powerful element that provides a competitive advantage by reflecting the food phenomena and heritage embedded in a destination's culture (Başat et al., 2017). A society's culinary culture is deeply intertwined with how its people prepare and consume food, as well as their reasons for abstaining from certain foods. Izmir's history as a crossroads of civilizations has endowed it with a rich cuisine characterized by olive oil-based dishes (Erdoğan & Özdemir, 2018). Although the Jewish community in Izmir has been relatively insular, their proximity to Turkish neighborhoods has led to some cultural exchanges, particularly in the realm of food (Bulut, 2010).

Cuisines develop their unique cultures by interacting with environmental factors, or they may assimilate and disappear under the influence of other cultures (Düzgün & Özkaya, 2015). Turkish-Sephardic cuisine, for instance, is known for its distinct use of sugar alongside lemon in vegetable dishes prepared with olive oil, such as okra, artichoke, spinach, cabbage, celery, and zucchini peels. For example, sugar is added to cold vegetable dishes cooked in olive oil, or it is caramelized and used as a sauce in dishes like stuffed zucchini (kalavasasyenas), and even a half-glass of sugar is added to eggplant dishes (papeyada de berencana) (Avlaremoz, 2017). In the Izmir region, Jews, Greeks, and Turks exchanged recipes, which were then adapted according to each community's traditions, passing down these culinary practices from mother to daughter, preserving them to this day (Şarhon, 2019).

The Armenians have also left a significant mark on Izmir's culinary culture,

introducing robust dishes such as lahmacun, a thin flatbread topped with minced meat and spices, and sujuk, a spicy, fermented sausage. These hearty and flavorful dishes have added to the multicultural mosaic that defines Izmir's culinary identity (Çakmak, 2022). Today, İzmir's culinary landscape is a testament to its multicultural past. Armenian influences, alongside those from Greek, Jewish, Levantine, and Turkish cuisines, contribute to a unique gastronomic tapestry. Both restaurants and home kitchens in İzmir celebrate this diversity, offering dishes that reflect the city's rich, intertwined cultural history. The profound Armenian influence on İzmir's cuisine significantly enhances the city's rich culinary heritage with its distinctive flavors, techniques, and dishes. This blending of traditions has helped shape İzmir into a gastronomic hub renowned for its delicious and diverse food offerings. The incorporation of Armenian culinary practices into the local cuisine illustrates the seamless integration of cultural elements, enriching the overall dining experience in İzmir. One of the most iconic pastries of İzmir, boyoz, is often attributed to Sephardic Jews. However, it also reflects Armenian and broader Ottoman baking traditions. This flaky, savory pastry, typically enjoyed for breakfast, is a staple in the local cuisine, underscoring its significance in daily life and the city's gastronomic identity.

Its popularity transcends cultural boundaries, making boyoz a cherished part of Izmir's culinary landscape for both residents and visitors alike. Another notable dish, Gavurdağı Salad, a mixed salad known for its finely chopped vegetables and tangy dressing, exemplifies the Armenian skill in balancing fresh ingredients with vibrant flavors. Kuzu İncik (lamb shank), a slow-cooked, tender dish, reflects the Armenian preference for richly flavored and meticulously prepared meat dishes, a significant influence on how meat is prepared in İzmir. Additionally, pastrami and sucuk, cured meats that are staples of Armenian cuisine, have firmly established themselves in İzmir's culinary scene, often featured in mezes and main courses.

Armenians are known for their adept use of spices and herbs, creating complex and aromatic dishes. This influence is evident in Izmir cuisine, where ingredients like allspice, cinnamon, and cumin are used in both savory and sweet dishes.

Baklava, a dessert with roots in Middle Eastern cultures, often features unique Armenian touches, such as the inclusion of cardamom or specific nut blends, enriching İzmir's dessert offerings. Additionally, marzipan and Armenian cookies have influenced dessert tables in Izmir, adding a distinctive touch of almond and intricate

flavoring. Armenian coffee, known for its strong flavor and traditional preparation method, has also left its mark on İzmir's broader coffee culture, reflecting the deep-rooted coffee traditions that Armenians have shared with the local populations. Dishes brought to İzmir by immigrants are shown in Table 2.5.

Table 2.5. Dishes Brought to İzmir by Immigrants

Thessaloniki	Trotter Soup, Green Beans (Ayşekadın Fasulyesi). Arthichoke Dish, Sinkonta, Patlıcan Çığırtma (Eggplant Dishes), Eftasmo (Sweet Yeast Bread, Kalçunya (Pastry), Kalacuşa (Pastry),Thessaloniki Dessert, Kanela (Hot Almond Drink)
Pristina	Elbasan Tava (Yoghurt-Base Meat Dish), Pristina Tava (Lamb Stew With Vegetables), Kirde Kebab, Arnavut Ciğeri (Albanian Liver), Pristina Meatballs
Bosnia	Kalçunet (Kashar Cheese Pastry), Ulu Katmer (Dish), Sarmalı Kuru Fasulye (Dried Beans Dish with Stuffed Wine Leaves), Artichokes Stuffed with Lemon and Olive Oil Mixture, Keşkek(Dish with Meat And Wheat)
Crete	Khiporta, Kuzu Etli Şevketi Bostan, Ot Kavurması("Sautéed Wild Greens), Trout Soup, Nettle Soup, Shrimp and Mushroom Casserole, Yemidi (Crete Pilaf), Sautéed Purslane, Sautéed Beetroot with Spinach Stems, Sugato (Potatto With Eggs), Stuffed Dried Eggplant and Peppers with Olive Oil

Source: Atilla (2000)

The table illustrates how İzmir cuisine has been enriched by dishes brought by immigrants. Over time, the recipes from the regions these immigrants came from have merged with İzmir's culinary traditions, creating a shared food culture. Here's an analysis of the similarities with İzmir cuisine. Dishes like Trotter Soup, Ayşekadın green beans, and eggplant dishes are also commonly found in İzmir cuisine. These recipes carry influences from both the Aegean region and Greek cuisine. Additionally, desserts from Thessaloniki and hot almond drinks have contributed to İzmir's traditional dessert and beverage culture. Dishes like Elbasan tava and Albanian liver, which originate from the Balkan region, are also frequently made in İzmir. These recipes, particularly those combining yogurt, meat, and vegetables, align with similar dishes in İzmir cuisine. İzmir's meatball culture also reflects Balkan influences, similar to Pristina meatballs. Dishes from Bosnia, such as keşkek and dried beans with stuffed vine leaves, are also known and prepared in İzmir. These dishes, which are part of the shared Ottoman culinary heritage, have found a place in İzmir and have been adapted with local ingredients. Keşkek, for example, is especially popular during weddings and

special occasions. Cretan cuisine has a noticeable impact on İzmir's culinary traditions. Dishes like Şevketi Bostan and sautéed wild greens are staples in both Cretan and İzmir cuisine. The herb-based dishes and olive oil-based vegetable dishes from Crete align with İzmir's emphasis on natural and healthy cooking. Moreover, dishes like Cretan pilaf and stuffed dried eggplants are also popular in İzmir. The recipes brought by immigrants have combined with local ingredients in İzmir, creating a rich culinary tradition and contributing to the gastronomic diversity of the city.



CHAPTER 3

İZMİR CULINARY HERITAGE

3.1. Overview of İzmir Traditional Foods and Dishes

According to Harrington (2005), two important elements, "environment" and "culture" play a significant role in shaping the food and beverage characteristics of a region. The environment influencing the formation of a region's gastronomic identity includes geography, climate, localized climate, native products, and the adaptation of new products to the region. Culture, on the other hand, is shaped by history, ethnic diversity, trial and error, traditions, beliefs, and values (Nebioğlu, 2017). Regional restaurants, certified food and beverages, local food and beverage products, harvesting activities (such as grape or olive harvesting), tasting tours, food and beverage festivals, cooking competitions, culinary education institutions, and gastronomy museums are among the most popular attractions for tourists interested in gastronomy tourism. These elements serve as sources of motivation and attraction (Şengül, 2017). According to Nedim Atilla, İzmir Cuisine is one of the richest cuisines in the world. This richness is attributed to the Mediterranean climate, the uniqueness of its geography, and the praise of historical figures such as Homer, Thales, Herodotus, Pausanias, Strabo, and Aristides for İzmir. Additionally, the first Turkish cookbook, "Risale," was published in İzmir by Aydınoğlu Umur Bey. The city, being the cradle of over 30 civilizations, along with the natural resource richness of the region—thousands of herbs, vegetables, fruits, fish, seafood, and olive oil, nature's greatest gift—contributes to this culinary richness (Atilla, 2001). A study conducted by Erdoğan & Özdemir (2018) found that İzmir cuisine is symbolically characterized by healthy culinary components and local flavor elements such as vegetables and herbs, notably olive oil, shevketi, artichoke, radish, cibes, and others, all flavored with olive oil. Street delicacies such as gevrek, boyoz, kumru, kokoreç, lokma, şambali, cuttlefish sherbet, stuffed mussels, and iced almonds also hold a significant place in İzmir's culinary identity. Furthermore, İzmir's culinary delights include extra virgin olive oil made from Erkence olives, local wines from the Urla Peninsula, fish from the Urla and

Karaburun coasts, Izmir tulum cheese, Izmir curd, bread, katmer, pastries, local herb dishes, appetizers, and especially local home cooking with olive oil and fish dishes such as sea bass with artichokes and sea bass with shevketi bostan. This rich diversity is seen as the key to Izmir's gastronomic identity.

3.2. Iconic Dishes of İzmir's Culinary Heritage

3.2.1. Stuffed Artichokes

Stuffed artichokes are a beloved dish in Turkish cuisine, made by filling artichokes with a mixture of rice, onion, dill, and spices. The dish is then cooked in olive oil and served cold. Artichokes are valued not only for their diuretic effects but also for aiding in kidney stone removal, treating jaundice, boosting bile production, protecting against arteriosclerosis, and lowering blood lipid levels (Eser, 2002). Artichokes have been revered since ancient Greek and Roman times, often gracing the tables of royalty as a prized dish (Vural et al., 2000).

Artichokes are among the richest sources of polyphenols with high bioavailability and are also rich in inulin, fibers, and minerals (Ceccarelli et al., 2010). Historically, artichokes were valued by the ancient Egyptians, Greeks, and Romans for their culinary and medicinal benefits, particularly for their positive effects on liver and digestive health (Sonnante et al., 2002). Today, artichokes remain a staple in Mediterranean diets.

In Turkish cuisine, artichokes are prepared in various ways. One popular method involves cooking fresh artichokes in olive oil along with carrots, potatoes, peas, and onions, and serving them cold. Stuffed artichokes can be prepared either with olive oil or with meat:

Stuffed Artichokes with Olive Oil: Ingredients such as rice, onion, garlic, dill, mint, and parsley are sautéed in olive oil and then stuffed into cleaned artichokes.

Stuffed Artichokes with Meat: Ground meat, onion, rice or bulgur, garlic, grated tomatoes, and spices are cooked together before being stuffed into the artichokes.

Both variations are cooked over low heat. The olive oil version is served cold, while the meat version is served hot. Artichokes are known for their high fiber content, vitamins, and minerals, making these dishes both flavorful and nutritious, especially when made fresh during the artichoke season.

3.2.2. Şevket-i Bostan with Lamb

Şevket-i Bostan has a special place in traditional Turkish cuisine, both for its ingredients and cooking method. Şevket-i Bostan is a herb frequently used in İzmir cuisine. It is cooked with olive oil and lemon juice and can sometimes be prepared with lamb meat. Known for its slightly bitter taste and nutritional properties, Şevket-i Bostan is a cherished ingredient.

The basic ingredients for Şevket-i Bostan with lamb include Şevket-i Bostan and lamb meat. Additionally, onion, garlic, olive oil, lemon, water, salt, and black pepper are used. Finely chopped dill can sometimes be added to enhance the flavor of the dish. The thorny leaves of Şevket-i Bostan are cleaned, and the roots are washed thoroughly. Cleaned Şevket-i Bostan is kept in lemon water to prevent darkening and to preserve its fresh taste.

Lamb meat is cut into cubes and roasted in olive oil. By continuing to roast the meat until its color changes, the meat is sealed, enhancing the flavor of the dish. Finely chopped onion and garlic are added to the roasted meat and cooked together, creating the basic aromatic structure of the dish. Prepared Şevket-i Bostan is added to the pot, and all ingredients are mixed. Add enough water to ensure that all the ingredients are combined. When it is almost cooked, lemon juice is added and mixed in. The lemon juice adds a fresh taste and highlights the natural flavor of the herbs.

In addition to being consumed as a vegetable dish, Şevket-i Bostan is used medicinally. The root and above-ground parts are utilized for their diuretic and stone-dissolving properties (Baytop, 1999).

3.2.3. İzmir Köfte

İzmir Köfte is a delicious dish specific to İzmir province, rooted in the rich culinary culture of the Aegean Region. Its history dates back to the Ottoman Empire, a period rich with meat dishes and meatballs. During this time, regional cuisines influenced one another, leading to the emergence of İzmir Köfte as a product of this cultural interaction.

In İzmir, a melting pot of different cultures, the food culture reflects this diversity. During the Ottoman period, immigrants from Anatolia and the Balkans brought their culinary traditions with them, significantly contributing to İzmir's culinary culture.

Traditionally, İzmir Köfte is made using lamb or beef meatballs. The meat is kneaded with minced onion, garlic, bread crumbs, and spices, then shaped into finger-like forms. After lightly frying the meatballs, they are baked with tomato sauce and vegetables. Vegetables such as potatoes, peppers, and tomatoes are cooked together with the meatballs, adding a rich aroma and flavor to the dish. This cooking method enhances both the flavor and nutritional value of the food.

İzmir Köfte gained popularity especially in the late 19th and early 20th centuries. During this time, butchers and restaurants in and around İzmir refined the recipe. İzmir's cosmopolitan nature and its position at the crossroads of trade routes facilitated the rapid spread and recognition of this dish.

Today, İzmir Köfte is a popular dish made and enjoyed in both home kitchens and restaurants throughout İzmir. It is cherished by locals and tourists alike and continues to be one of the most well-known flavors of İzmir cuisine. İzmir Köfte is important not only for its taste but also as a historical and cultural heritage. This dish, a key representative of İzmir's gastronomy, reflects the rich history and culinary traditions of the region.

3.2.4. Fava

Fava beans are a rich source of fiber and non-nutrient secondary metabolites that have been shown to benefit human health (Aune et al., 2011). The use of legumes is common in Mediterranean cuisine, and fava has become a staple in this culinary tradition. Early written sources indicate that fava was included in Egyptian and Greek cuisine. Over time, it made its way into Roman cuisine, becoming a popular olive oil and spicy appetizer. Fava is considered one of the most important appetizers in Mediterranean cuisine, particularly in Aegean and Greek cuisines. In Turkey, it is widely enjoyed in the Aegean Region, though it can also be found in the Marmara and Mediterranean regions. The fava bean is known by different names: "fava" in Greece, "koupepi" in Cyprus, "foul" in Egypt, and "foul moudamas" in Lebanon.

To prepare fava, dried fava beans are soaked in cold water overnight. The next morning, drain the beans and boil them in hot water. Once the water reaches a boil, remove the foam that forms and continue to cook for about 15 minutes. Add more hot water, ensuring the water level is about one finger below the pods. Add an onion, cut into four pieces, and optionally include local vegetables such as potatoes and carrots.

Season with salt and sugar, then close the pressure cooker lid and cook for 20 minutes. After the beans have cooled slightly, blend them with a hand blender until smooth. Incorporate half a glass of olive oil into the pureed fava beans. The resulting mixture should have a dark, boza-like consistency. Transfer the fava to a large bowl and allow it to cool to room temperature. Once cooled, refrigerate for 7-8 hours to let the flavors meld.

When serving, drizzle olive oil on top. The fava can also be garnished with chopped dill and finely chopped red onion (Tekmil Fava). This appetizer is suitable for vegans and those on gluten-free diets.

3.2.5. İzmir Lokma

Lokma is a traditional dessert with deep roots in Anatolian cuisine, having been enjoyed for centuries. Originating in palace kitchens, lokma has since become a beloved treat among the public. In İzmir, the lokma tradition dates back to ancient times and has become an important part of local culture. It is commonly distributed during Ramadan, as well as at weddings, funerals, circumcision ceremonies, and other special occasions. This practice of sharing lokma symbolizes community and solidarity, providing a means for people to gather with loved ones and celebrate.

In İzmir, lokma carts are a common sight in districts such as Kemeraltı, Balçova, and Alsancak, offering hot lokma to passersby. The dessert is deeply intertwined with the city's history and culture. İzmir lokma received geographical indication protection from the Turkish Patent Institute, with registration officially recorded on 21.03.2017 (Özdemir and Altınar, 2018). This certification highlights the uniqueness of lokma and its association with the region, contributing to its recognition in gastronomy tourism.

According to Saygılı et al. (2019), İzmir lokma is a staple food enjoyed daily, with its origin clearly marked. The preparation involves kneading a dough made from flour, water, salt, yeast, and sugar, which is then left to ferment for up to 2 hours at approximately 30°C. The dough is shaped by hand or machine and fried in refined sunflower oil at 160-180°C. An important step in making İzmir lokma is the addition of lemon juice, which determines the consistency of the syrup that coats the dessert. This final touch enhances the flavor and is a key component of the lokma experience.

3.2.6. Seafoods

Fishing and seafood consumption are integral parts of İzmir's culinary culture. The city is renowned for its diverse seafood offerings, including popular fish species like sea bream, sea bass, red mullet, horse mackerel, and bonito, as well as shellfish such as shrimp, squid, mussels, and octopus. These seafood varieties are not only economically valuable but also prized for their nutritional benefits.

Sea Bream: A highly preferred fish in İzmir, sea bream is often grilled or baked. It is typically seasoned with olive oil, lemon juice, and a mix of spices, which helps to enhance its natural flavor while preserving its nutritional value.

Sea Bass: Known for its high protein content, sea bass can be enjoyed in multiple ways. One method involves marinating thinly sliced sea bass in olive oil, lemon juice, and spices, and serving it cold. Another method is steaming the sea bass with vegetables, making it a light and healthy option.

Red Mullet: This fish can be prepared either by frying or grilling. Fried red mullet is coated in flour and usually served with arugula and lemon. For grilling, the fish is marinated in olive oil and lemon before being cooked on the grill.

Horse Mackerel: In İzmir, horse mackerel is either floured and fried or baked in the oven with vegetables like potatoes and tomatoes, showcasing its versatility in cooking methods.

Shrimp: A staple in İzmir seafood cuisine, shrimp is featured in dishes such as shrimp stew, which is cooked with tomatoes, peppers, and spices, and garlic shrimp, which is sautéed with olive oil, butter, and garlic.

Squid: Squid is prepared in several ways, including cutting it into rings, coating it with flour, and frying it. It is often served with tarator sauce—a blend of soaked bread crumbs, strained yogurt, garlic, and walnuts. Grilled calamari is another popular option, marinated with olive oil and spices before grilling.

Mussels: Fried mussels are coated in flour and served with tarator sauce, providing a crunchy and flavorful seafood option.

Octopus: Octopus is featured in different dishes, including octopus salad, which combines boiled octopus with olive oil, lemon juice, onion, and parsley. Grilled octopus is marinated and grilled, often served with olive oil and lemon.

Sardines: Sardines are marinated in olive oil and lemon and can be either grilled or steamed with bay leaves and onions, making for a flavorful and seasonal seafood dish.

In İzmir, the preparation and presentation of seafood reflect the city's deep connection to its maritime heritage. Fish restaurants often display fresh catches in glass cabinets, allowing customers to select their preferred fish and specify their preferred cooking method. This interactive dining experience enhances the enjoyment of İzmir's rich seafood traditions.

3.2.7. İşkembe and Kelle Paça Soup

Kelle Paça soup (Head and trotter) is one of the traditional and delicious soups of Turkish cuisine. It is especially made from the head (kelle) and feet (paça) of lamb or sheep. This soup is a staple of Turkish tables, particularly preferred during the winter months and cold weather. In the preparation of kelle paça soup, the head and feet are first thoroughly cleaned and boiled. Then, the boiled head and feet are shredded and turned into a soup. The soup is flavored with garlic, vinegar, and lemon, and is typically served with red pepper flakes sprinkled on top. Kelle paça soup is both highly nutritious and delicious. Traditionally, this soup has been consumed especially in the mornings and is believed to provide strength and energy.

In ancient societies, before the development of agricultural products, meat and meat products were among the primary animal products consumed. Additionally, the edible organs or parts of the animal, known as 'offal,' hold an undeniable place in culinary cultures and the field of gastronomy from a nutritional perspective (Laurent, 2016). In traditional Turkish cuisine, offal, which includes the internal organs and other edible parts of animals, holds an important place. In the past, traditional soup makers would add a small amount of kidney fat when preparing paça, kelle, and tripe soups to enhance the flavor and color. After cooking, the kidney fat would be removed whole from the soup (Yentürk, 2020). In the preparation of tripe soup, the tripe is first thoroughly cleaned and boiled. The boiled tripe is then cut into small pieces to become the main ingredient of the soup. The soup's broth is usually made from the tripe's boiling water and is thickened with a mixture of flour, egg yolk, yogurt, lemon, or milk. The flavor of the soup is enhanced with garlic, vinegar, and lemon.

In the preparation of İşkembe (tripe) soup, the tripe is first thoroughly cleaned and boiled. The boiled tripe is then cut into small pieces to become the main ingredient of

the soup. The soup's broth is usually made from the tripe's boiling water and is thickened with a mixture of flour, egg yolk, yogurt, lemon, or milk. The flavor of the soup is enhanced with garlic, vinegar, and lemon(optional). the heads, feet, or tripe of large or small livestock are boiled for a long time to make the soups. Some add carrots while boiling, others add milk, and some garnish the soup with parsley, but the seasoning remains consistent—these soups are always eaten with garlic and vinegar. Every chef has their own unique cooking technique.

Despite being a rich source of animal nutrition, offal meats contain significant amounts of cholesterol and saturated fats, which are important considerations for daily consumption.

3.3. The Role of Olive Oil and Herbs in Aegean Cuisine

Olive oil has been a fundamental ingredient in Turkish cuisine, particularly in the Aegean and Mediterranean regions. It is widely used in both hot dishes and cold appetizers. Olive oil enhances the flavor of various foods, from cooked meals to vegetables and salads, and is especially known as "zeytinyağı" dishes, which are named after the oil itself. With the increasing emphasis on healthy eating, the use of olive oil in Turkish cuisine has grown significantly. Its antioxidant properties and high nutritional value make it an indispensable element in the culinary traditions of Turkey. Olive oil, the most significant product of the olive tree, has been referred to as "Liquid Gold" by humanity. Initially used solely as fuel, it eventually became an indispensable part of human nutrition (Tunalıoğlu et al., 2003).

The olive tree, despite its delicate nature and slow, laborious growth, is incredibly long-lived. While its average lifespan is around 300-400 years, some trees have been known to survive for over 3,000 years. This remarkable longevity has earned the olive tree the title of the "immortal tree" in both mythology and botany (Karabulut, 2013). Its resilience and endurance through centuries are what truly make it a symbol of timelessness.

In recent years, olive oil tourism has gained popularity as a unique way to explore the cultural and historical significance of olive oil production. This form of tourism, which often involves visiting olive groves and learning about the oil-making process, is particularly flourishing in rural areas where olive trees are abundant. Countries in the Mediterranean basin such as Spain, Italy, Greece, Morocco, Turkey, and Portugal are

leading destinations for this niche tourism. Additionally, it is emerging in regions like Argentina, Australia, Chile, Japan, the United States, and Lebanon (Pulido-Fernandez et al., 2019).

Compared to many other vegetable oils, olive oil stands out due to its high content of phenolic compounds, which provide powerful antioxidant properties. These health benefits make olive oil a preferred choice for many (Şamlı et al., 2011). Its unique composition not only enhances its flavor but also contributes to its growing reputation as a healthy oil. Olive oil is distinguished from other vegetable oils by two main features: it is derived from the fruit itself, and it is produced through entirely physical, mechanical methods without the use of chemicals. This ensures that it can be consumed in its natural state (Kara et al., 2011). These unique qualities make olive oil a superior choice among oils. The quality of olive oil is shaped by several factors, such as the variety of olives used, the timing of the harvest, and the methods of cultivation. Each of these aspects significantly impacts the flavor, aroma, and overall standard of the oil (Kiritsakis & Shahidi, 2017). Proper management of these variables is essential for achieving the desired quality in olive oil.

Dishes such as olive oil braised artichokes, olive oil okra, and olive oil green beans fall into this category and are favored for both their taste and health benefits. These dishes stand out due to their expert use of local ingredients and traditional cooking methods. Key elements of İzmir cuisine include olive oil, herbs, deliciously crafted wines, and seafood. Vegetables such as black-eyed peas, leeks, and eggplants are used more frequently in Aegean cuisine compared to other regions (Türkiye Kültür Portalı, 2024). Olive oil, a crucial ingredient in Turkish cuisine, is valued both for its health benefits and its ability to enhance the flavor of dishes. In Aegean cuisine, fresh olive oil is often enjoyed with black pepper, salt, and sometimes thyme, accompanied by fried or fresh bread and tulum cheese. Olive oil is drizzled over fresh salads, such as seasonal salads and olive salads, to enhance its flavor. Additionally, in Turkish cuisine's rich meze culture, olive oil is used in dishes like hummus, baba ghanoush, and muhammara, elevating their taste. Furthermore, in Turkish recipes, olive oil is often chosen for frying, particularly for preparing light and healthy fried foods.

Olive oil stands as a fundamental ingredient, but it is the region's diverse herbs that play a crucial supporting role in İzmir. Indeed, Aegean cuisine could be aptly described as a "green cuisine" due to its extensive use of a variety of herbs. Some notable herbs

include mallow, ivy, nettle, weed, radish, kenger, chicory, şevket-i bostan, poppyseed, labada, chickweed, plantain, halvacık, radika, sea cowpea, asparagus, tangle, marata, field knife, field nail, and watercress. İzmir cuisine, in particular, is renowned for its olive oil dishes that reflect the rich diversity of Turkish cuisine and a commitment to healthy eating. These dishes highlight both the skilled use of local ingredients and traditional cooking techniques. In Aegean cuisine, a variety of wild herbs are commonly used. Notable among them are arapsacı, şevketi bostan, radika, labada, ebegümece, dalgan, deniz börülcesi, kuşkonmaz, turp otu, hardalotu, roka, tere, and cibes. These herbs contribute to the region's distinctive and flavorful dishes, reflecting the local tradition of utilizing fresh, seasonal, and wild ingredients (Ertaş & Karadağ, 2013).

Arapsacı is a highly popular herb in the Aegean Region, especially in İzmir. It is typically cooked with olive oil and served with lemon and garlic. Arapsacı is appreciated for its unique aroma and light texture. Arapsacı, a relative of carrots and parsley, is native to Northern Anatolia, the Aegean, and Mediterranean regions. It is commonly used in Cretan cuisine with lamb, as well as in mixed herb sautés, pastries, and various meat and fish dishes (İnaltonç, 2015). Resembling dill, this herb is known for its distinctive aroma and is commonly used in dishes featuring herbs, as well as in pastries, and as a filling for dolma and sarma (Muğla Yemek Kitabı, 2020).

Kabak Çiçeği (Stuffed zucchini flowers) are among İzmir's most famous olive oil dishes. They are prepared by filling fresh zucchini flowers with a mixture usually consisting of rice, onion, tomato, olive oil, and spices. This light and flavorful summer dish is not only a staple of the regional cuisine but also symbolizes the agricultural richness and traditional cooking practices of the area. The flowers are often stuffed with a mixture of rice, herbs (such as dill and mint), pine nuts, and sometimes minced meat or seafood. Known as "Kabak Çiçeği Dolması," these stuffed zucchini flowers are typically cooked with olive oil, showcasing the Mediterranean influence on Aegean cuisine.

Bamya (Okra) is another herb in Aegean cuisine. It is cooked with onion, tomato, lemon juice, and olive oil. The lemon juice helps reduce the slimy texture of okra and adds a fresh taste to the dish. Okra thrives in the fertile agricultural areas around İzmir, benefiting from the warm Mediterranean climate with its hot, dry summers and mild, wet winters. Notable growing regions include Seferihisar, Urla, and Menemen, which

are known for their rich soil and agricultural productivity. Okra is valued for its robust nature, dietary fiber, and unique balance of amino acids, making it a "perfect villager's vegetable" (Holser & Bost, 2004).

Sarmaşık (Ivy), is often roasted with olive oil and cooked with eggs in İzmir. Roasted ivy is known for its intense aroma and healthy properties. Ivy is widely grown in the Aegean and Mediterranean regions and is recognized for its culinary and medicinal uses. Ivy, known for its persistent young shoots, is a versatile herb used in various ways in İzmir. It is considered both a wild and a vegetable plant. In İzmir cuisine, Arapsaçı is often roasted with olive oil, onions, and garlic, and sweetened with lemon juice. This dish can be enjoyed hot or cold. Another preparation method involves adding scrambled eggs to the roasted ivy, making it a popular choice for breakfast or a light meal. Ivy can also be used as a filling for pastries or in omelets, and fresh ivy can be added to salads for a crisp, fresh flavor.

Radika is a wild herb commonly found in the Aegean Region, particularly in İzmir's rural and mountainous areas. Collected mainly in winter and spring, radika is rich in vitamins and minerals. It is typically boiled and flavored with olive oil and lemon, creating a simple yet delicious salad that balances the slightly bitter taste of the radika with the richness of olive oil. Radika is abundant in spring and is often found in rural markets and local village markets like Urla and Seferihisar.

Turp Otu (Radish) is a popular wild herb in the Aegean, particularly during the winter months. It is usually boiled and served with olive oil, lemon, and garlic, giving it a unique sharp and slightly bitter taste. Turp otu thrives in the moist and cool regions of the Aegean, and is commonly found in mountainous and rural areas. It is sold in neighborhood markets such as Karşıyaka and Bornova, as well as in local village markets like Urla and Seferihisar. Radish is enjoyed in salads, pickles, or simply with lemon. It is prepared in various forms, including as a sauté, salad, and in a variety of dishes (İnaltong, 2015).

Deniz Börülcesi (Sea beans) is a staple in İzmir cuisine, often featured in appetizers and salads. This plant, which grows in coastal and salt marsh areas, is rich in iodine and is particularly popular in the summer months. After boiling, sea beans are typically seasoned with olive oil and lemon juice, offering a healthy, light option with a unique salty taste and refreshing aroma. Sea beans are found in coastal regions like Çeşme

and Karaburun, and are widely sold in markets such as Alaçatı and local markets in Çeşme. Although it is commonly prepared as a boiled salad, it pairs harmoniously with all types of seafood (İnaltong, 2015).

Tere Otu known as watercress thrives in moist soils and near water sources. A salad made from fresh watercress leaves blended with olive oil and lemon highlights its slightly bitter and refreshing taste. This salad is known for its richness in vitamins and minerals. Tere otu is commonly found in the wetter regions of İzmir, particularly in Menderes and Torbalı. It is frequently sold in İzmir's central markets as well as local village markets such as Tire.

Labada is commonly found in rural areas. The salad made from boiling and flavoring this herb with lemon and olive oil showcases its unique, slightly sour taste. Labada salad is a healthy and nutritious option. When gathering dock leaves, selecting those connected to the same root as the snail-chewed ones helps avoid the bitter taste (Tunçgenç & Tunçgenç, 2008). This herb grows in rural areas and on the edges of agricultural lands, particularly in the Foça and Menemen regions of İzmir. It can be found in local markets such as Konak and Bornova.

Isırgan Otu (Nettle) is rich in natural antioxidants and vitamins. Boiled nettle, seasoned with olive oil and lemon, has a slightly bitter and earthy taste that enhances the flavor profile of salads. Nettles are annual or perennial plants distinguished by their stinging hairs, and have been used as a medicinal herb in various parts of the world for many years (Yener et al., 2009). Nettle can also be used as a pastry filling or mixed with cheese and wrapped in phyllo dough for baking. It is valued in Turkish folk medicine for treating stomachaches (Yeşilada et al., 2001). Nettle grows in moist, cool regions of İzmir, especially in mountainous areas such as Çeşme and Selçuk, and is sold in local markets like Kemeraltı and Karşıyaka.

Cibes, a by-product of cabbage and cauliflower plants, is collected mainly in the spring. Boiled and flavored with olive oil and lemon, cibes salad is known for its slightly bitter and crispy texture. This herb is especially popular as a light and healthy meal. Cibes is found in agricultural areas where cabbage and cauliflower are grown, such as the Torbalı and Bayındır regions of İzmir. It is widely available in central markets like Alsancak, Hatay, and Bostanlı.

Pazı (Chard) is a wild beet with large leaves and red stems. The leaves are commonly

used in dishes, including stuffed chard with meat and boiled leaves. Chard can be prepared in numerous ways, including cooking with legumes, roasting, boiling, and making salads (İnaltong, 2015). Also known as Swiss chard, it belongs to the beet family (Amaranthaceae) and is recognized for its large, glossy leaves and colorful stems, which can be white, yellow, or red. Chard is a resilient plant that thrives in various climates, particularly in the Mediterranean region (Wisconsin Horticulture, 2024). It is versatile in the kitchen and can be used in a variety of dishes. To prepare chard, the leaves are often blanched to soften them. A common dish, known as Pazı Dolması, involves preparing a filling from rice, onions, garlic, dill, mint, olive oil, salt, and pepper, which is then wrapped in chard leaves. Additionally, chard leaves can be chopped and sautéed with onions, garlic, and olive oil. For a variation, eggs can be added to create a chard and egg scramble.

Ebegümeçi (Mallow) is widely distributed across Turkey, particularly in the Aegean, Mediterranean, and Marmara regions. It is commonly found on roadsides, fields, gardens, and meadows. In Turkey, hibiscus is utilized extensively in traditional medicine and cuisine. The country boasts an exceptionally rich flora and extensive knowledge of folkloric medicines, making it a valuable resource for such studies (Hudson et al., 2000). Ebegümeçi is easy to find in nature and can be readily grown in home gardens. Its wide geographical distribution is attributed to its resistance to environmental conditions and its versatile use.

The literature on edible herbs reveals that academic studies are relatively limited, often focusing on medicinal or ethnobotanical aspects (Çetinkaya & Yıldız, 2018). Edible herbs are also used to enhance the flavors of certain cheeses. For example, Van herb cheese production utilizes local herbs, some of which are endemic. These include "sirimo" (*Allium* sp.), "mendo" (*Anthriscus* sp.), "heliz" (*Prangos* sp.), "siyabo" (*Ferula* sp.), and "thyme" (*Thymus* sp.). The ripening process of the cheese is influenced by the taste and aroma of these herbs. People surrounded by herbs have experimented with nearly all of them, identifying which are poisonous, non-poisonous, and harmless. They have named these herbs based on their shape, physical structure, and taste, leading to different names for the same herb in different regions. Some plants are endemic, meaning they grow only in specific regions and are not found elsewhere (Alpaslan, 2011). Historically, marshmallows, now made with sugar, water, and gelatin, were originally crafted using flour derived from the root of the mallow plant.

This sweet treat, which resembles Turkish delight but is less sweet, has evolved over time (Tunçgenç & Tunçgenç, 2008).

3.4. Gastronomic Cooking Techniques in Traditional İzmir Cuisine

The essence of İzmir cuisine is deeply rooted in its diverse cooking techniques and the skillful use of local ingredients. Central to İzmir's culinary tradition is the preference for dishes that are slow-cooked and prepared in their own juices. This method enhances the natural flavors of the ingredients and contributes to the richness of the dishes.

Oven Cooking: The oven is a crucial tool in İzmir cuisine, particularly for slow-cooked dishes. This technique allows for the gradual melding of flavors and intensifies the taste of the ingredients. A prime example of this is İzmir meatballs, where the process exemplifies the traditional use of the oven. The meatballs are first pan-fried in olive oil to develop a rich, savory flavor. They are then arranged on a tray with potatoes and topped with grated tomatoes. The dish is seasoned with pepper and additional tomato, and baked in the oven. This method not only cooks the meatballs and potatoes thoroughly but also allows the flavors to blend beautifully, creating a hearty and satisfying meal.

Slow Cooking: Slow cooking is a hallmark of İzmir cuisine, reflecting the local preference for dishes that develop deep flavors over time. This technique often involves cooking meats and vegetables at low temperatures for extended periods, which helps in breaking down tough fibers and allowing the ingredients to absorb and enhance each other's flavors. These cooking techniques underscore İzmir's culinary philosophy, emphasizing patience and care in preparation to achieve the fullest expression of flavor in its traditional dishes.

Fresh fish, abundant along İzmir's coastline, is commonly baked or grilled. The fish is seasoned with olive oil, garlic (optional), and a variety of spices before being placed in the oven. This method enhances the natural flavor of the fish and preserves its nutritional value.

Vegetable Roasting: İzmir's fertile land yields a variety of vegetables, such as eggplant, zucchini, tomato, and pepper. These vegetables are mixed with olive oil and spices, then roasted in the oven. This technique caramelizes the vegetables, enhancing their sweetness and depth of flavor. Ödemiş potatoes, renowned for their unique flavor,

are seasoned and roasted on a baking tray.

Traditional Oven Dishes: In İzmir, many traditional dishes are prepared using slow-cooking methods in the oven. One notable example is the karnıyarık, a classic dish cooked with olive oil, reflecting İzmir housewives' culinary traditions. Local restaurants often adopt this slow-cooking approach for their dishes, including soups like Kelle Paça and İşkembe soup. These are placed in the oven before noon, cooked at a low, consistent temperature, and then served after the final touches are added.

Pide Baking: Pide, a type of Turkish flatbread, is made by topping thinly rolled dough with various ingredients and baking it quickly in the oven. Traditional pide ovens, which can reach temperatures of 260-370°C, are typically made of stone, brick, or heat-resistant materials. These materials retain and distribute heat evenly, ensuring that the pide cooks quickly and evenly. While traditional ovens are heated with wood or coal, modern versions may use electricity or natural gas for more precise control and efficiency. These ovens also provide the high temperatures needed for baking not only pide but also bread and pastries.

Gevrek Baking: İzmir's gevrek (Turkish bagel) is baked in traditional gevrek ovens, typically made of stone or brick and heated with wood or coal. These ovens ensure even heat distribution, resulting in uniformly cooked gevrek. The large cooking surface allows for the simultaneous baking of many bagels, which is particularly advantageous for commercial bakeries.

Tandır Kebab and Güveç: Tandır kebab and güveç (meat casserole) are prepared in traditional tandoor ovens or clay pots. These dishes are cooked at a low temperature over an extended period, allowing the flavors to meld and develop deeply. Tandoor ovens, found in village common areas, are often used for communal cooking during holidays, special occasions, and weddings. Boyoz pastry, is baked in either a gevrek oven or on large trays. This versatile baking technique contributes to the pastry's unique texture and flavor.

Charcoal Grilling: Charcoal grilling is a cornerstone of İzmir's culinary practices, essential for both everyday meals and special occasions. Meat, fish, and vegetables are commonly cooked over charcoal, imparting a distinctive smoky flavor. Fresh fish such as sea bass, bonito, and sea bream are marinated with olive oil and salt before being grilled, delivering some of the best seafood flavors that İzmir has to offer. Meatballs

and lamb skewers, along with baby squid and octopus, are also popular choices for grilling. Grilled kumru, a traditional İzmir sandwich stuffed with soudjouk, salami, sausage, cheese, and tomatoes, is another local favorite, often enjoyed with grilled accompaniments. The famous Ödemiş Köfte is also traditionally grilled, and bread is sometimes oiled and grilled to enhance its flavor.

Boiling and Steaming: Boiling and steaming are key techniques in İzmir cuisine, particularly for vegetables and legumes. Beans cooked with olive oil are a staple, where green beans are simmered in their own juices with ingredients such as olive oil, tomatoes, onions, and garlic. These dishes can be served both hot and cold, often featuring the rich, slightly bitter notes of olive oil. Sea beans, known as ‘Deniz Börülcesi,’ are boiled and then dressed with garlic, olive oil, and lemon juice. Street vendors often boil milk corn in large mobile cauldrons, seasoning it with salt and pepper. The corn is sold either boiled or grilled, particularly enjoyed during hot summer days.

Roasting: Roasting is used to cook meat and vegetables over high heat, often resulting in a flavorful crust. In İzmir, roast beef and roast lamb are commonly prepared using this method, cooked slowly over low heat to achieve tender and flavorful results.

Frying and Deep-Frying: Frying and deep-frying are prevalent in İzmir cuisine, especially for appetizers and street foods. Mussels, known as ‘midye tava,’ are dipped in a flour and spice mixture and deep-fried, typically served with lemon and tarator sauce. The street food ‘Balık Ekmek,’ or fried fish sandwich, is a popular choice. Paçanga Börek, a pastry filled with pastrami and kashar cheese, is deep-fried to achieve a crispy texture. İzmir Lokma, a traditional dessert, is also deep-fried and then soaked in sherbet.

3.5. Traditional İzmir Street Foods

3.5.1. Boyoz

In İzmir, boyoz, gevrek, kumru, iced almonds, stuffed mussels, lokma dessert, and shambali dessert are among the most consumed street foods (Güzeler and Çağla, 2018). In another study by Bayraktar and Zencir (2019), gevrek, lokma, fried calamari, shambali, kokoreç, mussels, kumru, and boyoz are highlighted as the most commonly consumed street foods in İzmir. According to research carried out by Ağlamaz and

Çivici (2018), 31% of survey participants identified boyoz as the first food that comes to mind when asked what to eat in Izmir.

Boyoz is actually a type of Jewish bun. A group of Jewish craftsmen first began making boyoz in the 1930s at a bakery near Mezarlıkbaşı, close to the Agora. Over time, they learned the technique of making layered börek from craftsmen of Rumelian descent, which allowed for the mass production of boyoz with a thinner and flakier texture (Yentürk, 2018). While boyoz was introduced to all of Anatolia, it became particularly popular and famous in Izmir and its surroundings. The word "boyoz" comes from the Ladino language, spoken by the Sephardic Jews who were expelled in 1492. The city where it was first commercially produced in bakeries and took its current form is İzmir (Yentürk, 2018).

Research has shown that the excitement motivation of tourists who experienced eating boyoz in Izmir affects their intention to revisit in the short, medium, and long term. It was found that especially in the medium and long term, the excitement had a significant impact on their intention to return (Gaberli et al. 2023). It is also stated that the Sephardim, who first immigrated to Izmir in 1510, ate boyoz, a type of pastry, for their religious breakfast on Shabbat, which is Saturday (Hayim, 2015). While boyoz is sold plain on the streets of Izmir, Jews traditionally make boyoz with cheese, spinach, and tahini halva (Asal, 2014).

In a study conducted by Yentürk (2018), it was noted that in the Dutch, Southern European, and North African cuisines where Jews settled after 1492, there is no pastry similar to Izmir boyoz, nor is there any other pastry called bollo or bollos in these cuisines. Furthermore, before the great migration in 1492, there was no mention of boyoz in the Iberian Peninsula. The study suggests that the food Sephardic Jews brought with them from Spain was not the current boyoz, but a type of katmer (which they referred to as "Şabat") (Yentürk, 2018a and 2018b). It is stated that Sephardic Jewish craftsmen were influenced by Turkish cuisine and Turkish craftsmen, and as a result, boyoz (boyoz dough) took its final shape through a process known as the sprinkle-me/burnish method. During this period, two types of boyoz emerged: home boyoz (with tahini) made by Sephardic Jews in their homes and bazaar boyoz, a product of Izmir bakeries that belongs to Izmir cuisine (Yentürk, 2018a and 2018b).

Sephardic Jews, who were expelled from Spain in 1492 and accepted into Ottoman

lands, called themselves Sephardic because the word "Sephardic" means "Spain" in the Ladino language. The word "boyoz," used by the Jews in Ladino, was derived from Spanish. Boyoz comes from the Spanish word "bollos," which is the plural form of "bollo," pronounced with a "Y" sound when the two "L" letters are placed side by side. The word bollo means "loaf" or "bread" in Spanish (Yentürk, 2018a and 2018b). Boyoz or boyikos is derived from the Spanish word *bollos*, meaning ball, and refers to a type of pastry made from salted dough, mixed with grated kashar cheese, and shaped into a round form (Avlaremoz, 2017).

3.5.2. Kumru

Street food is an integral part of culinary traditions in many cultures around the world. It reflects the local flavors, creativity, and cultural heritage of a region or city. The Kumru sandwich is a perfect example of how street food can evolve and become a culinary icon in its own right. İzmir Kumru is a street food specific to Izmir and is generally preferred for breakfast. Kumru attracts attention with its ingredients and unique bread. The production of İzmir Kumru sandwiches is divided into two types: served hot and served cold. For production of İzmir Kumru served hot, İzmir Kumru bread is cut in half without being fully separated and placed on a coal fire. 25-30 grams of sausage cooked on charcoal, 20-25 grams of salami, 25-30 grams of aged kashar cheese or fried fresh kashar cheese, and 2 slices of tomato (40-50 grams) are added, then served. İzmir Kumru can also be served with extra sausage according to the customer's request. For production of İzmir Kumru served cold, İzmir Kumru bread is cut in half without being fully separated. İzmir or Bergama Tulum Cheese, 2-3 slices of tomato, and half or a whole green pepper are added, then served (İzmir Provincial Directorate Of Culture And Tourism). This bread is covered in sesame seeds and is slightly sweet. Kumru is stuffed with various ingredients such as grilled sausage, salami, sausage, melted kashar cheese, and tomato slices.

Kumru bread is a small, plump, sesame-topped loaf (white bread made from bran-free, low-yield flour) made from chickpea yeast dough. It is a type of bread unique to Izmir, about the size of a sandwich bread, pointed at both ends, and presented with a special shape resembling the body of a dove (a bird slightly smaller than a pigeon) (Yentürk, 2018a). This food, which has been produced for about 150 years and was eaten only as bread before the 1940s, was later transformed into a sandwich-type food by slitting

it in the middle and adding Bergama tulum cheese made from sheep's milk, a few slices of tomato, and green pepper (İzmir Provincial Culture and Tourism Directorate, 2024; Yentürk, 2018a). Traditionally, kumru bread is baked in stone ovens, with attention paid to the leavening process to obtain the distinctive texture and flavor of this bread.

The ingredients used for the stuffing are also carefully selected, grilled, and placed between the bread. Kumru is served hot and is usually consumed with pickled hot peppers and ayran. During kumru production, the dough is prepared with flour and chickpea yeast. After dough preparation and fermentation, the forming and cooking processes take place. Chickpea yeast is prepared one day before production by grinding chickpeas and mixing them with hot water in a glass bottle. After sealing the bottle, fermentation is carried out for 9–10 hours at 25°C. In winter, the fermentation lasts 16 hours. The duration of fermentation is very important (Özdestan, Ö. et al., 2012). An abandoned method known as "kabartma kumru" involved placing the shaped kumru rolls in a perforated pan with six holes and pouring hot water over them while they were in the pan. They were then steamed in a warm place or, if available, in a steam room. What is made today is called "kazan kumrusu." The dough, shaped into kumru rolls, is placed in basins and left to rise on its own (Yentürk, 2018a).

3.5.3. Gevrek

İzmir gevrek, a regional culinary gem, occupies a unique place in the dynamic gastronomy scene of İzmir, Turkey (Torusdağ et al., 2022). The dough is prepared with chickpea yeast, then longer and thinner strands are made, and the dough is twisted twice to form the rings. Unlike other simits, İzmir simidi is not dipped in molasses water, setting it apart from all other ring-shaped breads whether served hot or cold (Yentürk, 2018a).

Gevrek is a bagel obtained by rolling the dough into a ring, cooking it using the hot molasses method, coating it with sesame seeds, and then baking it for a second time. In the hot molasses method, the product is immersed in a boiling grape molasses solution and then baked in the oven, resulting in a crispy texture. The making of traditional Turkish simit begins with kneading dough prepared with flour, water, salt, sugar, and yeast, followed by fermenting it for about 30-45 minutes. The fermented dough is divided into approximately 100-120 gram pieces, rolled into 40-50 cm long strips, and shaped into rings. These shaped rings are dipped in a mixture of molasses

and water, giving them their characteristic color and flavor. The bagels are then coated with sesame seeds, rested for 10-15 minutes, and baked in a preheated oven at 200-220 degrees Celsius for 15-20 minutes. The bagels are allowed to cool briefly after baking and are usually served fresh with tea. The final product weight is between 95-105 grams (İzmir Provincial Directorate Of Culture And Tourism). This delightful food can be described as a type of simit unique to İzmir (Çakmak, 2022). The history of gevrek dates back to ancient times, and its production requires mastery, especially in the application of the hot molasses method and in achieving its crisp texture. For this reason, gevrek has earned a reputation that is tied to the geographical boundaries of İzmir (İzmir Provincial Directorate of Culture and Tourism). Unlike the traditional simit found in other parts of Turkey, İzmir gevrek has its own distinct characteristics (Yıldız, 2021). It is believed that the origins of İzmir gevrek date back to the 17th century (Şahin et al , 2018). According to the renowned traveler Evliya Çelebi, simit was already being made in the Balkan region during that time, and it was referred to as "gevrek" (Yıldız, 2021). The preparation process of İzmir gevrek also sets it apart from traditional simit. Instead of being dipped in cold syrup, İzmir gevrek is first partially cooked in boiling syrup-filled pots before being coated with sesame seeds and baked in the oven. This unique method gives İzmir gevrek its characteristic crispy texture and sweet taste. In İzmir, gevrek holds a special place in the hearts and taste buds of locals.

3.5.4. Şambali/ Şammali

Şambali dessert holds a significant place among the street desserts of İzmir, offering an intense and sweet flavor where semolina, flour, yogurt, and sugar are the main ingredients. The dessert stands out due to the density of semolina and sugar, which gives it a unique texture. The dough is prepared by mixing semolina, flour, yogurt, and sugar. This mixture is kneaded thoroughly until it reaches a specific consistency and mixed until a homogeneous structure is obtained. The resulting dough is then rested for a certain period, poured onto a tray, and spread evenly. The dense and heavy structure of the dough provides the characteristic texture of Şambali. After pouring the dough into the tray, nuts such as almonds or hazelnuts are sprinkled on top, and then the dessert is baked in a preheated oven. Baking time usually varies between 30-40 minutes and continues until the dessert turns golden brown. The dessert should be slightly crispy on the outside and soft on the inside when it comes out of the oven.

One of the most distinctive features of Şambali dessert is the syrup poured over it after baking. The syrup is prepared by boiling water and sugar and is poured hot over the cooled dessert. Keeping the syrup hot while the dessert is cold allows the dessert to absorb the syrup better, enhancing its flavor. This stage is crucial in making Şambali a dense and satisfying dessert. Once the dessert has fully absorbed the syrup and cooled completely, it is usually served by slicing it into square or rectangular shapes. With its semolina texture and dense syrup, Şambali offers a perfect taste when served with a cup of Turkish coffee or tea.

When serving the dessert, the nuts on top enrich both its taste and appearance (Tuncel, 2017). Şambali dessert is widely consumed in many parts of İzmir, often sold by street vendors, especially in the historical and touristic areas of the city. İzmir's Kemeraltı Bazaar is one of the most popular places to enjoy Şambali dessert. This bazaar, known not only for its historical texture but also for its array of culinary delights, is an ideal spot for those looking to try Şambali. Various vendors in Kemeraltı Bazaar offer freshly made Şambali using traditional methods. Among these, the Historical Hisarönü Şambalicisi stands out as one of the best places to find this dessert, preserving its authentic flavor with years of expertise. Additionally, Sevinç Patisserie, a well-known spot in Konak, provides a modern twist on the traditional Şambali, making it another excellent option for those seeking this sweet treat.

More than just a dessert, Şambali represents an important aspect of İzmir's gastronomic heritage and is considered one of the city's unique flavors. In the warm and welcoming atmosphere of İzmir, Şambali is a must-try for those looking to enjoy a delightful break. Its rich and satisfying taste makes it one of the most special desserts in İzmir cuisine. With both historical and cultural meaning, Şambali holds a prominent place on the gastronomic map of İzmir for both residents and visitors.

3.5.5. Midye Dolma

As with İzmir cuisine in general, freshness and quality are crucial in the preparation of stuffed mussels (Midye Dolma). Mussels are not only low in fat and cholesterol but are also rich in protein, vitamins, and minerals, making stuffed mussels a delicious and nutritious option (Badayman & Dinçel Kasapoğlu, 2023). In the past, stuffed mussels were served in deep aluminum trays, set on diagonal wooden legs at mobile stalls. These stalls, typically set up at busy street corners, offered stuffed mussels alongside

other İzmir delicacies such as the famous kokoreç and boyoz. These stalls were an essential part of the city's vibrant street food culture. In recent years, a new option has emerged for stuffed mussel enthusiasts: mussel houses. These modern and stylish venues provide a more hygienic environment and offer stuffed mussels with various sauce and presentation options, catering to the evolving tastes of İzmir's food lovers.

In this way, stuffed mussels transcend mere street food to become a gourmet experience. İzmir midye dolma is a significant element of Turkish cuisine, with a deep-rooted presence, especially in the coastal regions of İzmir. This seafood-based delicacy is prepared by skillfully combining local ingredients, making it an essential part of traditional Turkish cuisine (Çolakoğlu, 2022). Midye dolma is typically served with a filling stuffed inside mussel shells, and the combination of rice, onions, and spices is what gives it its characteristic flavor. The origins of this dish are deeply intertwined with İzmir's rich maritime history and the fishing traditions of the coastal regions. In this historical context, stuffed mussels have gained significance both as a food item and as a cultural symbol.

In the past, when making stuffed mussels, sautéed onions in olive oil, pine nuts, and rice were commonly used, along with spices such as currants, black pepper, cinnamon, and allspice. However, over time, the pine nuts and currants were omitted, leaving behind a more heavily spiced rice filling (Yentürk, 2018a).

The influence of Ottoman gastronomy on Turkish cuisine became more pronounced following the conquest of Istanbul, during which time seafood dishes became a part of Turkish culinary culture (Güler, 2010). The first printed Turkish cookbook, "Melceü't-Tabbahin" (1844) by Mehmet Kamil, features a recipe for stuffed mussels in its "Ninth Chapter - Stuffed with Olive Oil and Ghee," describing it as "Stuffed Mussels" (Acar & Sürücüoğlu, 2014).

The preparation of İzmir stuffed mussels is a meticulous process requiring great care and attention. The key ingredients for this special dish include mussel shells, rice, olive oil, lemon juice, onions, salt, black pepper, mint, and parsley. The mussels are first thoroughly cleaned to remove any sand. While the cleaned mussels are set aside, the onions are finely chopped and sautéed in olive oil. Rice is then added to the onions and sautéed for a few more minutes. Salt, black pepper, are mixed in, followed by water to cook the rice until it is half-cooked. This prepared stuffing is carefully packed

into the cleaned mussel shells, which are then closed. The stuffed mussels are placed in a pot, drizzled with lemon juice and olive oil, and cooked over low heat with a little added water. Once the cooking process is complete, midye dolma is ready to be served, typically enjoyed cold with a squeeze of lemon.

Some of the best places to enjoy Midye Dolma in İzmir include renowned vendors like Serkan and Hamza Midye House. These vendors are famous for their fresh and delicious stuffed mussels, catering to a wide customer base. Additionally, districts such as İnciraltı and Karşıyaka are well-known for their quality midye dolma. The abundance of stuffed mussel stalls and restaurants throughout the streets of İzmir highlights the significant role this dish plays in the city's lifestyle and culinary culture.

It is common to see street vendors and small businesses selling stuffed mussels, particularly in coastal areas such as Kordon, Alsancak, Karşıyaka, Konak, and Bornova, as well as in high-traffic pedestrian zones. Academic studies on the preparation and consumption of stuffed mussels reveal important information about the dish's microbiological quality and hygiene standards. One study noted that the microbiological quality of stuffed mussels sold in İzmir was assessed under various criteria, with high bacterial levels found in some samples (Öztürk & Gündüz, 2018). This highlights the critical need for street vendors to adhere to strict hygiene practices.

3.5.6. İzmir Kokoreç

Kokoreç is a distinctive and delicious street food of Anatolian cuisine, known for its unique preparation method, aroma, and texture. İzmir-style kokoreç stands out with its particular preparation technique, differing from other regional varieties. In İzmir, kokoreç is skewered in a specific order: the innermost layer is the chitterling, followed by caul fat, and the outermost layer is the thin intestine. No additional offal is used. Unlike other preparations, the intestines are not marinated with lemon juice, olive oil, milk, or spices before cooking; they are used in their natural state (Yentürk, 2018a). Kokoreç is grilled horizontally over charcoal and requires frequent turning during cooking. Once cooked, it is placed on toasted bread and served with salt, pepper, cumin, and chili pepper.

Studies have found that the intestines used in kokoreç preparation are often inadequately cleaned, exhibit low microbiological quality, and may contain pathogenic or potentially pathogenic bacteria. Additionally, the heat treatment applied during

cooking may be insufficient (Temelli et al., 2002). Kokoreç pairs exceptionally well with ayran, a traditional Turkish yogurt drink. Together, kokoreç and ayran form a notable gastronomic duo, highly highly esteemed in Turkish culinary culture (Erdoğan, 2006; Uygun et al., 2021).

In İzmir, Atom kokoreç is also available. These are single-serving kokoreç balls, prepared by wrapping a piece of caul fat and intestine around the inner chitterling, and then grilled over a barbecue (Yentürk, 2018a).

Another specific type of kokoreç in İzmir is "Sulu Atom," which consists of small kokoreç pieces cooked in a special tomato-based sauce, often with added spices. This preparation method makes the kokoreç juicy and flavorful, differing from the traditional grilled version. The name "Sulu Atom" highlights its juicy nature, with "sulu" meaning "with juice" or "juicy" in Turkish. As the availability of intestines increased in the city, these atoms became larger, were skewered by kokoreç vendors, and started to be grilled over barbecues (Yentürk, 2018).

3.5.7. Iced Almond

İzmir's "buzlu badem," or iced almonds, are a popular snack, especially on hot summer days. Iced almonds are a well-known treat frequently sold on the streets of İzmir, famous for their refreshing effect and fresh almond taste. In the 1930s, Jewish iced almond vendors could be seen going back and forth in front of open-air pavilions in İzmir during the evenings (Yıldız, 2021). They are enjoyed by both locals and tourists alike. Iced almonds are sold in the evenings on Kordon from mobile, illuminated carts. Inside the glass-fronted cart, almonds piled on top of a large block of ice swell as they soak in water, becoming crisp and ready to eat. These almonds are easy to peel, revealing their bright white insides (Yentürk, 2018a).

In addition to the street foods summarized above, İzmir is renowned for its diverse culinary offerings, including both traditional and modern delights. These include sweetbreads, döner kebab, çöp şiş, head and trotter soup, tripe soup, rice with chickpeas, menemen/melemen, stuffed mussels, Kidonya, waxed fish roe, pickle juice, nuts, semolina halva, kurkubinya, meat halva, tahini halva, macun, Turkish delight, aşlama water (cooled water without ice), sherbet, pounded ice cream, boza, tahini molasses mix, ayran, sweet yeast bread, Ramadan simit, fig-shaped Ramadan simit, İzmir iftazması, peksimet, Şam halkası, tuzlu (İzmir's Bretzel), roska, oven-baked

eggs, clarified butter, sponge cake, kapak böreği (pastry), bohça böreği, Bosnian börek, çiğbörek, çatpat börek, fitır börek (Pastry), katmer, hammal/Kurdish börek, wafer halva, sesame halva, bitter almond cookies, paluze/pelte, Jewish aşure (containing only cracked wheat and cinnamon), milk pudding, grilled sandwiches, somata/almond drink (almond beverage), and other hot drinks (Yentürk, 2018).

3.6. Traditional Restaurants in İzmir

The term "kitchen" in Turkish, derived from the Arabic word "matbah," denotes both the space where food is prepared and the broader spectrum of food cultures. The Arabic verb *tabh*, meaning "to cook," leads to the noun *matbah*, which denotes "the place where cooking occurs." The addition of *Âmire*, an official qualifier, results in the term *Matbah-ı Âmire*, which refers to a significant institution within the Ottoman Palace administration (Bilgin, 2003). Restaurants serve as venues where both locals and visitors can experience Turkish cuisine. The history of Turkish restaurants traces back to the early Ottoman Empire. During this period, inns and caravanserais became significant for providing accommodation and food to travelers. Over time, these establishments evolved from serving only travelers to the general public, laying the groundwork for modern restaurants.

The Ottoman Palace Kitchen, known as Matbah-ı Amire, was not a single kitchen but an extensive institution comprising various kitchens, a halva house, cellars, bakeries, wineries, a dairy farm, and a simidhane (Bilgin, 2000). Understanding Matbah-ı Amire in this broader context underscores its administrative efficiency and cultural significance within the Ottoman Empire. This elaborate setup illustrates the grandeur and sophistication of the Ottoman court, where food served not only as sustenance but also as a symbol of wealth, power, and culture. Each section of Matbah-ı Amire had specific roles, assuring that the culinary needs of the palace were met with the highest standards. The Ottoman period was marked by a remarkable richness in culinary culture, facilitated by the empire's geographic location, vegetation, and wealth, which allowed for a diverse array of fresh fruits and vegetables (Odabaşı, 1999).

One of the most enjoyable ways to taste Turkish delicacies is through Turkish restaurants. With their traditional Turkish cuisine, these establishments have gained prominence in gastronomic tourism in recent years (Taner & Çetin, 2023). The concept of restaurants has a rich history: in Italy during the 17th century, places called 'locanda'

offered elegant meals at various tables, while in the 18th century, some cafés in Paris began to provide meal services (Işın, 2018). These restaurants, favored by gourmets, spread from Italy to major European cities starting in the 1830s, and by the late 19th century, they became one of the few public places where respectable women could dine without reproach (Işın, 2018).

Traditional Turkish restaurants, or "Esnaf Lokantası," represent a longstanding tradition that reflects the warm and welcoming face of Turkish cuisine. These restaurants have become central to daily life, serving as gathering spots for workers, tradespeople, students, and individuals from all walks of life. The uniqueness of tradesmen's restaurants stems from their homemade flavors, affordable prices, and friendly atmosphere. Each traditional restaurant is like a gastronomic treasure, offering unique recipes and presentation styles. The professional restaurant industry is often noted to have begun in France (Kılınç and Çavuş, 2010).

These establishments play a crucial role in preserving and passing down traditional Turkish culinary culture from generation to generation. The essential characteristics of traditional restaurants, which make them indispensable, provide a captivating experience for both locals and visitors alike. The first traditional restaurant in history is Abdullah Efendi Lokantası, which was opened in 1888 at the quay in Karaköy, Istanbul, under the name Victorya (Eksen, 2008). In addition to meeting people's basic nutritional needs, restaurant businesses also offer opportunities for socializing, enjoying different tastes, and having new experiences.

A "Lokanta" can be described as a type of restaurant where hot meals are usually served, and customers can dine seated. Restaurants serving dishes from Turkish cuisine are both places that meet daily food needs and social meeting points. In your lodge, it can be described as a cook shop with accommodation facilities. The origin of the word "lokanta" is derived from the Italian verb *locare* ("to rent a house or bed"). In Latin, *locare* means "to place, to rent." Restaurants are known for their friendly atmosphere, delicious food, and often affordable prices. According to Negizözen and Yılmaz (2020), Turkish traditional restaurants are defined as "food and beverage establishments where usually classic dishes of Turkish cuisine, home-style dishes, and meals referred to as 'sulu' are offered, and which are particularly in demand by workers during lunch hours and students who want to eat home-style meals and maintain a healthy diet."

Today, Lokantas offer home-style dishes that reflect traditional food culture. Menus commonly include lentil soup, ezogelin soup, kelle trotter soup, tripe soup, white beans, rice pilaf, eggplant dishes, types of meatballs, boiled meat, and olive oil-based dishes (Şen Negizözen & Yılmaz, 2020). Esnaf lokantaları typically focus on preparing traditional Turkish home-style dishes, emphasizing warm and hearty meals. Their menus often feature a variety of olive oil dishes, vegetable dishes, meat dishes, and soups. These establishments provide a wide range of meals from breakfast to dinner, catering to the daily needs of workers, students, and families with healthy and affordable options. In summary, esnaf lokantaları are renowned for their freshly prepared, traditionally cooked, and varied meals that are both satisfying and nutritious.

Evliya Çelebi mentions in 1635 that there were 555 small restaurants in Istanbul where single tradesmen could get their meals. These small shops, where chefs sold their dishes, were established in areas like Galata and Eminönü, significant for their ports and trade activities, to serve tradesmen. These early examples of tradesmen's restaurants have existed for a very long time and represent the earliest forms of today's tradesmen's restaurants (Çebi, 2021). Esnaf lokantaları have a long history, as noted in Evliya Çelebi's travel books, where they are described as "cooking artisans with five or six pots of food" (Karataş, 2015:1). In 1655, some chefs were reported to the Istanbul judge by local residents for buying houses in neighborhoods where they cooked sheep to sell in the markets. In response, chef shops were established to allow these chefs to prepare food for sale (Koçu & Akbay, 1959). Although these establishments were common in Istanbul's commercial life, they later spread throughout Anatolia, evolving, differentiating, and decreasing in number over time, yet they continue to exist to this day.

Traditional restaurants in Turkey are also described as "eating and drinking establishments where people who do not know each other share the same table without hesitation, where the grill fire burns all day, where stews take center stage, where service is provided to workers who cannot leave their workplace if necessary with tray service, and where the principle of trust is the foundation" (Ekşigil, 2017). In other words, tradesmen's restaurants primarily serve home-cooked meals on rectangular trays at sales counters after cooking, have been in operation for many years, have many regular customers, and are often located in alleyways. Çebi (2019) describes Turkish traditional restaurants as "generally small establishments where the city's freshest and

most delicious meals are prepared, each unique like a fingerprint, and where service ends once the food runs out."

In the 19th century, restaurants were frequented by a diverse range of individuals, including the unemployed, the poor, the destitute, travelers, those living in single rooms, people without the means or opportunity to cook at home, and those lacking kitchen facilities. For the majority of the population, excluding those residing in palaces and grand mansions, these establishments provided affordable meals to meet their food needs (Ünsal, 2010). Ottoman cuisine predominantly featured bread and meat (especially lamb), along with nuts and legumes, while sherbets served as beverages (Artan, 2020). However, significant changes began to occur in the Ottoman dining table during the late Ottoman period. In 1858, Mehmet Kâmil Efendi, in his work *Melceü't Tabbahin* (The Asylum of Cooks), noted that traditional dishes were no longer sufficient and advocated for the incorporation of Western dishes into traditional cuisine (Emiroğlu, 2012).

During the Ottoman period, traditional restaurants were subject to the regulations of the Ahi organization, which emphasized protecting the rights of both craftspeople and consumers and ensuring high-quality goods and services. The production and sale of poor-quality or defective products were prohibited, and failure to comply with warnings could result in the closure of the craftsman's business. The Turkish expression 'pabucu dama atılmak' (meaning 'to be thrown out') originates from this practice, referring to the revocation of a craftsman's master's certificate and a ban from their trade (Aytekin, 2018). Traditional Turkish eateries, known as "esnaf lokantaları," were inspected by state officials called "muhtesip." Those failing to adhere to regulations faced public exposure and corporal punishment by the judge. Special care was taken to ensure that children could shop safely and without being deceived. Inspections were occasionally conducted incognito by the sultans themselves. Food hygiene and quality regulations were in place as early as 1502 with the enactment of the *Kanunname-i İhtisab-ı Bursa*, with subsequent regulations issued in the following years (Ulu Arisoy, 2023). For example, in 1522, the *Kanunname-i Sultani* was issued, prohibiting the feeding of chickens in mills, and a law enacted in 1680 mandated the appropriate baking of bread and the use of sieves with appropriate fineness to ensure bread was not overly coarse (Işın, 2020). Restaurants from the 1934 İzmir Guide are shown in table 3.6.

Table 3.6. Restaurants from the 1934 İzmir Guide

Süleyman Lokantası	It was Located on Kemeraltı Street. There is no Set Menu (Tabldot). The Average Price is 50 Kuruş.
Şükran Lokantası	It was Located Inside the Hacı Ali Paşa Hotel in Kemeraltı. There is no Set Menu (Tabldot). The Average Price is 50 Kuruş.
Zaman Lokantası	It was located in Kemeraltı. The Average Price is 42 Kuruş.
Muharrem ve Hasan Beyler Lokantası	It was Located at 22 Kemeraltı Street. The set menu (Tabldot) is 25 Kuruş.
Meşhur Tandırcı Hüseyin Efendi Mahdumları	It was Located in Halimağa Bazaar. A Tandoor Kebab Costs 30 Kuruş.
Yeniyol Lokantası	It is located in Halimağa Bazaar, the Average Price is 50 Kuruş.

Source: Atilla (2000)

In the 4th section of the 1934 İzmir Guide, restaurants are listed. Almost every district and neighborhood has its own restaurants, meatball shops, and kebab shops. Since the names of these are not particularly useful, only luxury and first-class restaurants that are of interest to travelers, along with their addresses, are shown here. The only luxury restaurant listed is the restaurant of the İzmir Palas Hotel (Atilla, 2001). The restaurants listed in the table offer services at prices reflecting the economic conditions of the time. Average prices range from 25 kuruş to 50 kuruş. This indicates that the restaurants provide services at different quality and price levels. Restaurants that offer a set menu (tabldot), such as Muharrem and Hasan Beyler Lokantası, appear to be more affordable. Other restaurants generally set prices based on their menu options. Some restaurants, like Meşhur Tandırcı Hüseyin Efendi Mahdumları, are known for specific dishes (tandoor kebab). This shows that restaurants also offer price and quality variations based on their specialized areas. Touristic Restaurants in the 1968 İzmir Guide are shown in table 3.7.

Table 3.7. Touristic Restaurants in the 1968 İzmir Guide

Bergama Lokantası	The Owners were Mazhar Zorlu and Mehmet Ali Çınar. It was Located Beneath The Kordon Hotel on the First Kordon.
Reyhan Pastanesi	The Reyhan Patisserie, Which is Still Operating Today, was a Two-Story Pastry Shop. After Being Closed for about 10 Years, it Reopened.
Mogambo	Between 1955 And 1956, it was Operated by Atıf Gönülşen, and in the 1960s, by Saffet Kuyaş.
M.Ali Restaurant	This Restaurant, Located Directly Across from the Trolleybus Depot, No Longer Exists.
Göl Gazinosu	When Operated By Remzi Yağmur, it was the Most Luxurious Restaurant at the İzmir Fair.
Bonjour Restaurant	Previously, it was Located At The Arcade-Style Entrance Of The Current SSK (Social Security Institution).

Source: Atilla (2000)

The touristic restaurants listed in the 1968 İzmir Guide were a significant part of İzmir's social and cultural life. These establishments were located in different parts of the city, with some offering stunning views along the coastline, while others were situated in the bustling city center. These culinary spots reflected the dining culture and entertainment preferences of the era. Some of them are still in operation, carrying the traces of the past with their nostalgic atmosphere, while others no longer exist but live on in memories, shedding light on İzmir's history. These restaurants served as important meeting points for both locals and tourists, showcasing the city's dynamism and richness.

Akif Restaurant,(In the current SSK Business Building, at the location of the Çınar Cinema, this restaurant was the heart of İzmir), Atıf Restaurant, Alay Restaurant, Toros Restaurant(It was Adil Müftüoğlu's first restaurant.), İnci Lokantası (It continues to operate in Basmane Square as one of İzmir's last bastions of traditional cuisine.) , İzmir Palas Restaurant(At the location of today's Deniz Restaurant, there used to be a famous restaurant operating in the Ankara Palas style), Yengeç Restaurant, Ege Lokantası, İmbat Restoran, Güzel İzmir Lokantası, Şölen Lokantası, Şükran

Lokantası, Ekspres Restoranları, Güven Lokantası, Ekmeçibaşı, Zambak Restoran, İsmail Baba Restoran in Karşıyaka, M.Ali Restoran on Mithatpaşa Street, Ayper Lokantası, Cumhuriyet Lokantası, and Turgutlu Çorbacısı Hamza are the restaurants listed in the 1968 İzmir guide(Atilla, 2001).

3.7. The Cultural and Culinary Significance of Selected Local İzmir Recipes

İzmir cuisine has been enriched and gained a unique identity through influences from different cultures throughout history. Carrying the traces of different civilizations (Hellenistic, Roman, Byzantine, and Ottoman) since ancient times, İzmir has reflected this cultural accumulation in its culinary traditions. Cuisine is established as a crucial factor in promoting and strengthening tourist destinations. The analysis and assessment of competitiveness are extensively explored topics in the scientific literature (Cracolici & Nijkamp, 2008). Aegean cuisine, which dates back eight thousand years and is especially prominent in İzmir, has been a culinary culture passed down through generations, establishing itself in Turkish Culinary Culture with its completely original structure. According to the İzmir Provincial Directorate of Culture and Tourism's official page (2024), olive oil forms the basis of the Aegean region's food culture. Meat dishes, vegetables, rice, and stuffed vegetables are all cooked entirely in olive oil. In research managed by Akgündüz and colleagues, participants responded to questions about İzmir's local dishes by mentioning a variety of food names. The dishes mentioned include "artichoke, boyoz, meatballs, herb dishes, kumru (a type of sandwich), mussels, gevrek (a type of simit), olive oil dishes, fish, şevketi bostan (a type of vegetable dish), lokma (a type of fried dough), samphire, asparagus, bomba (a type of dessert), şambali (a type of dessert), keşkek (a wheat and meat dish), cibes/turnip/radika (a type of herb), töngül (a type of bread), kokoreç, söğüş (cold cuts), cheese, fava (a type of bean dish), broad beans, kalburabastı (a type of dessert), stuffed zucchini flowers, iced almonds, and mallow" (Akgündüz et al. 2024).

İzmir cuisine is renowned for its healthy and delicious dishes, crafted from fresh ingredients sourced from the fertile waters and soil of the Aegean Sea. This culinary tradition prominently features recipes abundant in olive oil, seafood, and local herbs, which are the cornerstones of the cuisine. As highlighted by Yaris and Comert (2015), using local food products and supporting local producers are crucial for establishing a

robust local supply network.

Various studies emphasize the importance of protecting and ensuring sustainability through geographical indication registration procedures, and the promotion of local products is crucial for enhancing awareness and improving product standards. İzmir's gastronomic heritage not only delights the palate but also reflects the city's rich history and cultural heritage. Renowned for its olive oil dishes, İzmir's cuisine supports healthy eating behaviours, as olive oil is a staple of Aegean cuisine. It not only enriches the flavors of the dishes but also offers numerous health benefits.

Turkey boasts a diverse local culinary culture, with İzmir holding over 35 types of geographically indicated foods and beverages as of June 2024 (Turkish Patent and Trademark Office, 2024). The term "local food" can have various and sometimes conflicting definitions. Generally, it refers to food grown in close proximity to the consumer, whether that means a few miles from the point of sale, within the same city, or the same state (Martinez, 2010). Local cuisine encompasses food and drinks that are prepared using local methods and produced for original purposes, combining local products and culture (Şengül 2017). Moreover, the culinary culture specific to certain regions—including its historical depth, information, and eating patterns—is essential for understanding traditions (Ayaz & Türkmen, 2018), define local cuisine as "the totality of food and beverages created by combining local products and customs, cooked and served by local people using their own techniques, and designed with religious or national sentiments." According to the İzmir Provincial Directorate of Culture and Tourism (2024), the culinary culture based on meat, milk, and wheat, rooted in nomadic life and animal husbandry, is prevalent in İzmir's rural areas. Examples of this cuisine can be found in districts such as Bergama, Kınık, Kiraz, Menemen, Ödemiş, and Tire. Food heritage is defined as a set of both material and immaterial elements of food cultures, considered as a shared legacy or common good. Food heritage encompasses a rich array of agricultural products, ingredients, dishes, techniques, recipes, and food traditions. Local cuisine offers visitors a tangible connection to a destination, intertwining with geography, climate, authenticity, history, culture, and nostalgia (Lee & Scott, 2015).

Izmir benefits from its fertile soil and favorable climatic conditions, which support a diverse array of agricultural products. The region grows an abundance of fruits,

including olives, olive oil, tangerines, grapes, figs, pomegranates, and peaches. Vegetables such as tomatoes, eggplants, peppers, artichokes, and zucchinis also play a significant role. Additionally, grains and legumes, including wheat, corn, chickpeas, and beans, are cultivated extensively. İzmir is a major center for cotton and tobacco production in Turkey and is also known for its production of anise and various aromatic herbs. The region's agricultural sector is a key player in both the domestic market and exports, with many products noted for their high quality and abundant yield. Local dishes often provide first impressions to visitors, encouraging them to return. Through local culinary experiences, tourists can gain unique and diverse insights, enhancing their cultural capital. Gastronomy tourism offers an ideal opportunity for tourists to experience and engage with the host culture's cuisine, encouraging a deeper connection with different cultures (Chaigasem and Tunming, 2019).

CHAPTER 4

METHODOLOGY

4.1. Methodology

4.1.1. Purpose of the Research

The primary aim of this research is to explore the historical culinary landscape of İzmir's city center, with a particular focus on multi-generational restaurants that have preserved and propagated the region's rich gastronomic heritage. This study seeks to investigate the origins of İzmir's multi-generational dishes, analyze the culinary techniques and recipes that have been handed down through generations, and evaluate the role of these long-standing establishments in the context of gastronomy tourism. By examining the success factors that have allowed these restaurants to thrive, the research will provide valuable insights into their role in preserving İzmir's cultural and culinary identity. Furthermore, this research aims to assess the broader implications of these culinary traditions for the development and sustainability of gastronomy tourism in İzmir, offering insights that can support the protection and promotion of the city's gastronomic heritage for future generations.

4.1.2. Research Methodology

This study employs a qualitative research methodology, specifically focusing on content analysis, to explore the historical dishes and gastronomic heritage of İzmir's city center. Following the literature review, a series of semi-structured interview questions were developed, designed to capture in-depth insights into the operations and strategies of multi-generational restaurants that contribute to İzmir's culinary identity. Qualitative and quantitative research represent two main approaches to investigation. Qualitative research typically engages with smaller, less structured or semi-structured samples, aiming to gain a richer, more in-depth understanding of the topic under study. In contrast, quantitative research emphasizes numerical data and employs statistical methods to analyze and generalize the findings (Malhotra and

Birks, 2007). Qualitative research aims to grasp the true essence of an event or situation, often without yielding definite conclusions. It assesses events or situations based on the specific conditions of the environment. This method is also chosen when quantitative research is not feasible. Qualitative researches are done with the purpose of understanding the true nature of an event or situation and the researches do not always lead to researcher to definite results. The events or situations are evaluated in accordance with the conditions present within the environment. At the same time, qualitative research method is preferred where it is not possible to use quantitative research method (Yıldırım and Şimşek, 2013: 45-47).

The research is structured around in-depth interviews with owners of multi-generational restaurants, coupled with a comprehensive review of existing literature on İzmir's culinary traditions. The primary data collection involves fieldwork, where observation and semi-structured interviews are utilized to gather detailed insights into the recipes, techniques, and cultural significance of dishes that have been passed down through generations. Qualitative methods were chosen due to their effectiveness in providing in-depth insights into individuals' perspectives and uncovering new areas of inquiry. 12 interview questions are shown in table 4.1.

Table. 4.1. Semi-Structured Interview Questions

Question 1	When was your business established?
Question 2	What dishes are available at your establishment?
Question 3	Which of these dishes have been passed down through generations?
Question 4	What techniques are used in these generational dishes? Can you provide the names, key characteristics, and ingredients of these recipes?
Question 5	Do these recipes share any common features? If so, what are they?

Question 6	Since the establishment of your business, have any of the recipes been modified? What factors influenced these changes, and which elements were preserved?
Question 7	Do you modernize traditional flavors? If so, what methods do you use for this?
Question 8	What are the tangible contributions of your restaurant to İzmir cuisine and gastronomy?
Question 9	How has the rise of the city's gastronomy affected your restaurant's revenue and reputation?
Question 10	What role does your restaurant play in the local community of İzmir? Does your restaurant support local farmers, producers, and businesses?
Question 11	What are the top three challenges in preserving the authenticity and quality of İzmir cuisine? What solutions do you implement to overcome these challenges? Do you collaborate with public institutions, municipalities, and other stakeholders?
Question 12	What are your restaurant's goals for the next five years? What plans are you making to achieve these goals?

Source: Author

4.1.2.1. Data collection and research sampling

Data collection is essential for statistical analysis. In research, various methods are employed to gather information, which generally fall into two categories: primary and secondary data (Douglas, 2015). This research utilized both primary and secondary data sources to thoroughly explore the culinary heritage and gastronomic tourism potential of İzmir. Primary data refers to information collected in real-time, while secondary data pertains to information from the past (Mesly, 2015). The primary data for this research was collected through semi-structured interviews conducted directly at the premises of the selected restaurants. A total of nine interviews were conducted with the owners of these restaurants, each of which has significantly contributed to preserving and promoting İzmir's gastronomic traditions. The interviews took place

within the establishments themselves, allowing for a contextual understanding of the environment in which these culinary practices are sustained. Each interview lasted approximately 45 minutes, providing adequate time to delve into the specifics of their culinary practices, the challenges they face, and their contributions to the local gastronomy tourism sector.

Primary data is collected for addressing the problem at hand while secondary data is collected for purposes other than the problem at hand. Primary data collection is a very involved process. On the other hand, secondary data collection process is rapid and easy. Primary data sources includes surveys, observations, experiments, questionnaire, personal interview etc. on the other contrary, secondary data collection sources are government publications, websites, books, journal articles, internal records and so on (Ajayi, 2017). As a secondary data, a comprehensive review of relevant literature was undertaken to establish a solid foundation for the study. This review encompassed an examination of İzmir's historical and cultural meaning in the culinary arts, the evolution of its traditional dishes, and the critical success factors of long-standing restaurants within the city. Using secondary data in research, provide many advantages to the scholars. Secondary data is comparatively cheap and easy to access in contrast to primary data collection (Hofferth, 2005). The dates of data collection are shown in 4.2.

Table. 4.2. Data Collection Process

Data Collection Process	Restaurant A, B, C, D	Restaurants E, F, G	Restaurants H, I
October 2, 2024			
October 3, 2024			
October 4, 2024			

Source: Author

Snowball sampling is one of the most popular methods of sampling in qualitative research, central to which are the characteristics of networking and referral. The researchers usually start with a small number of initial contacts (seeds), who fit the

research criteria and are invited to become participants within the research (Parker et al, 2019).

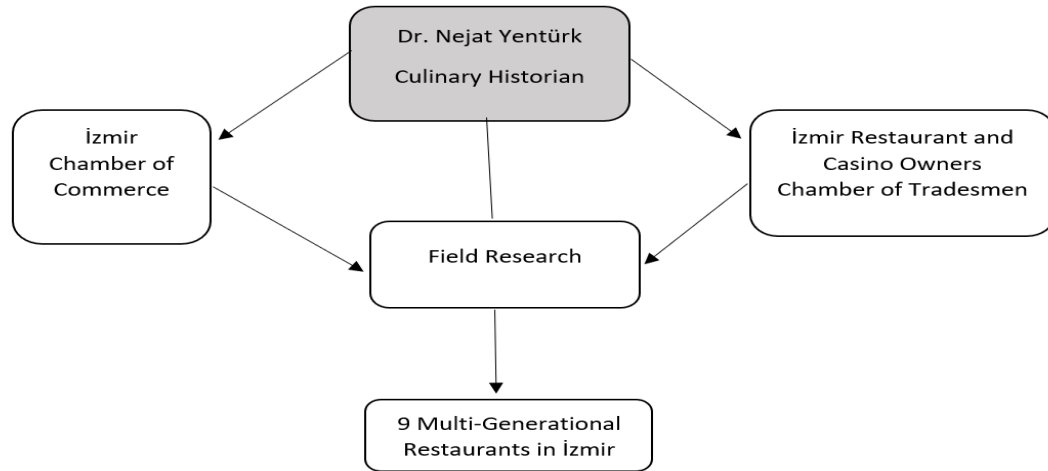


Figure 1.1 Snowball Sampling

Source: Author

In the research conducted to identify multi-generational restaurants in İzmir, the snowball sampling method was employed. The study began with an interview with Dr. Nejat Yentürk, known for his work on gastronomy and restaurant culture. Dr. Yentürk was selected as the initial point of contact to provide information about multi-generational restaurants in İzmir.

Following Dr. Yentürk's recommendations, based on the information obtained from these institutions, field research was carried out. During the field research, multi-generational restaurants in İzmir were observed and detailed data was collected.

As a result, nine multi-generational restaurants were identified in İzmir throughout this research process. With contributions from Dr. Nejat Yentürk. This process demonstrated the effective use of the snowball sampling method and the importance of establishing connections with the right sources to achieve successful outcomes.

4.1.3. Limitations

Several limitations were encountered during the data collection process. One of the primary challenges faced was the availability of the restaurant owners for interviews. Since the interviews were conducted at the premises where the participants were actively involved in the day-to-day operations, there were frequent interruptions. Interview list is shown in table 4.4.

Table. 4.4. Interviewee List

Restaurant Code	Job Title of Interviewee	Interview Date
Restaurant A	Owner	02.10.2024 10:00- 10:45
Restaurant B	Owner	02.10.2024 13:00-13:45
Restaurant C	Owner	02.10.2024 17:00-17:45
Restaurant D	Owner	02.10.2024 19:00-19:45
Restaurant E	Owner	03.10.2024 11:00-11:45
Restaurant F	Owner	03.10.2024 14:30-15:15
Restaurant G	Owner	03.10.2024 17:00-17:45
Restaurant H	Owner	04.10.2024 13:00-13:45
Restaurant I	Owner	04.10.2024 16:00-16:45

Source: Author

CHAPTER 5

FINDINGS

5.1. Findings

All interviews were conducted with the owners of multi-generational restaurants located in central Districts of İzmir Province. The data gathered during the interviews provided important insights into the restaurants' histories, menus, generational recipes, and contributions to İzmir Cuisine.



Figure 1.2. Word Cloud

Source: Author

5.1.1. Restaurant A

The first interview was conducted with the owner of a traditional restaurant in Buca. The business owner is 88 years old and comes to the shop once a week. All responsibilities are with his son and grandson. The restaurant was founded in 1962 in a small shop in Eşrefpaşa and has been operating under the same name and menu in Buca for 23 years. Before opening his own establishment, the owner worked in several restaurants to learn cooking techniques by observing his master chefs. Over time, the menu expanded based on customers' demands, while traditional recipes were carefully

maintained. Bussiness is 62 years old multi-generational restaurant. Menü includes Lentil Soup, Ezogelin Soup (Red Lentil and Mint), Kelle Paça Soup((Head and trotters soup), İşkembe Soup(Tripe), Ayakpaça Soup(Trotter), Beyin Çorbası, Yayla Soup(Yoghurt). As a main dishes the restaurant have Tas Kebab (Clay Pot Kebab), Çoban Kavurma(Meat Stir-fry), Pilaff with butter, Sulu Köfte (Meatball Soup), Karnıyarık (Stuffed Eggplant), Kuru Fasulye (Dried Beans dish), Chickpea dish, Chicken sauté, Chicken braised, Boiled Lamb, Boiled neck of Lamb, Braised Lamb Shanks, Arnavut Ciğeri (Albanian- style fried beef liver), Eggplant Mousakka. These dishes have been consistent since the restaurant's inception. According to generational dishes, almost all the dishes, except for lamb shank, have been made from generation to generation. Lamb shank is not made very often because customers do not request it. t is cooked for long hours in the oven, and it is important that it is cooked in its own juice. He started to cook only 2 sheep's feet in a day. According to generational recipes and techniques, the owner started with minimal resources, gradually expanding his menu. The dishes, except for Lamb Tandoori, have been prepared since the restaurant's early days. Traditional cooking methods, such as slow-cooking on coal-fired stoves (maltız), have been preserved. The transition to gas stoves and later tandır ovens occurred as the restaurant grew. The restaurant prides itself on cooking dishes in their own juices, a technique that has remained unchanged. Vegetables and meats are consistently sourced from the same suppliers to maintain flavor consistency. The use of cumin in meatballs is a defining characteristic of the restaurant's recipes. There have been minimal changes to the recipes over the years. Due to decreased demand, dishes like Lamb Tandoori are less frequently prepared. Despite rising costs, the owner has not compromised on the quality of ingredients, particularly the use of butter. The restaurant remains committed to traditional cooking methods, avoiding modernization of flavors. The use of ovens has increased, but spices and techniques have not been altered to maintain the authenticity of the dishes. The restaurant is renowned for its soups and slow-cooked dishes, attracting customers from various countries, including Canada, Germany, England, France, and Belgium. The restaurant's consistent quality has made it a recognized name in İzmir cuisine. The growing popularity of İzmir as a tourist destination has positively impacted the restaurant's revenue and reputation. The restaurant's commitment to quality has led to frequent recommendations, further enhancing its standing. The restaurant supports local farmers and purchases vegetables from local markets, avoiding large supermarkets. This approach helps maintain the

quality of the ingredients and supports local producers. Finding qualified staff is a significant challenge for the restaurant. Despite having loyal employees who have worked for decades, recruiting new staff remains difficult. The owner has not faced other significant challenges in maintaining the restaurant's authenticity and quality. For the future goals, the owner's son and grandson are involved in the business, with plans to expand and possibly open additional locations based on customer requests. Long-term strategies are being developed to ensure the restaurant's continued success and growth.

5.1.2. Restaurant B

The restaurant has been operating in Çamdibi since 1968. It was previously located in Manisa Akhisar. The restaurant has a total of 56 years of history. Owner and His son is operating the bussiness. The menu includes İşkembe Soup (Tripe), Lentil Soup, Chicken Broth, Kelle Paça Soup(Head and Trotter) and main dishes as Chickpeas dish with Tripe, Elbasan Tava, Milk-fed Lamb Tandoor, Lamb Stew, Bean Stew (with Sausage), Grilled Chicken, Tandoor Chicken, Arnavut Ciğeri(Albanian-style fried liver), İzmir Meatballs with tomato paste, Kadınbudu Meatballs, Yaprak Sarma(Stuffed Grape leaves with meat), Mixed Fried Vegetables, Meatballs with Eggplant Puree, Lamb Neck, Lamb with Chickpeas, Stuffed Liver, Lamb with Okra, Beef Rump Roast, Fresh Beans dish, Onion Stew, Stuffed Cabbage, Eggplant Stir-fry, Bulgur Pilaf, Tire Meatballs, Spinach Dish, Beef Saute, Spicy Stew, Pea Dish.

Almost all the dishes have been made since the restaurant's opening. As per generational recipes and techniques, The restaurant has maintained its original dishes since opening, offering 12-13 varieties daily. Dishes are initially cooked on the stove and then placed in the oven. Kelle Paça Soup(Head and Trotter)is boiled, cooled, and then diced the next day. Minimal use of spices emphasizes natural flavors. The restaurant uses minimal spices, including very little cumin. Lentil soup and chicken soup are prepared without additional vegetables or spices. There have been minor changes since opening, but they are not well remembered. The restaurant has not modified its traditional recipes. The menu and preparation methods have remained unchanged despite evolving food trends. The restaurant attracts guests from Spain, France, Greece (especially from Rhodes), and has many loyal customers in İzmir, some of whom have been dining there for over 20 years. Increased popularity of İzmir has led to higher demand, with more customers during the summer and even busier

primary challenge is high costs, but the owner remains committed to offering the best quality at reasonable prices. Despite rising costs, the restaurant does not compromise on the quality of ingredients. The owner plans to continue operating the current restaurant without expanding or opening new branches. The focus remains on maintaining quality and personal involvement in all aspects of the business.

5.1.4. Restaurant D

The restaurant was originally established in Kemeraltı in 1960. It moved to its current location in 1987. The restaurant is now 64 years old operating in İnönü Street. The owner currently operates it after the passing of his father. The owner's father believed a business could sustain itself for up to three or four generations. The menu includes a variety of dishes such as different types of pide (minced meat, egg, cheese, plain, cubed meat, sausage, spinach, chicken, tahini, and edge-less), Adana and Urfa kebabs, grilled chicken, meatballs, lahmacun (including varieties and minced meat with cheese), İskender kebab, and various soups (Ezogelin soup, lentil soup, kellepaça, tripe, and mixed soups). According to general dishes, Pide, kebab, lahmacun (turkish pizza with mince meat), and soups have been passed down through generations. Seasonal dishes like Ezogelin soup are also part of the tradition. The restaurant uses the same methods and equipment since its inception, including a traditional pide oven and gas stove. Bone broth and other ingredients are prepared in advance to ensure quality. The owner emphasizes the importance of fresh ingredients and traditional techniques to maintain flavor. Consistency in quality and freshness is key. The owner insists on using only fresh, high-quality ingredients and avoids any changes that might affect the taste. Attention to detail and maintaining a high standard of cleanliness and flavor are important. No changes have been made to the recipes over the years. The restaurant has maintained its traditional dishes and recipes, which has led to high customer satisfaction. It has received recognition and awards for its quality. The restaurant does not modernize its traditional dishes or adopt trendy ingredients. The focus remains on a broad menu that honors traditional recipes. The restaurant operates with discipline and has contributed to the local food scene. It maintains reasonable prices and provides services to anyone in need, including offering free use of the restroom and occasionally giving out tea. While tourism has an impact, the restaurant primarily serves local customers. The establishment remains a staple in the community with a loyal customer base. The restaurant is in a busy location but far from the center of Izmir and there are

not as many tourists as Kemeraltı. The restaurant supports local suppliers, including a consistent butcher, vegetable vendors, and spice merchants. The owner prioritizes local businesses and maintains strong, trust-based relationships with suppliers. The main challenges are keeping prices reasonable and finding qualified staff. The owner believes the industry will face shortages in the future but remains committed to offering high-quality food at fair prices. For the future goals, the owner does not plan to expand or open additional branches. Future plans involve maintaining the current operation and possibly transitioning to a less demanding business for his son. The focus remains on sustaining quality and personal involvement.

5.1.5. Restaurant E

The restaurant, a 10-table establishment, began in 1981. The owner started working with a partner but took over the business solely in 1997. The restaurant has been operational for 44 years. The menu features a variety of soups (kelle paça, ayak paça, işkembe, brain, tuzlama, lentil, ezogelin, chicken broth), and main dishes including Arnavut Ciğeri (Albanian Style fried liver), karnıyarık (Eggplant), Chicken Tandoori, Lamb Stew, Chicken Topkapı, chicken sauté, kelle tandır, Beykoz kebab, Papaz Yahnisi (Onion stew), kadınbudu Meatball, İzmir meatballs, Oven Meatballs, Marinated meatball soup, Tas kebab(Clay Pot Kebab), Hasanpaşa Meatballs, Roast Meatballs, keşkek (Meat and wheat porridge on Fridays), chickpeas dish, fried dishes, Kuru Fasulye (dried beans dish), green beans, okra, spinach, purslane, artichoke, stuffed dishes, rice pilaf, bulgur wheat pilaf, pasta, grilled items (Ödemiş köfte, Butcher köfte, grilled chicken), and desserts (Kemalpaşa Dessert, rice pudding, syrupy semolina cake, tel kadayıf, bread pudding). Side dishes include yogurt, cacık, shepherd's salad, and piyaz. The restaurant was one of the first in the Yeşilyurt area to serve keşkek. As a generational dishes, traditional soups have been consistently served. The owner emphasizes that recipes should remain unchanged to maintain consistency and customer satisfaction. Keşkek and Ödemiş Meatball are signature dish. Keşkek is made with a significant amount of wheat and minimal addition of chicken for flavor. It is cooked slowly with bone broth and finished with butter and optionally served with a tomato paste sauce or burnt butter. Ödemiş meatballs are made from thin, long veal meatballs and grilled. Bread is heated on the grill with ground pepper oil and meatballs are served on bread. The restaurant uses traditional cooking equipment including a salamander, oven, and charcoal grill. Ingredients are prepared meticulously, and

cooking times are strictly adhered to. Each dish is prepared with a unique approach and specific ingredients. The owner uses separate sauces for different dishes to maintain their individual flavors. Personal touches include roasting and grinding their own hot peppers. The consistency in flavor and quality is emphasized. No changes have been made to the recipes. The owner has consistently adhered to traditional methods learned from previous mentors. Customer loyalty is attributed to maintaining the original recipes and flavors. The owner does not modernize recipes or the restaurant's format. Traditional methods and dishes are preserved without alteration. The restaurant is known for its established service system and reliable food quality. It serves as a local favorite, particularly among taxi drivers and tourists. Despite its location being somewhat removed from the city center, it is known for its consistent quality. Although the restaurant is not centrally located, it has a loyal customer base and receives referrals. The rise in İzmir's gastronomic reputation has had a positive impact on its visibility. The restaurant supports local suppliers including a butcher and a vegetable vendor. The owner values long-term relationships with suppliers and participates in local esnaf meeting. The main challenges include high costs and finding qualified staff. The owner has faced issues with employee reliability and theft. The restaurant strives to maintain high standards despite these challenges. For the future plan, the owner hopes to involve his son, who is studying Gastronomy and Culinary Arts, in the business. He is considering modernizing the restaurant's presentation and possibly opening a new establishment with a different concept.

5.1.6. Restaurant F

The restaurant was founded by the owner's father in 1989 in Kemeraltı. In 2007, another branch with same menü was opened in Hatay under the same name. The business has been operating for 35 years, with the owner having been trained in the kitchen since the age of 7 with his brother. Owner's father. The menu includes Grilled Sole Screwer, Grilled Salmon , Horse mackerel sauté, Grilled Horse mackerel fillet, Sardines, Anchovies, Black Sea style anchovies, Fish Soup, Mackerel in Bread, Sardine in Half Bread, Buttered Shrimp Casserole, Fried Calamari, and Grilled Sea Bass. The restaurant used to serve steamed fish and fish cooked in milk, which were popular among Kemeraltı tradesmen but are no longer on the menu due to high demand. Seasonal mackerel is also featured. Generational dishes passed down include Sole Screwer, Grilled Sea Bass, Jumbo Shrimp, and Fish Soup. Fish Soup is made

using fish such as Scorpionfish, Saddled Seabream, and Damselfish, with the addition of salmon neck flavoured fish stock for added flavor. Sole fish screwer is noted for being one of the first dishes of its kind served in İzmir. Fish Soup is prepared in a traditional style with flour and vegetable seasoning. The restaurant uses a closed charcoal grill with titanium coating and a natural gas industrial stove. The soup's unique taste is preserved by not adding extra water and using only the fish's own broth. The restaurant adheres to traditional methods and emphasizes the importance of personal touch and flavor. Dishes like Lokum Seabass (grilled creamy seabass) are occasionally flavored with saffron. They also prepare yogurt with eggplant, roasted eggplant, hot vegetable platter, and Fava mezesi. Attention to quality is emphasized due to the high cost of ingredients. The restaurant has made some changes to recipes due to cost constraints, such as switching from grilled to skewered sea bass. Sardines have become more popular recently. The restaurant maintains traditional methods without modernizing recipes or presentation. While they accommodate requests for fish on top of salads, no special sauces or modifications are made to the traditional dishes. The restaurant keeps prices reasonable due to ownership of the premises, avoiding higher costs that would come with renting. This affordability contributes to its role in İzmir's culinary scene. The rise in İzmir's gastronomic reputation has attracted tourists from East Asia, who often find the restaurant through the internet. This trend has made people more knowledgeable about food. The restaurant sources its fish from local markets and occasionally directly from fishermen. Vegetables are purchased from local markets in Hatay and Yeşilyurt, with some products coming directly from the boat. Major challenges include staffing issues and rising costs. The restaurant aims to educate employees and manage resources efficiently. The owner emphasizes the importance of responsible water use due to global water shortages. For the future plan, the owner plans to relocate to a better location while keeping the traditional menu unchanged. The focus will be on maintaining the authentic flavors and traditions of the restaurant.

5.1.7. Restaurant G

The restaurant was established in 1992. The current owner(his son) has been involved in the business since the age of 15 and is now the head chef. Business is 32 years old multi-generational restaurant. The menu features five daily dishes, including a staple of Kuru Fasulye(dried beans dish), Etli Nohut (meat stew with chickpeas), Saç

Kavurma (Meat sauté), and two daily specials that change regularly. Consistently available items include Eggplant Mousakka, İzmir Meatballs, Vegetable Chicken, Chicken Tandoori, Eggplant Kebab, Onion Stew, Meat and Vegetable Casserole, Kazandibi (a type of milky dessert), and Cacık (Yoghurt dip with grated cucumber). As a generational dishes, The restaurant initially focused on meatballs and dry beans with rice. These recipes have been preserved from generation to generation. Kuru Fasulye (Dry beans dish) are cooked in a clay pot (Güveç) for a long time with high-quality ingredients. The stew is prepared with a white sauce rather than tomato-based, and meat is slow-cooked to enhance flavor.

Discipline and early preparation are key. The cooking process starts early in the morning, with all dishes prepared fresh each day rather than in advance. The restaurant has maintained its traditional methods, including using a charcoal grill and olive oil. Although some recipes have been adapted (e.g., white sauce for chickpeas), the core techniques and ingredients remain unchanged. The restaurant focuses on natural and traditional preparations without excessive use of sauces. They allow customers to adjust seasoning to their taste with basic condiments like salt, pepper, cumin, and vinegar. The restaurant uses local ingredients and maintains traditional recipes, contributing to İzmir's culinary heritage. The restaurant benefits from social media exposure, which has increased its visibility and customer base. However, its location on a side street limits tourist traffic. The restaurant sources meat from Aksoy Butcher (a local supplier) and spices from a local spice shop in the food market. They continue the practice of sourcing from trusted local suppliers established by the previous generation. Major challenges include staffing issues and ensuring the availability of quality ingredients. The restaurant addresses these by sticking to traditional practices and reliable local suppliers. For the future plan, The owner aims to maintain the restaurant's current growth and possibly relocate to a more prominent area in the future. The focus is on sustaining operations and potentially expanding to a larger space in the future.

5.1.8. Restaurant H

This restaurant was established in 1985. The owner and head chef has been working in the profession for over 40 years. Bussiness is 39 years old. The restaurant specializes in beef döner kebab, serving over 100 kg daily. Customers can customize their döner with tomatoes, onions, and greens according to their preferences. The beef

döner recipe has been passed down through generations. The döner recipe and preparation have remained unchanged since 1985. The owner emphasizes consistency in taste and quality, which has been maintained over the years. The döner is not sold cheaply and is made using a special marinating technique that is shared only with family. Key aspects include handcrafting, discipline, and cleanliness. Initially, chicken döner was also offered but was removed from the menu due to unspecified reasons. The restaurant sticks strictly to traditional döner without any modern adaptations or variations. The restaurant caters to local tourists and even receives requests for vacuum-sealed döner. It contributes to traditional Turkish cuisine. While the restaurant occasionally sees increased business, it prides itself on offering fair prices and providing a high-quality döner experience to both local and international guests. Bread is sourced from three local bakeries in Karşıyaka, and spices are purchased from long-standing local suppliers. The owner occasionally provides döner to children and local guests. Major challenges include finding reliable staff and ensuring high quality. The owner is committed to providing genuine döner and avoiding low-quality ingredients. The restaurant plans to be managed by the owner's two daughters, who are both highly qualified and currently involved in the business. The future goal is to continue the legacy and maintain the restaurant's quality and reputation.

5.1.9. Restaurant I

The restaurant was founded in 1981 and has been in operation for 43 years. It started as a fish-focused restaurant and also operates as a hotel. The restaurant is currently run by the owner, who took over from their father. The father, who was a restaurant manager but also skilled in cooking, had a refined palate and a deep understanding of food. The menu features a variety of dishes including Grilled Sea Bass, Grilled Meatballs, Fish Cured Meat, Spaghetti Bolognese, Fried Shrimp, Fish Pastry, Breaded Red Mullet, Fish Liver, Grilled Caviar, Fish Kokoreç, Grilled Octopus, Grilled Calamari, Stuffed Calamari, Red Mullet, Grilled Sea Bream, Grilled Trout, Fish Stew, Fish Skewer, Grilled Jumbo Shrimp, Kazandibi, Tahini Halva, Baklava, Marinated Sea Bass, Sweetbread Salad, Barbunya Pilaki, and various salads. Some traditional dishes like milk fish and şevketi bostan have been retained, while modern twists have been introduced to others, such as ceviche. Generational dishes passed down through generations include Şevketi Bostan, milk fish, and grilled fish. Grilled fish has been a staple since the restaurant's inception. Traditional techniques include the use of steam

ovens, coal grills, and salamander heaters. These methods have been consistently used to preserve the traditional flavors of dishes like şevketi bostan. The techniques have remained unchanged, contributing to the authenticity of the recipes. The restaurant is known for its systematic approach and dedication to quality. They use high-quality ingredients and maintain a consistent flavor profile. For example, the olive oil used has been the same for 43 years. The emphasis is on providing a high-quality dining experience with traditional and consistent preparation methods. Some recipes have been modernized to keep up with customer preferences. For example, marinated sea bass has been updated to ceviche, and new dishes like fried zucchini with yogurt sauce have been added. Despite these changes, traditional methods and flavors are preserved. The restaurant modernizes traditional dishes while keeping their essence. For instance, the menu now features ceviche instead of traditional marinated sea bass, and new dishes have been introduced without compromising the traditional flavors.

The restaurant plays a significant role in İzmir's gastronomy by offering high-quality traditional dishes and maintaining a reputation for excellence. Its prime location on the Kordon adds to its appeal, but the quality of food is the main draw for customers. İzmir's growing gastronomic reputation has positively affected the restaurant, attracting both local and international visitors. The restaurant's reputation for quality food has made it a must-visit destination for those exploring İzmir's culinary scene. The restaurant supports local farmers and producers by sourcing ingredients from reputable suppliers. Freshness is a priority, and the restaurant ensures that all products meet high standards. Key challenges include finding skilled staff and managing rising costs. The restaurant is focused on maintaining high standards of quality while navigating these challenges, emphasizing the importance of responsible resource management. The restaurant aims to maintain its high standards and traditional menu while potentially expanding its reach.

CHAPTER 6

DISCUSSION AND CONCLUSION

Multi-generational restaurants in İzmir play a vital role in preserving the city's culinary heritage. These family-owned establishments, often passed down through generations, serve as living testaments to traditional recipes and cooking techniques. While managing the challenges of an active hospitality industry, these restaurants continue to offer authentic flavors that have been cherished for decades. They act as cultural anchors, connecting locals and visitors alike to the city's rich gastronomic history.

The findings from the conducted interviews offer valuable insights into how multi-generational restaurants navigate the balance between preserving culinary heritage and adapting to evolving customer preferences. The ability to harmonize traditional practices with modern innovations is pivotal for sustained success in the hospitality sector. By honoring their culinary heritage while adjusting to contemporary consumer trends, these restaurants effectively manage the challenges of maintaining relevance and excellence in a competitive industry. Most of the restaurants' customers are long-time diners and loyal customers. In her research on tradesman restaurants, Bakır, (2023) emphasized that customer satisfaction affects customer loyalty positively and significantly, and that this situation is valid even in tradesman-type restaurants.

This study examined the operations, recipes, and impacts of several multi-generational restaurants in Central İzmir, each making a unique contribution to the city's culinary landscape. The interviews with restaurant owners highlighted common themes and distinct strategies for preserving authenticity while embracing changing culinary trends. According to Preservation and Continuity of Traditional Dishes, Most dishes have been consistently prepared from generation to generation, with only minor adjustments to accommodate modern needs. It has been observed that recipes are passed down from father to son in multi-generational restaurants. According to a similar study, Safi et al. (2020) emphasized that the restaurant industry in Rize undertakes an important task in teaching culture to new generations through the master-apprentice relationship.

This dedication to traditional recipes not only preserves the restaurant's historical essence but also fosters customer loyalty, showcasing a deep commitment to maintaining culinary heritage and ensuring a high-quality dining experience. For instance, Restaurant A and Restaurant B have maintained their traditional recipes and cooking methods over the years, reflecting a steadfast adherence to generational techniques. These restaurants exemplify dedication by keeping their menus largely unchanged. Artisan restaurants contribute to the preservation of Turkish food culture by serving traditional dishes that reflect the culinary heritage of Turkey (Taner and Çetin 2023).

Using time-honored techniques and ingredients passed down through generations. However, some adjustments have been made in certain cases, such as Restaurant A and Restaurant F, which have made subtle changes to their recipes to accommodate modern cost considerations while balancing authenticity with operational efficiency. According to Culinary Techniques and Preparation Methods, The interviews reveal that traditional cooking methods are essential for preserving the authentic flavors and quality of dishes across various restaurants. These methods include prolonged cooking times (slow cooking), the use of specific equipment, and traditional preparation techniques that significantly impact the overall dining experience. For example, Restaurant A is known for its slow-cooked lamb stew, while Restaurant B, D, E, G, I, uses slow roasting for its signature meats, contributing to a unique and memorable taste. The use of specialized equipment, such as clay pots and wood-fired ovens, is common among these restaurants. Restaurant D's pide, prepared in a wood-fired oven, and Restaurant E's and G's use of a traditional clay pot for stews, exemplify how such equipment can impart distinct flavors and textures that are central to the authenticity of the dishes. Techniques involving slow cooking in flavorful broths and specific preparation methods, like restaurant E's lamb stew cooked in a heavy-bottomed pot or Restaurant G's classic kuru fasulye in clay pot, are crucial for achieving consistent and rich flavor profiles.

According to Çelik et al (2020) research conducted in Mersin province, dishes such as lamb tandoori kebab, Uzbek pilaf and creamy bread kadayıf served in a multi-generational restaurant that has been operating for 130 years are shown as examples of preserving authentic foods. According to Menu Adaptation and Customer Preferences, A significant theme emerging from the interviews is the adaptive nature

of these restaurants' menus. While traditional dishes remain central, adjustments are made based on customer preferences. This adaptive approach illustrates how restaurants balance tradition with responsiveness to evolving consumer tastes. For instance, Restaurant F originally featured a wide array of fishes but has added more specific options in response to changing customer and cost preferences. Restaurant A, traditionally known for elaborate lamb stews and tandoori, has introduced lighter fare to cater to modern tastes. Other examples include Restaurant C, which has adjusted greens and tomatoes for lighter taste, and Restaurant H, which has introduced quick dish to meet the demand for faster dining options. All dishes are made daily. According to Challenges in Modernization and Tradition Balance, The interviews reveal the challenges traditional restaurants face when modernizing their offerings while preserving their core essence. These restaurants update elements like presentation but keep essential traditional aspects intact. For example, Restaurants B, D, E, F, G, H, I staffing problems but maintain quality by adhering to traditional methods. Restaurant A, F, and I also address these challenges by making strategic operational changes, ensuring they remain true to their culinary heritage while adapting to modern business demands. In a study performed by Taner and Çetin (2023), most of the traditional restaurants are small-scale and experience problems such as inflation, lack of capital and loss of customers. However, despite these difficulties, they strive to maintain their cuisine that reflects Turkish food culture. Similar results were obtained in the study conducted by Karşlı and Candemir (2023). According to these results, it is stated that local dishes are priced higher than other dishes due to fluctuations in raw material prices. According to future plans, The interviews reveal diverse strategies and future plans among the restaurants, reflecting different approaches to expansion and modernization. For instance, Restaurant A and Restaurant E are focused on growth and modernization, with plans to expand and adopt new technologies. Meanwhile, Restaurant B, C, D, F, G, and Restaurant H prefer to maintain their traditional methods, upholding their current standards without major changes. These strategies illustrate the varying approaches to balancing tradition with modern market demands, with some restaurants pursuing growth and innovation while others remain focused on preserving their established practices and upholding their heritage. Restaurant I have notably benefited from İzmir's rising gastronomic profile, experiencing increased visibility and customer base due to its location. But other restaurants are of somehow affected by the crowding of İzmir, but they do not benefit as much as Restaurant I due to their location.

According to Community Engagement and Sustainability, All restaurants demonstrate a strong commitment to supporting local suppliers and communities. All restaurants prioritize sourcing ingredients from local markets, contributing to the local economy and ensuring the quality of their dishes.

The success of multi-generational restaurants is based on their ability to preserve culinary heritage while meeting modern customer preferences. The key factors contributing to the sustainable success of these restaurants are as follows: These restaurants have largely preserved traditional recipes and cooking methods passed down from generation to generation, with only minor changes made to accommodate modern needs, thus preserving the essence of their culinary heritage. This commitment enhances customer loyalty and maintains the historical essence of the restaurant. The use of slow cooking and specialized equipment like clay pots and wood-fired ovens are essential to preserve the authentic flavors of dishes. These techniques offer a unique and memorable dining experience that distinguishes these restaurants from their competitors. While traditional dishes continue to play a central role, these restaurants consider customer feedback but do not overly adapt their menus to changing trends. These restaurants are cautious about the challenges of preserving their core identity during modernization processes. They strategically update elements such as presentation and operational efficiency while maintaining their commitment to traditional methods, ensuring consistent quality. Recommendations for enhancing operational effectiveness include continuing to emphasize traditional practices, adapting responsively to market demands, investing in high-quality ingredients, and improving the customer experience. Future strategies vary; some restaurants focus on growth and modernization, while others are committed to preserving their established practices and continuing their heritage. This research may be a guide for further research and multi-generational restaurants in different provinces of Turkey can be examined.

REFERENCES

- Acar Tek, N., & Sürücüoğlu, M. S. (2014). Basılmış olan ilk Türk yemek kitabı “Melceü’t-Tabbahin”. *Gazi Türkiyat*, 14(1), 225-229.
- Ağlamaz, E., & Çivici, M. E. Ö. (2018). Yerel halkın gözünden İzmir’in simge yemeklerinin belirlenmesi üzerine bir araştırma. *Journal of Travel and Tourism Research*, 13, 50-69.
- Ajayi, V. O. (2017). Primary sources of data and secondary sources of data. *Benue State University*, 1(1), 1-6.
- Akbaba, A., & Kendirci, P. (2016). Gastronomi turizmi ve coğrafi işaretlemeli ürünler. In O. N. Özdoğan (Ed.), *Yiyecek içecek endüstrisinde trendler 2* (pp. 123-135). Detay Yayıncılık.
- Akgündüz, Y., Koba, Y., & Alkan, C. (2024). Yerel halkın bakış açısıyla İzmir’in gastronomi turizmi değerleri ve gelişme potansiyeli. *Aydın Gastronomy*, 8(1), 169-186.
- Aksoy, M., & Sezgi, G. (2015). Gastronomi turizmi ve Güneydoğu Anadolu Bölgesi gastronomik unsurları. *Journal of Tourism and Gastronomy Studies*, 3(3), 79-89.
- Aktaş, A., & Özdemir, B. (2005). *Otel işletmelerinde mutfak yönetimi*. Detay Yayıncılık.
- Alibabić, V., Mujić, I., Rudić, D., Bajramović, M., Jokić, S., & Šertović, E. (2012). Traditional diets of Bosnia and the representation of the traditional food in the cuisine field. *Procedia-Social and Behavioral Sciences*, 46, 1673-1678.
- Alpaslan, İ. (2011). Kuzeydoğu Anadolu’da Doğal Bitkilerden Yenilen ve Yemeklerde Kullanılanlar. In III. *Uluslararası Doğu Anadolu Bölgesi Geleneksel Mutfak Kültürü ve Erzurum Yemekleri Sempozyumu*.
- Altinel, H. (2009). Gastronomide menü yönetimi (Master’s thesis). İstanbul Üniversitesi, Sosyal Bilimler Enstitüsü, İstanbul.

- Altıntaş, V., & Hazarhun, E. (2020). İzmir'in gastronomi turizmi potansiyeline turist rehberlerinin bakış açıları. *International Journal of Applied Economic and Finance Studies*, 5(2), 13-36.
- Aracı, Ü. E. (2016). Türk mutfağı. In H. Kurgun & D. B. Özşeker (Eds.), *Gastronomi ve Turizm İçinde* (pp. 121-136). Ankara: Detay Yayıncılık.
- Artan, T. (2020). Osmanlı elitinin yemek tüketiminin bazı yönleri: Değişken bir yüzyılda temel gıdalar, lüks tatlar ve tadımlıkların izinde. In D. Quataert (Ed.), *Tüketim Araştırmaları ve Osmanlı İmparatorluğu Tarihi 155-1922* (pp. 180-181). (T. Günseren, Çev.). İstanbul: Alfa Yayınevi.
- Asal, R. (2014). Sefarad mutfağından vazgeçemeyenlerin adresi "Angelina Patisserie". Retrieved June 5, 2024, from <http://raselrakellaasal.blogspot.com/2014/01/sefarad-mutfagndan-vazgecemeyenlerin.html>
- Atila, A. N. (2001). Tarihten günümüze İzmir mutfağı (No. 12). İzmir Büyükşehir Belediyesi.
- Aune, D., Chan, D. S., Lau, R., Vieira, R., Greenwood, D. C., Kampman, E., & Norat, T. (2011). Dietary fibre, whole grains, and risk of colorectal cancer: Systematic review and dose-response meta-analysis of prospective studies. *BMJ*, 343, d6617. <https://doi.org/10.1136/bmj.d6617>.
- Avlaremoz. (2017). Musevi (Sefarad) mutfağı. Retrieved June 6, 2024, from <http://www.avlaremoz.com/2017/06/29/musevi-sefarad-mutfagi/>
- Avlaremoz. (2024). Musevi (Sefarad) mutfağı. Retrieved June 9, 2024, from <http://www.avlaremoz.com/2017/06/29/musevi-sefarad-mutfagi/>
- Ayaz, N., & Türkmen, B. M. (2018). Yöresel yiyecekleri konu alan lisansüstü tezlerin bibliyometrik analizi. *Gastroia: Journal of Gastronomy and Travel Research*, 2(1), 22-38.
- Aytekin, E. (2018). Tarihten günümüze fütüvvet ve ahilik, 43-45, 15-17.
- Badayman, M., & Dinçel Kasapoğlu, E. (2023). Midye kabuğunun özellikleri ve tozunun değerlendirilmesi. *Anadolu Bil Meslek Yüksekokulu Dergisi*, 18(68), 177-187.
- Bakır, A. N. (2023). Müşteri memnuniyeti ve sadakati üzerinde müziğin etkisi:

İstanbul'da bir esnaf lokantası örneği (Unpublished master's thesis). Karamanoğlu Mehmetbey Üniversitesi.

Ballı, E. (2013). Gastronomi turizmi ve Adana mutfak kültürü. In *II. Doğu Akdeniz Turizm Sempozyumu* (pp. 206).

Bârleanu, V. (2013). Retrieved from <http://www.sursazilei.ro/comisia-europeana-lansat-un-site-pentru-turismul-gastronomic-vezicare-sunt-destinatiile-din-romania/>.

Başat, H. T., Sandıkçı, M., & Çelik, S. (2017). Gastronomik kimlik oluşturmada yöresel ürünlerin rolü: Ürünlerin satış ve pazarlanmasına yönelik bir örnek olay incelemesi. *Journal of Tourism and Gastronomy Studies*, 5(2), 64-76.

Batu, A., & Batu, H. S. (2018). Historical background of Turkish gastronomy from ancient times until today. *BioMed Central*, 5(2), 76-82.

Bayraktar, G., & Zencir, E. (2019). Sokak satıcılarının gözünden sokak lezzetleri: İzmir örneği. *Journal of Tourism and Gastronomy Studies*, 7(2), 1367-1382.

Baytop, T. (1999). Türkiye'de bitkiler ile tedavi: Geçmişte ve bugün. Nobel Tıp Kitabevleri.

Berbel-Pineda, J. M., Palacios-Florencio, B., Ramírez-Hurtado, J. M., & Santos-Roldán, L. (2019). Gastronomic experience as a factor of motivation in the tourist movements. *International Journal of Gastronomy and Food Science*, 18, 100171.

Bessi re, J. (1998). Local development and heritage: Traditional food and cuisine as tourist attractions in rural areas. *Sociologia Ruralis*, 38(1), 21-34.

Bilgili, B., Yağmur,  ., & Yazarkan, H. (2012). Turistik  r n olarak festivallerin etkinlik ve verimlilięi  zerine bir arařtırma (Erzurum-Oltu Kırd ę Festivali  rneęi). *Uluslararası Sosyal ve Ekonomik Bilimler Dergisi*, 2(2), 117-124.

Bilgin, A. (2003). *Matbah-ı Amire. T rkiye Diyanet Vakfı İslam Ansiklopedisi* ,28, 115-119.

Bilgin, A. (2000). Osmanlı sarayının i şesi (1489-1650) (Unpublished doctoral thesis). Marmara  niversitesi, Sosyal Bilimler Enstit s , İstanbul.

Bilgin, A. (2010-2011). Osmanlı d neminde İstanbul mutfak k lt r . *Akademik Arařtırmalar Dergisi*, 47-48, 229-245.

- Björk, P., & Kauppinen-Räsänen, H. (2016). Local food: A source for destination attraction. *International Journal of Contemporary Hospitality Management*, 28(1), 177–194.
- Brown, L. (2021). Modern takes on traditional Turkish cuisine. *International Journal of Culinary Arts*, 9(2), 76-89.
- Bucak, T., & Aracı, Ü. E. (2013). Türkiye'de gastronomi turizmi üzerine genel bir değerlendirme. *Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 16(30), 203-216.
- Bulut, F. (2010). I. Dünya Savaşı yıllarında İzmir'de eğlence kültürü ve toplumsal yaşama etkileri (doctoral dissertation). DEÜ Atatürk İlkeleri ve İnkılap Tarihi Enstitüsü.
- Bulut, S. H. (2019). Türk gastronomisinde esnaf lokantası kavramının turistik değeri: Sivas Aşçıbaşı Et Lokantası örneği. *Atlas Journal*, 5(20), 541-549.
- Can Gaberli, Y., Gaberli, Ü., & Genç, V. (2023). İzmir'in coğrafi işaretli lezzeti: Boyoz yeme motivasyonunun tekrar ziyaret etme niyeti üzerine etkisi. *Journal of Tourism & Gastronomy Studies*, 11(3), 2599–2617.
- Ceccarelli, N., Curadi, M., Picciarelli, P., Martelloni, L., Sbrana, C., & Giovannetti, M. (2010). Globe artichoke as a functional food. *Mediterranean Journal of Nutrition and Metabolism*, 3(3), 197-201.
- Chaigasem, T., & Tunming, P. (2019). A local cuisine tourism approach to authenticity and a sense of place for postmodern gastronomy in I-SAN Thailand. *African Journal of Hospitality, Tourism and Leisure*, 8(4), 1-14.
- Cracolici, M. F., & Nijkamp, P. (2008). The attractiveness and competitiveness of tourist destinations: A study of Southern Italian regions. *Tourism Management*, 30, 336–344.
- Çağlı, I. B. (2012). Türkiye'de yerel kültürün turizm odaklı kalkınmadaki rolü: Gastronomi turizmi örneği (Master's thesis). İstanbul Teknik Üniversitesi, Fen Bilimleri Enstitüsü, Şehir ve Bölge Planlama Ana Bilim Dalı, İstanbul.
- Çakılcıoğlu, U., & Türkoğlu, I. (2010). An ethnobotanical survey of medicinal plants in Sivrice (Elazığ-Turkey). *Journal of Ethnopharmacology*, 132, 165-175.
- Çakmak, M. (2022). İzmir mutfak kültürü üzerine bir değerlendirme. *Sosyal, Beşeri ve*

İdari Bilimler Dergisi, 5(7), 934-949.

Çalışkan, O. (2013). Destinasyon rekabetçiliği ve seyahat motivasyonu bakımından gastronomik kimlik. *Journal of Tourism and Gastronomy Studies*, 1(2), 39-51.

Çavuşoğlu, M., & Çavuşoğlu, O. (2018). Gastronomi turizmi ve Kıbrıs sokak lezzetleri üzerine bir araştırma. *Güncel Turizm Araştırmaları Dergisi*, 2, 637-651.

Çebi, C. (2012). Esnaf lokantaları. <https://www.ruhundoysun.com/yazilar/esnaf-lokantolari/> [Access date: 22.07.2024].

Çelik, S., Sandıkcı, M., & Cerit, A. (2020). Esnaf lokantalarında otantiklik: Aşçı Bacaksız örneği. *Journal of Tourism & Gastronomy Studies*, 8(2), 1291-1305.

Çetinkaya, N., & Yıldız, S. (2018). Erzurum'un yenilebilir otları ve yemeklerde kullanım şekillerine yönelik bir araştırma. *Güncel Turizm Araştırmaları Dergisi*, 2(Ek1), 482-503.

Çevik, S., & Saçlık, M. Y. (2011). Destinasyonun rekabet avantajı elde etmesinde gastronomi turizminin rolü: Erdek örneği. *12. Ulusal Turizm Kongresi*, 30 Kasım-4 Aralık, Akçakoca-Düzce.

Çolakoğlu, F., Yüzgeç, U., & Çolakoğlu, S. (2022). Türk mutfak kültüründe midye dolma: Osmanlı İmparatorluğu dönemi. *Ege Journal of Fisheries and Aquatic Sciences*, 39(2), 170-173.

Deneault, M. (2002). *Acquiring a taste for cuisine tourism: A product development strategy*. Ottawa: Canadian Tourism Commission. Retrieved from http://publications.gc.ca/collections/collection_2008/ic/Iu86-24-2002E.pdf. Accessed February 5, 2020.

Dilsiz, B. (2010). *Gastronomy and tourism in Turkey: The example of Istanbul* (Master's thesis). İstanbul University, Institute of Social Sciences, İstanbul.

Doe, A. (2019). Exploring Turkish gastronomy: Guided tours and tastings. *Food Heritage Magazine*, 12(3), 98-112.

Douglas, M. (2015). Meaning of data. Retrieved July 22, 2024, from <http://www.onlineetymologydictionary/data>.

Düzgün, E., & Özkaya, F. D. (2015). Culinary culture from Mesopotamia to the present. *Journal of Tourism and Gastronomy Studies*, 41, 47.

- Egemen, B. (2018). Tavuskuşu gibi rengarenktir İzmir mutfağı. Retrieved from <http://www.hurriyet.com.tr/yazarlar/bilge-egemen/tavuskusu-gibi-rengarenktir-izmir-mutfagi-40997414>. Accessed June 6, 2024.
- Eksen, İ. (2008). *İstanbul'un tadı tuzu: Saray soflarından sokak yemeklerine*. Everest Yayınları, 74-75.
- Ekşigil, H. (2017). Esnaf lokantaları neden vazgeçilmezdir? Retrieved from www.hurriyet.com.tr. Accessed July 20, 2024.
- Emiroğlu, K. (2001). The history of our daily lives. *Ankara University SBF Journal*, 56(01).
- Erbay, M., & Sabur, D. G. (2022). Marketing strategies within the scope of gastronomy tourism: Examples from Turkey and Europe.
- Erciyas, N., & Yılmaz, İ. (2021). Gastronomi turizminin gelişiminde gastronomi festivalleri ve Türkiye'deki mevcut durum. *ART/icle: Sanat ve Tasarım Dergisi*, 1(1), 91-108.
- Erdoğan, İ. (2006). Kimlik sorunu: Kendini sevmeyenin kimliğindeki kendi olmayan kendi. *Demokrasi Platformu*, 2(5).
- Erdoğan, S., & Özdemir, G. (2018). İzmir destinasyonu'nda gastronomi turizmi üzerine bir araştırma. *Journal of Tourism & Gastronomy Studies*, 6(3), 249-272.
- Erke, E. (2018). İzmir'in göç mutfağı. Retrieved June 9, 2024, from <http://www.milliyet.com.tr/izmir-in-goc-mutfagi/ebru>.
- Erşen, G. (2017). İzmir Karaburun Yarımadası gastronomi turizmi ürününe yönelik rotalarının coğrafi bilgi sistemleri ile belirlenmesi (Unpublished master's thesis). Anadolu Üniversitesi, Turizm İşletmeciliği Ana Bilim Dalı, Eskişehir.
- Ertaş, Y. & Karadağ, M. (2013). Sağlıklı Beslenmede Türk Mutfak Kültürünün Yeri. *Gümüşhane Üniversitesi Sağlık Bilimleri Dergisi*, 2(1), 117-136.
- Esen, F. Ö., & Kılıç, B. (2020). Muğla gastronomi turizmi potansiyelinin turist rehberlerinin bakış açısıyla incelenmesi. *Sosyal, Beşeri ve İdari Bilimler Dergisi*, 3(10), 814-834. <https://doi.org/10.26677/tr1010.2020.552>.
- Esen, M. (2017). Yöresel lezzetlerin gastronomi turizmi açısından önemi: Türkiye'deki helvalar. *Istanbul Aydın University*, 6(2), 283-294.

- Eser, B., 2002. Enginar Yetiştiriciliği, Ege Üniversitesi Tarımsal Uygulama ve Araştırma Merkezi, Çiftçi Broşürü:26, İzmir.
- European Commission. (2014). Preferences of Europeans towards tourism. European Union.
- Everett, S., & Aitchison, C. (2008). The role of food tourism in sustaining regional identity: A case study of Cornwall, South West England. *Journal of Sustainable Tourism*, 16(2), 150-167.
- Faroqhi, S. (2006). The Ottoman material culture of food and shelter. In S. Faroqhi & C. K. Neuman (Eds.), *Soframız Nur Hanemiz Mamur* (pp. 7-32). Istanbul: Kitap.
- Fox, R. (2007). Reinventing the gastronomic identity of Izmir. *Journal of Culinary Studies*.
- Gálvez, J. C. P., Granda, M. J., López-Guzmán, T., & Coronel, J. R. (2017). Local gastronomy, culture and tourism sustainable cities: The behavior of the American tourist. *Sustainable Cities and Society*, 32, 604-612. <https://doi.org/10.1016/j.scs.2017.04.005>.
- Gastronomy. (2016). Retrieved from <https://en.wiktionary.org/wiki/gastronomy>.
- Gheorghe, G., Nistoreanu, B. G., & Filip, A. (2013). Traditional products – vectors of sustainable development on the regional and national markets. *Amfiteatru Economic*, 15(7), 645-658.
- Gillespie, C., & Cousins, J. (2012). *European gastronomy into the 21st century*. Routledge.
- Gökdemir, A. (2003). *Mutfak hizmetleri yönetimi*. Detay Yayıncılık.
- Göynüşen, S. E. (2011). Edirne'deki gastronomik kültürün kentin pazarlama ve markalaşmasına etkileri (Master's thesis). Trakya Üniversitesi Sosyal Bilimler Enstitüsü, Edirne.
- Guzman, L. T., & Canizares, S. S. (2011). Gastronomy, tourism and differentiation: A case study in Spain. *Review of Economics & Finance*.
- Güler, S. (2010). Türk mutfak kültürü ve yeme içme alışkanlıkları. *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, 26(1), 24-30.

- Holser, R., & Bost, G. (2004). Hybrid hibiscus seed oil compositions. *Journal of the American Oil Chemists' Society*, 81(8), 795–797.
- Horng, J. S., & Tsai, C. T. (2012). Culinary tourism strategic development: An Asia Pacific perspective. *International Journal of Tourism Research*, 14, 40-55.
- Hudson, J. B., Lee, M. K., Sener, B., & Erdemoglu, N. (2000). Antiviral activities in extracts of Turkish medicinal plants. *Pharmaceutical Biology*, 38(3), 171–175.
- Işın, P. M. (2010). *Osmanlı Mutfak Sözlüğü*. Kitapevi.
- Işın, P. M. (2018). Avcılıktan Gurmeliğe Yemeğin Kültürel Tarihi. In *İstanbul* (pp. 378-379). Yapı Kredi Yayınları.
- Işın, P. M. (2020). *Bereketli imparatorluk: Osmanlı mutfak tarihi*. VakıfBank Kültür Yayınları.
- Izmir Provincial Directorate of Culture and Tourism. (2024). Retrieved on 17.06.2024 from <https://izmir.ktb.gov.tr/TR-77474/izmir-mutfagi.html>.
- İl, T. M. V. (2005). Kültür ve Turizm Müdürlüğü. *Muğla Mutfak Muğla Yemek Kitabı, Muğla Cuisine Cook Book Filigran_MuglaYemekKitabi_20170606164404618. Pdf* (Erişim Tarihi: 08.01. 2020).
- İnaltonç, T. (2015). Türkiye'nin otları. Retrieved on 17.06.2024 from <http://www.turkishcuisine.org/print.php?id=188&link=http://www.turkishcuisine.org/ingredients-7/ingredients-used-in-turkishcuisine-66/wild-greens-and-herbs-188.html>.
- İrigüler, F., & Güler, M. E. (2017). Tourist guides' perceptions on gastronomic tourism in Turkey. *Journal of Tourism & Gastronomy Studies*, 5(1), 3-19.
- İZKA, İzmir Kalkınma Ajansı. (2011). İzmir Kültür Turizmi Sektör Araştırması "Tespit ve Öneriler", TR31\11\DFD01\0008.
- İzmir Büyükşehir Belediyesi. (2024). İzmir turizmi. Retrieved on 11.06.2024 from <https://www.izmir.bel.tr/tr/Yayin/145/4#dergi/sayfa1>
- İzmir İl Kültür ve Turizm Müdürlüğü. (2024). İzmir kenti. Retrieved on 09.06.2024 from <https://izmir.ktb.gov.tr/TR-91057/tarihcesi.html>
- İzmir Kültür ve Turizm Dergisi. (2020). İzmir Gastronomi Turizminin Neresinde?

- Retrieved on 09.06.2024 from <https://www.izmirdergisi.com/tr/izmir-mutfagi/755>.
- İzmir K lt r ve Turizm Dergisi. (2024). Sefarad mutfacı. Retrieved on 06.06.2024 from <http://www.izmirdergisi.com/tr/izmir-mutfagi/114-sefarad-mutfagi>.
- İzmir'in Gastronomi Turizmi Potansiyeline Turist Rehberlerinin Bakış Açıları. (n.d.). Retrieved on 07.08.2024.
- İZTO. (2015). İzmir'in Delice D nya Gurme Şehirler Ağı'na  yelik. Retrieved on 09.06.2024 from <http://www.izto.org.tr/portals/0/pusuladergisi/2015/%C4%B0zm%C4%B0r%E2%80%99%C4%B0n%20del%C4%B0ce%20d%C3%9Cnya%20gurme%20%C5%9Eeh%C4%B0rler%20a%C4%9Ei%E2%80%99na%20%C3%9Cyel%C4%B0%C4%9E%C4%B0.pdf>.
- Johnson, R. (2018). Celebrating Turkish food: Festivals and events. *Gastronomy and Culture Review*, 6(1), 45-59.
- Jong, A. D., Palladino, M., Puig, R. G., Romeo, G., Fava, N., Cafiero, C., Skoglund, W., Varley, P., Marcian , C., Laven, D., & S  lander-Lindqvist, A. (2018). Gastronomy tourism: An interdisciplinary literature review of research areas, disciplines, and dynamics. *Tourism Review*, 3(2), 131-146.
- Kara, H.H., Kıralan, M., Bayrak, A., Da delen, A. (22-25 February 2011), Zeytinya ının Min r Bile enleri, Ulusal Zeytin Kongresi, Akhisar.
- Karabulut, C.(2013), 2013 Yılı Zeytin ve Zeytinya ı Raporu, Aydın Ticaret Borsası.
- Karata , M., Aksu, F. B., & Deniz, G. (2023). Unesco yaratıcı  hri Gaziantep'in gastronomi turizmi cazibe unsurları. *Turizm ve İşletme Bilimleri Dergisi*, 3(1), 105-125.
- Karata , Ş. (2015). A çı Tabacı. Retrieved from <https://sivekaratass.wordpress.com/2015/05/21/asci-tabagi/>.
- Karlı, C., & Candemir, A. (2023). Destinasyon markala masında gastronomi turizminin etkisinin incelenmesi: İzmir ili  rne i. *Do uş  niversitesi Dergisi*, 24(1), 273-292.
- Karsli, C., & Candemir, A. (2022). Destinasyon markala masında gastronomi turizminin etkisinin incelenmesi: İzmir ili  rne i. *Do uş University*.

- Kaya, G. (2019). *Ermeni, Musevi, Rum evlerinde pişen yemekler* (2nd ed.). Hayykitap.
- Kılınç, O., & Çavuş, Ş. (2010). Yiyecek-içecek sektörüne genel bakış. In *Profesyonel Restoran Yönetimi: İlkeler, Uygulamalar ve Örnek Olaylar* (pp. 1-18).
- Kıvela, J. J., & Crotts, J. C. (2006). Tourism and gastronomy: Gastronomy's influence on how tourists experience a destination. *Journal of Hospitality & Tourism Research*, 30(3), 354-377.
- Kızıldemir, Ö., Öztürk, E., & Sarıışık, M. (2014). Türk mutfak kültürü'nün tarihsel gelişiminde yaşanan değişimler. *Abant İzzet Baysal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 14(3), 191-210.
- Kiritsakis, A., and Shahidi, F. (Eds.). (2017). *Olives and Olive Oil as Functional Foods: Bioactivity, Chemistry and Processing*. John Wiley & Sons.
- Koçu, R. E., & Akbay, M. A. (1959). *İstanbul Ansiklopedisi*. Nurgök Matbaası.
- Kunasegaran, M., Rasoolimanesh, S. M., & Kadar Khan, S. (2019). Experiences of international tourists with healthy signature foods: A case study in Malacca. *British Food Journal*, 122(6), 1869–1882.
- Kut, G., & Kut, T. (2015). *Mehmed Kâmil: Melceü't-Tabbâhîn (Aşçıların Sığınağı)*. Türkiye Yazma Eserler Kurumu Başkanlığı.
- Lai, I. K. W., Lu, D., & Liu, Y. (2019). Experience economy in ethnic cuisine: A case of Chengdu cuisine. *British Food Journal*, 122(6), 1801–1817.
- Laurent, C. (2016). The Good, the Bad and the Ugly: the allure of offal cuisine in Japan.
- Lee, K. H., & Scott, N. (2015). Food tourism reviewed using the paradigm funnel approach. *Journal of Culinary Science & Technology*, 13(2), 95–115.
- Li, X., Kong, W. H., & Yang, F. (2021). Authentic food experiences bring us back to the past: An investigation of a local food night market.
- Long, L. M. (2004). *Culinary Tourism: A Folkloristic Perspective on Eating and Otherness*. University Press of Kentucky.
- López-Guzmán, T., & Sánchez-Cañizares, S. (2012). Gastronomy, tourism and destination differentiation: A case study in Spain. *Review of Economics & Finance*, 1, 63-72.

- Malhotra, N., & Birks, D. F. (2007). *Marketing Research: An Applied Approach*. London: Prentice Hall.
- Martinez, S. (2010). *Local food systems: Concepts, impacts, and issues*. Diane Publishing.
- Mihretu, Y., Wayessa, G., & Adugna, D. (2014). Multivariate analysis among okra (*Abelmoschus esculentus* (L.) Moench) collection in South Western Ethiopia. *Journal of Plant Sciences*, 9(2), 43-50.
- Miller, S. (2022). Slow food movement in Turkey. *Sustainability in Culinary Practices*, 8(5), 300-315.
- Murat Candemir. (2014). *İstanbul'da Mesire Kültürü*. Zeytinburnu Belediyesi Kültür Yayınları.
- Nebioğlu, O. (2017). Gastronomik kimlik ve gastronomik turizm ürünlerinin sınıflandırılması üzerine. *Journal of Tourism and Gastronomy Studies*, 39, 60.
- Negizözen, F. N. Ş., & Yılmaz, İ. (2020). Artisan yemekler ve gıdalar. *Aydın Gastronomy*, 4(2), 101-111.
- Neumann, C. K., & Faroqi, S. (2006). *Osmanlı Maddi Kültüründe Yemek ve Barınak: Soframız Nur Hanemiz Mamur* (Çev. Zeynep Yelçe). Kitap Yayınevi.
- Noguer-Junca, E., Crespi-Vallbona, M., & Fuste-Forna, F. (2021). Sociocultural and gastronomic revaluation of local products: Trumfa in the Vall de Camprodon (Catalonia, Spain). *International Journal of Gastronomy and Food Science*, 26, 100425.
- Odabaşı, A. S. (1999). *Geçmişten Günümüze Konya Kültürü*. Selçuklu Bld. Yay.
- Önder, A. Ö., Candemir, A., & Kumral, N. (2009, October 1). An empirical analysis of the determinants of international tourism demand: The case of Izmir. *Taylor & Francis*, 17(10), 1525-1533. <https://doi.org/10.1080/09654310903141748>.
- Öney, H. (2013). Gastronomi turizmi ve alternatif turizm. In S. Bahçe (Ed.), *Eskişehir: Anadolu Üniversitesi Açık Öğretim Fakültesi Yayınları*.
- Özbay, G. (2017). Dünden bugüne gastronomi. In M. Sarıışık (Ed.), *Tüm yönleriyle gastronomi bilimi* (s. 267). Ankara: Detay Yayıncılık.

- Özdemir, B., & Seyitoğlu, F. (2017). A conceptual study of gastronomical quests of tourists: Authenticity or safety and comfort?. *Elsevier BV*, 23, 1-7. <https://doi.org/10.1016/j.tmp.2017.03.010>.
- Özdemir, G., & Altınır, D. D. (2018). Türkiye’de üretilen coğrafi işaret ile tescillenmiş peynir çeşitleri. In *Uluslararası Gastronomi Turizmi Araştırmaları Kongresi* (pp. 631-640).
- Özdemir, G., & Altınır, D. D. (2019). Gastronomi kavramları ve gastronomi turizmi üzerine bir inceleme. *Erzincan Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 12(1), 1-14.
- Özdestan, Ö., Alpözen, E., Güven, G., & Üren, A. (2012). Monitoring of biogenic amines in Kumru: A traditional fermented cereal food. *International Journal of Food Properties*, 15(5), 972-981.
- Özdoğan, O. (2016). Ege Bölgesi’nin Yöresel Mutfağı. *İçinde Zencir, E.(Eds), Yöresel Mutfaklar* (pp. 166-195), *TC Anadolu Üniversitesi Yayını*, (3375).
- Öztürk, F., & Gündüz, H. (2018). Tüketime hazır midye dolmaların mikrobiyolojik kalitelerinin belirlenmesi. *Gıda*, 43(5), 745-750.
- Parker, C., Scott, S., & Geddes, A. (2019). Snowball sampling. In *SAGE research methods foundations*.
- Pavlidis, G., & Μαρκαντωνάτου, Σ. (2020, October 1). Gastronomic tourism in Greece and beyond: A thorough review. *Elsevier BV*, 21, 100229-100229.
- Pulido-Fernandez, J.I., J. Casado-Montilla & I. Carrillo-Hidalgo, (2019). Introducing Olive-oil Tourism as a Special Interest Tourism, *Heliyon* 5, 1-8.
- Pullphothong, L., & Sopha, C. (2013, February). Gastronomic tourism in Ayutthaya, Thailand. In *Proceedings of the International Conference on Tourism, Transport, and Logistics* (Vol. 1416).
- Reindel-Kiel, H. (2006). *Soframız Nur Hanemiz Mamur: Osmanlı Maddi Kültüründe Yemek ve Barınak*. In S. Faroqhi & C. K. Neuman (Eds.), *17. yüzyıl ortalarında Osmanlı sarayında resmi ziyafetler* (pp. 55-109). İstanbul: Kitap.
- Richards, G. (2002). Gastronomy: An essential ingredient in tourism production and consumption?. In A. M. d & G. Richards (Eds.), *Tourism and gastronomy*. Routledge.

- Richards, G. (2012). An overview of food and tourism trends and policies. In OECD (Ed.), *Food and the tourism experience*. OECD Publishing.
- Safi, İ., Atnur, G., & Küçükıyıldız, D. (2020). Dışarıda yeme kültürü ve lokantalar: Rize örneği. *Mukaddime*, 11(1), 124-153.
- Samancı, Ö. (2006). Soframız nur hanemiz mamur: Osmanlı maddi kültüründe yemek ve barınak. In S. Faroqhi & C. K. Neuman (Eds.), *19. yüzyılın ikinci yarısında Osmanlı elitinin yeme-içme alışkanlıkları* (pp. 185-207). İstanbul: Kitap.
- Samancı, Ö. (2008). Türk mutfağı. In A. Bilgin & Ö. Samancı (Eds.), *İmparatorluğun son döneminde İstanbul ve Osmanlı saray mutfak kültürü* (pp. 199-218). Ankara: Kültür ve Turizm Bakanlığı.
- Santich, B. (2004). The study of gastronomy and its relevance to hospitality education and training. *International Journal of Hospitality Management*, 23(1), 15-24.
- Santich, B. (2007). The study of gastronomy: A catalyst for cultural understanding. *The International Journal of the Humanities*, 5(6).
- Saygılı, D., Demirci, H., & Samav, U. (2019). Coğrafi işaretli gastronomik lezzetler: İzmir örneği.
- Scarpato, R. (2002). Gastronomy as a tourist product: The perspective of gastronomy studies. *Journal of Culinary Science & Technology*, 1(1), 15-32.
- Scarpato, R., & Daniele, R. (2003). New global cuisine: Tourism, authenticity, and sense of place in postmodern gastronomy. In *Food tourism around the world* (pp. 296-314). Oxford: Butterworth-Heinemann.
- Sharples, L., & Hall, C. M. (2004). The consumption of experiences or the experience of consumption? An introduction to the tourism of taste. In *Food tourism around the world* (pp. 13-36). Routledge.
- Shenoy, S. (2005). *Food tourism and the culinary tourist* (Master's thesis, Clemson University).
- Smith, J. (2020). The diversity of Turkish cuisine. *Culinary Tourism Journal*, 15(4), 234-245.
- Smith, S. L., & Xiao, H. (2008). Culinary tourism supply chains: A preliminary examination. *Journal of Travel Research*, 46(3), 289-299.

- Soeroso, A., & Turgarini, D. (2020). Culinary versus gastronomy. <https://doi.org/10.24922/eot.v7i2.60537>.
- Sonnante, G., De Paolis, A., Lattanzio, V., & Perrino, P. (2002). Genetic variation in wild and cultivated artichoke revealed by RAPD markers. *Genetic Resources and Crop Evolution*, 49, 247-252.
- Sormaz, Ü., Akmeşe, H., Güneş, E., & Aras, S. (2016). Gastronomy in tourism. *Elsevier BV*, 39, 725-730.
- Sökmen, C., & Özkanlı, O. (2018). Gastronomi turizmi alanyazının gelişimi: *Journal of Tourism and Gastronomy Studies*, 6(2), 99-127.
- Stewart, J. W., Bramble, L., & Ziraldo, D. (2008). Key challenges in wine and culinary tourism with practical recommendations. *International Journal of Contemporary Hospitality Management*, 20(3), 303-312.
- Şahin, H., & Güçlütürk, G. (2022). İzmir’de yöresel ve coğrafi işaretli yiyecek ve içeceklerin menülerde yer verilme durumu. *Türk Turizm Araştırmaları Dergisi*, 6(4), 1180-1198.
- Şahin, S. K., Baysal, K., & İşlek, E. (2018). Geçmişten günümüze üzüm suyunun yerel lezzetlere dönüşümü: gaziantep örneği. *International Journal of Social and Humanities Sciences Research (JSHSR)*, 5(31), 4939-4951.
- Şamlı, M., Bayraktar, O., Korel, F. (22-25 February 2011), Zeytinyağının Termal Kararlılığının Piyasadaki Diğer Yağlarla Karşılaştırılması, Ulusal Zeytin Kongresi, Akhisar.
- Şarhon, K. G. (2019). Türk-Sefarad mutfağı. Retrieved June 6, 2024, from <https://sephardiccenter.wordpress.com/turk-sefarad-mutfagi/>.
- Şavkay, T. (2000). Osmanlı mutfağı. Şekerbank.
- Şeker, İ. T., & Hastaoğlu, E. (2020). Gastronomi turizmi kapsamında sivas yöresel yemeklerinin mikro ve makro besin öğelerinin incelenmesi. *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 24(4), 1879-1894.
- Şengül, S. (2017). Turizm arz kaynağı olarak gastronomi müzeleri. In D. Bozok, C. Avcıkurt, M. Doğdubay, M. Sarıoğlu, & K. G. Girgin (Eds.), *Gastronomi üzerine araştırmalar* (pp. 262-274). Ankara: Detay Yayıncılık.

- Şengül, S., & Türkay, O. (2016). Akdeniz mutfak kültürünün gastronomi turizmi bağlamında değerlendirilmesi. *Journal of Tourism and Gastronomy Studies*, 4(Özel Sayı), 86-99.
- Taner, B., & Çetin, Ş. (2023). Türk yemek kültüründe esnaf lokantaları. *Toros University Journal of Food Nutrition and Gastronomy*, 2(1), 21-32.
- Telfer, D. J., & Wall, G. (1996). Linkages between tourism and food production. *Annals of Tourism Research*, 23(3), 635-653.
- Temelli, S., Evrensel, S. S., Anar, Ş., & Tayar, M. (2002). Bursa'da tüketilen kokoreçlerin mikrobiyolojik kalitesinin belirlenmesi. *İstanbul Üniversitesi Veteriner Fakültesi Dergisi*, 28(2), 467-473.
- Tikkanen, I. (2007). Maslow's hierarchy and food tourism in Finland: Five cases. *British Food Journal*, 100(9), 789-796.
- Torusdağ, G. B., Özkan Önem, E., Sami, F., & Kızıldemir, Ö. (2022). Yerel mutfakların gastronomi turizmi çerçevesinde değerlendirilmesi. *Journal of Gastronomy, Hospitality and Travel* (Online).
- Toygır, K. (2001). Türk mutfak kültürü üzerine araştırmalar: Türk mutfağı hakkında genel bilgiler. *Yayın No: 29/Eylül/2001*, 137-144. Ankara.
- Tunalıoğlu, R., Tiryaki, G. Y., Tan, S., & Taşkaya, B. (2003). Dünya zeytinyağı tüketimindeki gelişmeler; bu gelişmeyi destekleyen çalışmalar ve Türkiye zeytinyağı tüketimindeki değişimler. *Türkiye I. Zeytinyağı ve Sofralık Zeytin Sempozyumu, İzmir*.
- Tuncel, E. (2017). Geleneksel Türk tatlılarının sunumu. *Kültür ve Yemek Dergisi*, 6(1), 34-50.
- Tuncel, M. (2000). Fast food (hızlı yemek) sisteminin Türk mutfağına uyarlanması ve bir uygulama (Yayınlanmamış Yüksek Lisans Tezi). Anadolu Üniversitesi Sosyal Bilimler Enstitüsü Turizm ve Otel İşletmeciliği Anabilim Dalı, Eskişehir.
- Tunçgenç, Ş., & Tunçgenç, M. (2008). *Giritli Türklerin Mutfağından Ot Ve Sebze Yemekleri*, İstanbul: Türkiye İş Bankası Kültür Yayınları.
- Türk Patent Enstitüsü. (2016). 555 sayılı Kanun Hükmünde Kararname gereği coğrafi işaretlerin korunmasına ilişkin tescil talebi ilanı. Ankara. Available from: <https://www.ci.gov.tr/Files/GeographicalSigns/210.pdf>.

- Türk Patent ve Marka Kurumu. (2022). Coğrafi işaretler veritabanı. [Online] <https://ci.turkpatent.gov.tr/veri-tabani>. Access Date: 09.06.2024.
- Türkiye Kültür Portalı. (2024, May 5). Turizm aktiviteleri, gastronomi turizmi - İzmir. <https://www.kulturportali.gov.tr/turkiye/izmir/TurizmAktiviteleri/gastronomi-turizmi852881>.
- Ulu Arısoy, E. (2023). Esnaf lokantaları gerçeği ve geleceğe bakışları – İstanbul ili Karaköy semti örneği (Master's thesis). İstanbul Topkapı Üniversitesi.
- Uygun, E., Şahin, B., & Sipahi, N. (2021). Netflix platformu “Aşk 101” dizisinde yer verilen gastronomik öğelerin incelenmesi. *Safran Kültür ve Turizm Araştırmaları Dergisi*, 4(2), 235-257.
- Ünsal, A. (2011). İstanbul'un lezzet tarihi: Geçmişten günümüze sofrta sohbetleri ve evimizin yemekleri. İstanbul: NTV.
- Ünsal, P. D. (2010). Geçmişten günümüze İstanbul'un lokantaları. *Şehir ve Kültür: İstanbul*, 384-428.
- Ünsalan, E., & Pala, K. (2022). A conceptual study on gastronomy tourism potential of Amasya. *Istanbul University*.
- Virto, N. R., & Arróspide, C. V. (2024). Culinary destination enchantment: The strategic interplay of local gastronomy in regional tourism development.
- Vural, H., D.Eşiyok, İ.Duman, 2000. Kültür Sebzeleri (Sebze Yetiştirme), Ege Üniversitesi Ziraat Fakültesi Bahçe Bitkileri Bölümü, İzmir, 394-408.
- Wisconsin Horticulture. (2024). Swiss chard. <https://hort.extension.wisc.edu/articles/swiss-chard/>.
- Yarış, A., & Comert, M. (2015). Mardin restaurants perception level of benefits and drawbacks towards using local food. *Journal of International Social Research*, 8(37), 991–998.
- Yayla, Ö., & Aktaş, S. G. (2021). Mise en place for gastronomy geography through food: Flavor regions in Turkey. *Elsevier BV*, 26, 100384-100384.
- Yener, Z., Celik, I., Ilhan, F., & Bal, R. (2009). Effects of *Urtica dioica* L. seed on lipid peroxidation, antioxidants and liver pathology in aflatoxin-induced tissue injury in rats. *Food and Chemical Toxicology*, 47(2), 418-424.

- Yentürk, A., Hasırcılar, A., Kipman, B., Ağlamaz, E., & Yücel, S. Ö. (2018). İzmir'in lezzet öyküsü ve tarifleri.
- Yentürk, N. (2018a). *Ayaküstü İzmir: Sokak ve fırın lezzetleri*. İstanbul: Oğlak Yayıncılık.
- Yentürk, N. (2018b). Ayaküstü İzmir: Boyoz, Iber Yarımadası'ndan getirilebilir mi? <https://www.academia.edu/people/search?utf8=%E2%9C%93&q=Boyoz%2C+%C4%B0bervYar%C4%B1madasi%C4%B1%E2%80%99ndan+Getirilmi%C5%9F+Olabilir+mi%3F>.
- Yeşilada, E., Sezik, E., Honda, G., Takaishi, Y., Takeda, Y., & Tanaka, T. (2001). Traditional medicine in Turkey X. Folk medicine in Central Anatolia. *Journal of Ethnopharmacology*, 75, 95–115.
- Yıldırım, A., & Şimşek, H. (2013). *Sosyal bilimlerde nitel araştırma yöntemleri* (9th ed.). Seçkin Yayıncılık.
- Yıldız, E. (2020). Gastronomic products as street flavors: A study on İzmir street flavors. *The Journal of Academic Social Science*, 104(104), 353-366. <https://doi.org/10.29228/asos.42846>.
- Yıldız, E. (2021). A color of İzmir cuisine as vibrant as a peacock: Levantine culinary culture. *International Journal of Social Humanities Sciences Research*, 8(74), 2439-2446.
- Yıldız, E. (2021). Gastronomic products as street flavors: A study on İzmir street flavors. *The Journal of Academic Social Science*, 104, 353-366.
- Yüksek, E. (2017). The history and evolution of boyoz in İzmir. *Turkish Culinary Review*.
- Yüksel, A. (2012). Gastronomy tourism in İzmir: Evolution and development. *Journal of Tourism and Hospitality Research*.
- Zagralı, E., & Akbaba, A. (2015). The role of local foods in tourists' destination choices: A study on tourists visiting İzmir Peninsula. *Yaşar University E-Journal*, 10(40), 6633-6644.
- Zahari, M. S. M., Jalis, M. H., Zulfify, M. I., Radzi, S. M., & Othman, Z. (2009). Gastronomy: An opportunity for Malaysian culinary educators. *Canadian Center of Science and Education*, 2(2)

APPENDIX 1 – SEMI-STRUCTURED INTERVIEW FORM

Demographic Question 1	What is your age?
Demographic Question 1	What is your gender?
Demographic Question 1	What is educational background?
Demographic Question 1	The age of your business and your position in the business?

Question 1	When was your business established?
Question 2	What dishes are available at your establishment?
Question 3	Which of these dishes have been passed down through generations?
Question 4	What techniques are used in these generational dishes? Can you provide the names, key characteristics, and ingredients of these recipes?
Question 5	Do these recipes share any common features? If so, what are they?
Question 6	Since the establishment of your business, have any of the recipes been modified? What factors influenced these changes, and which elements were preserved?
Question 7	Do you modernize traditional flavors? If so, what methods do you use for this?
Question 8	What are the tangible contributions of your restaurant to İzmir cuisine and gastronomy?

Question 9	How has the rise of the city's gastronomy affected your restaurant's revenue and reputation?
Question 10	What role does your restaurant play in the local community of İzmir? Does your restaurant support local farmers, producers, and businesses?
Question 11	What are the top three challenges in preserving the authenticity and quality of İzmir cuisine? What solutions do you implement to overcome these challenges? Do you collaborate with public institutions, municipalities, and other stakeholders?
Question 12	What are your restaurant's goals for the next five years? What plans are you making to achieve these goals?

APPENDIX 2 – CONSENT FORM

You are invited to participate in the research titled “RECIPES OF MULTI-GENERATIONAL RESTAURANTS AND THEIR EFFECTS ON THE DEVELOPMENT OF İZMİR CUISINE” conducted by SELİN GÜLOĞLU. The aim of this research is to investigate the success of multi-generational restaurants in İzmir, the recipes they have created, and their contributions to İzmir cuisine. Your participation is expected to take approximately 40 minutes (you may allocate this time in hours or minutes). Participation in this study is entirely voluntary. To achieve the study's objectives, you are expected to answer all questions sincerely and thoroughly, without any pressure or suggestion from anyone, providing the responses that best suit you.

By reading and signing this form, you indicate that you agree to participate in the research. However, you have the right to refuse to participate or to withdraw from the study at any time. The information obtained from this study will be used solely for research purposes, and your personal information will be kept confidential; however, your data may be used for publication purposes. If you need further information about the study's objectives now or in the future, you may ask the researcher or contact them at selin.guloglu@yasar.edu.tr or by phone at 05456241775.

I have read the information provided above, and I understand the scope and purpose of the study I am being asked to participate in, as well as the voluntary responsibilities I will undertake. Written and verbal explanations about the study were provided by the researcher(s) named below. I was also verbally informed about the potential risks and benefits of the study. I have been given sufficient assurance that my personal information will be carefully protected.

Under these conditions, I voluntarily agree to participate in the aforementioned research without any pressure or persuasion.

Participant's Name-Surname:

.....

Signature:

Contact Information:

Email: Phone:

I consent to the transfer of my contact information to a “shared research pool” so that other researchers can contact me:

- ☐ I agree
- ☐ I do not agree (please mark the appropriate option)

