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Research Headline:

The Evolution of Slow Food as a Social/Political Movement

Process Tracing from an Anti-Globalization Protest to a Global Movement

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Abstract

This research reviews a trending movement, the Slow Food movement, in the context of the social and political movement literature. The emergence of the Slow Food movement and its evolution are evaluated regarding a wide range of explanations in the literature. Moreover, this thesis deals with the survival strategies of such a movement which has a complex interconnected nature; the “slow” consists of personal and social opposition to the “fast”, the food includes political, cultural, historical, economic as well as systematic references inside while the movement stands with the methods to change the *status quo* by promoting animal rights, fundamental human rights, environmental protection, local development, sustainability and by standing up to the interest groups that impose political, economic and legal measures to keep the status quo. The fact that the social/political movements and the scholarship have been reshaped with/within industrialization and information societies has altered the strategies of the Slow Food movement from static to flexible. To this extent, process-tracing is applied to the evolution of the Slow Food movement so as to demonstrate different phases of the movement since its accepted appearance with an anti-globalization or an anti-Americanization protest against the opening of McDonald’s in Rome; furthermore, the philosophy and practices of the movement are evaluated in the activist level, organization level and global level by means of a mixture of the level of analysis with the theory-testing approach. Overall, findings are discussed within the context of social movement literature.

Keywords: *Slow Food movement, social movements, political movements, globalization, anti-globalization, Europeanization movement, lobbying, process-tracing, theory-testing, levels of analysis, discourse analysis, social media text analysis*

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Abbreviations

CAP – The Common Agricultural Policy of the European Union

EP – European Parliament

EU – The European Union

FAO – The Food and Agriculture Organization of the United Nations

LGBT - Lesbian, gay, bisexual, and transgender

NGO – Non-governmental organization

SFI – Slow Food International

UN – The United Nations

Chapter 1. Introduction

"Today hardly anyone buys their wine directly from their trusted winemaker, or goes to the farm to buy eggs and a chicken or a rabbit; hardly anybody knows the baker who makes their bread... the man who churns the milk of his sheep or goats to make cheese."¹

The history and the literature of the social/political movement studies go back to more than a century ago; however, as a new type of movement, the Slow Food movement has emerged with a protest against McDonald's restaurant opening in Rome in 1986 by Carlo Petrini. It is hard to give all aspects of the movement but it is generally assumed the aim the movement is to preserve "local food cultures" from the threat of being endangered. The threat seems to be a capitalist type of production and the *Fordist* type of industry. The Slow Food movement is not only about food but also the idea of being "slowness" implemented different branches of politics and segments of society such as, Cittaslow, slow companies, slow fashion/design, slow travel, and slow parenting. It needs to be underlined that the focus shared in these fields is slowness rather than movement. Since the aim of this paper is to discuss the Slow Food movement, it can be understood the central aim of this movement is to promote an alternative type of food/agriculture, which is not fast but slow; not mass produced but artisanal.

It is well known that food is historically and sociologically rooted in the culture, and this relationship makes a necessity to consider the Slow Food movement as a cultural product as well. Moreover, the movement seeks to preserve traditional and local cuisine, and promote sustainable farming by encouraging the use of local and traditional seeds and plants, which are suitable with the given local ecosystem. The movement seems to expand its organizational network in the different parts of the world. Today, as of April 2019, Slow Food as an NGO which is supported by its members has more than 100,000 members and more than 1,000,000 members in 160 countries. Its headquarters is based in Bra and eight national associations have been established in France, Germany, the United States of America, Italy, Japan, Switzerland, the Netherlands and the United Kingdom (Slow Food International, 2018).

¹ Carlo Petrini in an interview, see more at: <<https://www.independent.co.uk/life-style/food-and-drink/features/carlo-petrini-the-slow-food-gourmet-who-started-a-revolution-1837223.html>>

Furthermore, the Food and Agriculture Organization of the United Nations (FAO) and the Slow Food International (SFI) have been collaborating since 2013 agreement so as to promote locally, nationally and internationally more inclusive food and agriculture systems (Slow Food, 2013, p. 9). In 2016, the president of the Slow Food International, Carlo Petrini, accepted the role of the FAO Special Goodwill Ambassador for Zero Hunger for Europe (The Food and Agriculture Organization of the United Nations, 2016).²

The conceptualization of the movement varies from study to study, for example, Haenfler, Johnson, and Jones (2012) argue that there is a thin line between private life and movement participation. According to this study, the Slow Food movement is a lifestyle movement since it promotes a lifestyle as a central tool to foster social change. On the other hand, some other studies suggest the Slow Food Movement is a social movement (Van Bommel & Spicer, 2015). It is difficult to give the exact definition of social/political movement but it might be defined as “*collective challenges [to elites, authorities, other groups or cultural codes] by people with common purposes and solidarity in sustained interactions with elites, opponents and authorities.*” (Tarrow, 2011, p. 9). Social/political movements apply several tactics and strategies to achieve their common goals, such as protests, demonstrations, picket lines, sit-ins, and sometimes outright violence. The aim of the paper is to discuss the strategies of Slow Food as a social/political movement and examine to what extent the Slow Food movement might be accepted a successful. Although the movement has common features with the other type of movements, which are ethnic, women, LGBT movements, it seems that the movement works like an NGO rather than just a movement since it has ties with institutional politics, like the movement’s ties with the EU and FAO. Thus, the planned research aims to discuss with data and scientific methodology and shows that changes in the strategies and tactics, or the ideological shift, of the Slow Food movement, have contributed the Slow Food to become successful and yet progressive as Miller described (1999, p. 306). Such an argument is my main hypothesis to test during my research, and I will try to explain how those changes have been rooted in global conjuncture. As it has been presented above, the center of the debate is the Slow Food movement, which is directly or indirectly interconnected with dozens of concepts, terms like culture, development, economy, Human Rights, and animal rights. On this basis, I would like to test my second hypothesis which suggests the Slow Food movement

² The announcement from the FAO can be found at: <<http://www.fao.org/news/story/en/item/416376/icode/>>

was formed as an anti-globalization or anti-Americanization movement in the broader understanding; indeed, it has turned into a *Europeanization movement*.³

To conclude, this research, as it has been presented, seeks to investigate the Slow Food movement, its roots and how this movement is similar/different from the mainstream definition of social/political movements. The social movement scholarship has a wide branch of works but it is still in its infancy, and when it comes to the Slow Food movement; it seems that the literature related to the movement is under considerably *fast* progress. Hence, this study aims to contribute to the social/political movement literature by suggesting an alternative approach derived from the analysis of this widely-inspected movement.

1.1. Literature Review

In the literature related to the Slow Food movement, it is always better to start from the core; if the SFI is going to be accepted in this research as a social movement (political movement as well); therefore, this study should focus on the following questions “what is social movement?”, “when do we call a movement social?”, “why social movements occur in the first place?”. However, these questions have already been debated since the beginning of the 20th century. Social movements are beyond a strict academic inquiry, in fact, they have been placed in the politician’s agenda as well. In the following pages, I will present a literature review of social/political movement studies and studies explaining the Slow Food movement in the context of social movements.

In the social movement scholarship, there are two main distinctions among theories regarding explaining the causes, effects, and process of the movements: classical social movement theories and new social movement theories. The notion of the social movement, like the most notions, does not describe a part of "reality" but it is an element of a specific mode of constructed social reality in the social sciences. Many studies of social movements are dangerously naive. Alain Touraine (1985) argues that social movement like most notion in social science does not refer a part of reality, on the contrary, it refers an element of a specific mode of constructed social reality. He goes further and suggests that social movement is a type of conflict; moreover, in the classical sociology tradition, social conflict means the pursuit of collective interest while it refers to the maximization of the advantages in a most

³ Europeanization movement is defined as a social/political movement *exporting European values beyond Europe, non-European territories* in this research, please see *Definitions* section at page 12.

extreme term. In his work, Touraine builds a connection between social movements and industrialized/information societies, which is directly related to my research since the Slow Food movement ensued from the shift between the traditional agro-food production and the spread of mass fast-food production. He defines social movements, basically, “*as organized conflicts or as conflicts between organized actors over the social use of common cultural values*” (1985, p. 90). Additionally, he suggests distinguishing the social movements from something else by accepting the fact that people tend to decide on social terms far more than economic (1985, p. 91).

He also differentiates the meanings of capitalist society and industrialized society since both concepts are not meaning/refer to the same reality (Touraine, 1985, p. 91). Then, he shows the historical alteration of social movements; the first half of the twentieth century, the importance was given to the labor movements and class movements, which are divided into two parts. The majority gave importance to political action in Leninism, Marxism, Maoism and so forth while the British had advanced the industrial democracy concept. After the Second World War, the information society came into the scene, and new types of social movements emerged, like cultural movements which are based on cultural claims, like women’s movements and environmental movements (Touraine, 1985, p. 92). Nowadays, we can see the predominance of cultural fundamentalism against capitalism and modernism; accordingly, we observe cultural conflicts instead of the secularization of economic interests (Touraine, 1985, p. 93).

Della Porta (2005, p. 44) argues that social movements are a distinct social process which includes a mechanism that actors are engaged in; are involved in conflicting relations with clearly identified opponents; are linked by dense informal networks; share a distinct collective identity. These mechanism and engagement aim to bring social change, and social change refers to collective action. She claims that one might replace the social movement with politics on the street, which is why the strategies of a movement are shaped by the “human capital”. Nick Crossley (2002), in his book, examines the basics of social movements via debates over definitions of social movements. Showing the difference in the perspectives of the European and American academics towards social movements and investigating the theories of academics that have constituted the literature of social movements might be essential to comprehend the social movement studies in different academic traditions.

1.1.1. Weber's View

For Max Weber, who established the typology of the leadership, argues that the charismatic leadership leads charismatic movements. He remarks; "*in a revolutionary and sovereign manner, charismatic domination transforms all values and breaks all traditional and rational norms*" (Morris & Herring, 1987, p. 1115). According to him, the central aims of the charismatic movements are seizing power and change. To understand the Weberian approach to the social movements, or he calls charismatic movements, it is substantial to be aware of five pillars: charismatic leadership; belief system; social system and its undergoing stress; normalization or routinization of leadership; and the revolutionary nature of charismatic movements. Similarly, Karl Marx argues that the revolutionary movement aims to defeat the capitalist system. He believes the leading causes of a revolutionary movement are social and economic relations shaped by the power relations in a society. In Marxist terminology, social movements, or revolutionary movements, are inevitable in a capitalist system (Morris & Herring, 1987).

1.1.2. Mass Society View

Mass society approach argues that mass society makes a movement "possible", and the characteristics features of the social force turns the possibility into a movement in different levels, such as cultural confusion, social heterogeneity, weak or unsuccessful cultural integration, and the lack of attachments to different but, mainly, the secondary group structure. The translation of this feature suggests a social movement occurs because of the social, economic, ideological and cultural incentives. Kornhauser (1959, p. 33) argues people who lack attachment into society and social order, or as he called *alienated population*, triggers mobilization led by the elites. A massive crowd does not necessarily mean that all have the same motivation to protest or march against the same opponents.

1.1.3. Relative Deprivation View

Relative deprivation theories, on the contrary to the mass society and collective action theories, focus on political violence and revolution instead of the social movement per se. According to some studies, one of the most distinguishable features of this theory is that they focus on the causes and the origins of political violence but not the process of other nonviolent social movements. In the studies, there are some concepts mostly referred, like civil war, turmoil, conflict and internal war. According to this view, the cause of social protest movements might be the rising expectations that cannot be met within the existing social

structure; therefore, a collective feeling of relative deprivation causes the emerging social movements (Morrison, 1971). Ted Robert Gur's (2010) *Why Men Rebel* is one of the famous studies which might be given as an instance of relative deprivation approach.

1.1.4. Resource Mobilization View

In their studies, McCarty and Zald (1977, p. 181) define the social movement as “*a set of opinions and beliefs in a population which represents preferences for changing some elements of the social structure and reward distribution of a society*”. On the contrary to the approaches mentioned above, this view does not handle the terms like, conflict, mobilization or social change. Charles Tilly (1973, p. 12) defines social movement as: “*A sustained series of interactions between national power holders and persons successfully claiming to speak on behalf of a constituency lacking formal representation, in the course of which those persons make publicly-visible demands for changes in the distribution or exercise of power, and back those demands with public demonstrations of support*”. Later his terms of the “political process” became a subject of social movement scholarship.

1.1.5. New Social Movements

Word of “new” refers to two fundamental meanings: as a new academic inquiry and new shape, process and causes of movement. Furthermore, there are three leading causes for the evaluation of the new social movements: the criticism of the new risks regarding economic growth and transformation, the rejection of the bureaucratic control by public or private organization and lastly identity-based claims of people concerning lifestyle, and social-cultural differences (Eggert & Giugni, 2012). Some argue that the new labor movement, anti-globalization movement, and light movements are the new kinds of social movements that need to be evaluated not by the traditional or old social movement theories. In short, the concept of new social movement deals with new issues, new generation, and a new world. It has been shown that since the emergence of new social movements, studies mostly focus on four aspects: political opportunities; mobilizing structures; collective action frames; and repertoires of contention. (McAdam, et al., 2011).

1.1.6. Slow Food Movement

Although the Slow Food movement is a new discussion among social scientists, there have been substantial studies about it. The Slow Food movement is a global grassroots movement seeking to sustain local food cultures and traditions worldwide (Hendriks, et al., 2017, p. 47).

Tencati and Zsolnai (2012, p. 345) understand the Slow Food movement from a psychological point of view. The authors argue that a responsible effort of social and economic agents accepts that the feeling, or aspect of human being, bring some “collaborative effects” to people and the organizations (Tencati & Zsolnai, 2012, p. 345). The researchers conclude not only the self-love of the producers will bring sustainable and fair food for people but also their love of producing high-quality food and their attachment with the land and communities based on respect will bring the sustainability, which might bring the triumph of self-interest in the case of the Slow Food movement (Tencati & Zsolnai, 2012, p. 353).

In some studies, the Slow Food movement has been discussed in more international perspective that leads a double articulation between the material connective and ideational expressive (Hendriks, et al., 2017, p. 47). The writers collect their data from the web and apply webometric and discourse analysis and reached that the discourse and content of the representation of Slow Food movement vary from place to place (Hendriks, et al., 2017, p. 65). Since the Slow Food movement is directly related to the economy, it is argued that there are two main reasons that lead the occurrence of the Slow Food movement: competitive consumption and the democratization of class and social status as the symbols of luxury (Pietrykowski, 2004, p. 307). The writer seeks to solve the puzzle whether the symbolic expression of identity or material pressure helps best to understand the Slow Food movement (Pietrykowski, 2004, p. 307). He concludes food sustains physical bodies and shape identities while it can also form the base for social and political movements (Pietrykowski, 2004, p. 319). What is more, Leitch argues in her study that the slowness of the movement might be directly or indirectly related to the current debate on European identity, neoliberalism and ideological shift from market-driven politics to the advanced capitalist societies (Leitch, 2003, p. 437). She also claims that the Slow Food movement framed within Italian post-war political and cultural trajectory which went hand in hand with the search for a new sort of civic associationism (Leitch, 2003, p. 457). She concludes the Slow Food movement is a political response to the intensification of market rationalities and economy in European peripheries. (Leitch, 2003, p. 458).

William H. Friedland (2010, p. 601) believes that the Slow Food movement is an agri-food movement which includes “*organic, fair trade, localism, Slow Food, food security, food sovereignty, animal welfare*”. Although he does not specify the Slow Food movement, he describes a new movement which is known as *the Alternative Agri-food Researchers without Borders* that includes two parts the young academics and different social movements

(Friedland, 2010, p. 601). Furthermore, he claims that a new kind of social movement needs to be parallel with the existing structure in the state and the market but it also focuses on expanding social and political participation (Friedland, 2010, p. 601). His argument perceives a social movement, as it accepted among social scientists, does not necessarily be against the state and the economy but works with them.

1.2. Methodology

In order to find a convincing answer for my research question, which is “*why and to what extent the global and local conjuncture has affected the strategies of the Slow Food movement as a social/political movement?*”, it is important to understand each component of the question separately. After that, these separate components will be merged together in the “Discussion” chapter. Each component of the research question needs different approaches, and bringing them together will give a complete understanding of reality.

A social/political movement (Chapter 1.1): In this research, the Slow Food movement is accepted as a social/political movement, and in order to define the philosophy, ideology and strategy change of the movement, I will focus on similarities or differences between the definitions of the social/political movements’ scholarship and the Slow Food movement.

Why (Chapter 2): The Slow Food movement has changed its tactics, strategies, tools and the way of its organizational structure according to its texts and the research of academics (Miroso, et al., 2011). Therefore, this part of the question deals with the causal links between *globalization* (manifested itself in economy, technology, politics, media and culture with the local and global events (Parkins & Craig, 2006, p. 9)) which led the Slow Food movement’s occurrence and development and the change in the ideologies and strategies. ‘***The global and local conjuncture***’ has been used in the meaning that globally dominant ideologies of the time as well as some specific events that might be regarded as “strategy-changer” for the Slow Food movement. To do so, Slow Food’s responses to the local and global events will be traced, which will clarify its strategies and tactics. Then, how the Slow Food movement resembles/differs from the mainstream definitions of social/political movements will be clarified. In order to make this clarification, a theoretical social movement path will be drawn for understanding at which point the Slow Food movement had started to change itself from an anti-globalization movement to global grass-roots movement over time (Ritter, 2014, p. 101). On the other hand, the discourse of the primary sources and the secondary sources (sources interviewing with Slow Food members) will mainly be used to analyze the direction

of the Slow Food movement so as to understand how and why it has changed. And since the effects of the recent events are unknown yet, causal mechanisms behind the strategies of the movement for the last stage cannot be identified; for which reason, I conduct a web-text keyword analysis based on the official Twitter account of the SFI, which is @SlowFoodHQ. In order to do that, first, I have collected 3232 Tweets of @SlowFoodHQ between December 14, 2015 and December 7, 2018 via a social web text analysis tool, Mozdeh. The most frequently used keywords are analyzed within the context and discourse.

To what extent (Chapter 3): As a grass-roots movement, the Slow Food movement has different kinds of elements inside, and those elements are spilled over from the individuals to the system. That's why it is crucial to use the level of analysis in this component of the research question. Micro-level will focus on the drives of the individual and the activist, and meso-level will search for the activities of the organization and the Slow Food communities while the macro-level will induce the relationship between the Slow Food movement and the system. Moreover, in this chapter *strategies of the Slow Food movement* and its core, "slowness" will be addressed. It is important to understand when the food becomes slow and which factors makes it fast. This component is a chance to understand its evolution from its anti-capitalist, or anti-fast-food, roots to global grass-roots movement working with/within the system and tools of the system. In this chapter, I will use an already existing discourse analysis made by Eric L. Hsu (2015), and make survey questions to ask the Convivium leaders. As a result of this chapter, I would like to find how they perceive the slowness, and to what extent their perception fits with the leaders of the organization.

Email Survey is conducted in order to get deeper knowledge on the views of the members of the Slow Food (Mosca, 2014, pp. 407-408). The questionnaire (see Appendix 2) was answered by the convivium leaders and/or spokespersons indicated in the Slow Food website with their email addresses ⁴ (sampling frame), and they have been asked questions on three

⁴ The email addresses have been taken from the Slow Food website <<https://www.slowfood.com/nazioni-condotte/afghanistan/>>, for USA <<https://www.slowfoodusa.org/find-local-chapters>>, for the Netherlands <<https://slowfood.nl/achterhoek/#>>, for the UK <<https://www.slowfood.org.uk/groups/#list-tab>> for Germany <https://www.slowfood.de/slow_food_vor_ort>, for Brazil <<http://www.slowfoodbrasil.com/convivium/onde-estamos-convivia-no-brasil>>, for Mexico <<https://www.slowfood.mx/convivium/>>. Unfortunately, I could not find email list in the Japan and South Korean Slow Food websites and I could not receive answers to my emails to the contact email addresses.

levels; as an activist, as a responsible person in the organization and as their views on the global system.

“Surveys are used to best effect when the researcher wants factual information relating to groups of people: what they do, what they think, who they are.” (Denscombe, 2010, p. 12)

The reason why I have chosen to use an online survey as my research strategy is to reach a wider participation from different Slow Food convivium destinations from different countries while the purpose of the survey research is to measure the values, opinions, and priorities of Slow Food convivium leaders, spokespersons and members from different countries in my survey, and compare findings with already existing literature (Denscombe, 2010, p. 5; Mosca, 2014, p. 408)⁵. I completely agree with Mosca’s (2014, p. 409) concern on the problem of limited *representativity* of the population; nevertheless, this survey will be evaluated in the light of primary and secondary sources so as to make generalizations from all the findings at the discussion chapter. The questionnaire is made up of 5 sections;

- The first part consists of two elements; introduction and instructions, and disclaimer. The former part is made in order to make sure the participant is voluntarily filling out the form and s/he has the right to withdraw from the survey anytime. Disclaimer was the only mandatory part of the questionnaire, and all the other questions were optional to answer.
- The second section is designed to have demographic information; age, gender, education, and country.
- The third part consists of questions that provide a Slow Food organizational outlook.
- The fourth component includes personal values, questions of which derived from World Values Survey (Inglehart, et al., 2014) in order to compare some of the values of the Slow Food members with the average values of their region. I have also trimmed the sensitive parts of the world values survey and tried to put the less sensitive parts.
- And the last part is prepared in accord with the discourse analysis of Eric Hsu (2015), and my aim is to test if the ideas in the Slow Food texts suit with the ideas of the convivium leaders/spokespersons/members from all over the world.

⁵ The research strategy and the purpose of the research are defined in accord with Descombe’s suggestions.

According to Denscombe (2010, p. 6), apart from its suitability, the survey research should be feasible and ethical as well. To this aim, I have started sending emails and collecting responses on March 12, 2019, and the survey has been closed to further response submission on April 11, 2019, which accounts for 30 days. Moreover, regarding the ethics of the survey, participants are kept anonymous; there were no questions or requirements for them to expose their anonymity while participants understood the nature of the research and voluntarily consent to be involved. (Denscombe, 2010, p. 7) (see Appendix 1).

As a result of the survey, I have collected 1398 email addresses from the Slow Food websites via an excel macro. I set the aim to collect 70-140 responses since the estimated response rate for an online survey is between 5% and 10% (Mosca, 2014, p. 408). Because of the probability of prevalence of expired or unused email addresses, I could not identify the research population in advance; therefore, I have adopted a cumulative approach (Denscombe, 2010, p. 49), and started sending 100 emails per day in order to keep track of the responses to be around the desired limit. The questionnaire as the *Google Forms* format sent as an attachment to each email. Total of 87 email addresses could not be reached. Thanks to the close and sincere interest of the Slow Food community, I have achieved to collect 126 responses. Arguably, since the aim of the survey was to understand the ideas of the Slow Food members and to produce new approaches from their responses, the size of the survey and the usage of non-probability sampling can be considered as academically acceptable.

Affected (Chapter 4): This part is the main component of the research question; therefore, it will be discussed in the light of the information from the other parts of the research question, which will give an convincing answer to one of my hypothesis, “Global conjuncture has been forcing social movements to change but the Slow Food movement has restructured its strategies and tactics in accord mostly with the European conjuncture.”

1.3. Definitions

Thatcherism: It reflects the governing style and the socio-economic ideology of Margaret Thatcher, who had served the UK as the Prime Minister from 1979 to 1990. Her governing style was populist and conservative while her socio-economic ideology might be described as neo-liberal. Her policies were concentrated on laissez-faire, privatization, nationalism, conservatism, the supremacy of social order, tight control over government expenditure and annulment of worker rights (Lawson, 1992, p. 64).

Reaganomics: It takes its root from the economic policies of Ronald Reagan, who is the former President of the USA between 1981 and 1989. These policies included market regulation measure by decreasing the government expenditures, reducing the marginal tax rates, lowering the regulation (Yu, 2012); at the same time, his period was the period that minimum wage had stayed at the same level at \$3.35, inequalities had increased and the percent of employment in the agriculture sector had decreased (Federal Reserve Bank of St. Louis, 2019a; Federal Reserve Bank of St. Louis, 2019b).

McDonaldization: It is a metaphor used by George Ritzer (1983) in order to explain some characteristics of the American society, as well as other societies in the world, dominated by the rationality, speed, and efficiency driven standardized fast food production system of McDonald's.

Anti-globalization movements: may be described as movements that are *against the neo-liberal, or corporate globalization, and placed outside political parties*. Graeber (2010, p. 130) perceives this notion as “[from] the very beginning, a self-consciously global phenomenon” since the tools of these movements are globally defined, i.e. protesting WTO. That is why understanding how the Slow Food movement became a global movement would not give a satisfying result, and a further explanation is needed so as to explore its standing point in the global arena. My suggestion is regional (European) globalization.

Europeanization: Though the theoretic application of the notion ‘Europeanization’ changes from context to context, this research defines the concept as “*spreading or exporting European values and forms of the organization, which are counted as distinct for Europe, to non-European territories*” so as to provide consistency in the theoretical explanations, hypothetical estimations, and methodological variations (Olsen, 2002, p. 924).

Europeanization movements: Despite the fact that Donatella Della Porta (2013, pp. 1-3) uses this term as social movements that try to influence and shape the European polity while using conventional lobbying tools that target European level policy-making, in accord with the aims and methodology of the research, and in harmony with the definition used for the concept of Europeanization, the *Europeanization movements* are, thus, considered in this research as *social/political movements that spread or export European values (such as democracy, rule of law, respect for Human Rights, gender equality; and mostly secular and self-expression values, which are observed to be distinct for Europe) to non-European territories*.

Transnational movements are described as movements which have presence and activities in more than one country, and generally, have national chapters that are related to a formal federated body but the network is informal. (Andretta, et al., 2018).

Eno-gastronomy is defined by the SFI (2018) as “*an initial aim to defend good food, gastronomic pleasure and a slower pace of life.*”

Eco-gastronomy is defined by the SFI (2018) as “*recognition of the strong connections between plate and planet, and the fact that our food choices have a major impact on the health of the environment and society.*”

Neo-gastronomy or ‘new’ gastronomy is a concept of gastronomy as a multidisciplinary approach to food that recognizes the strong connections between plate, planet, people, and culture (Slow Food International, 2018).

Conviva: may be described as the *local chapters* of the SFI.

1.4. Delimitations

The research is based on the sources available in English and the survey is held in English as well. Therefore, there might be some misunderstandings related to the survey questions since there are participants from 67 different countries, and the results that I derived from the surveys might be considered as unambiguous.

In order to keep the thesis focused on the Slow Food as a social/political movement, the fast food history will not be included along with its expansion and its current state explicitly; however, I would like to use related information whenever necessary. This research is also limited to Slow Food as a movement and does not deal with its branches, campaigns, events, and so forth.

Chapter 2. Understanding “Why”; Process-tracing

In this chapter, I will examine the causality in the socio-economic and political conjuncture that has had possibly impacted on the evolution of the change in the strategies of the Slow Food movement. Unlike the inspiring work of Miroso, Wooliscroft, and Lawson (2011), I would focus more on strategies as response to the global, regional and local events in the spirit of the time, and I will leave investigating the personal values and ideologies of the Slow Food spokespersons/leaders for the next chapter (Chapter 3). Notwithstanding, their work will be a great source for me to identify important cornerstones for the Slow Food ideology. Moreover, the perspective for its evolution from the Slow Food texts (Irving & Ceriani, 2018) and stages of the Slow Food movement (Christiansen, 2009) will be evaluated along with other secondary sources (Andrews, 2008; Leitch, 2003; Van Bommel & Spicer, 2015; Hendrikx, et al., 2017). Therefore, the path of Slow Food leading itself to its famous motto “good, clean and fair” and concurrently with broadening its scope gastronomy, environment and social justice will be evaluated in light of these events (Schneider, 2008).

The evolution of the movement from an anti-globalization protest to a global system-integrated movement is summarized in four stages; from *eno-gastronomy* to *eco-gastronomy*, from *eco-gastronomy* to *neo-gastronomy*, from *local* to *global* and from *quality food* to *quality life* by the Slow Food texts (Irving & Ceriani, 2018, pp. 3-5). Inspiring from this work, I have divided these stages into five stages (see Table 1). The first stage starts with the formulation of Il Manifesto group and turned into an eno-gastronomic (wine and food) association with the foundation of Arci Gola (Van der Meulen, 2008). The second stage started when eco-gastronomy was added into the ideology as a result of local, regional, and global environmental disasters. Next stage indicates a paradigm change, neo-gastronomy which adds people and culture to the eno-gastronomic and eco-gastronomic features; moreover, SFI is founded in Paris enabled the local association to become an international organization. The fourth stage started with the Eastern Enlargement and proliferation of global and regional projects; Terra Madre, Ark of Taste, University of Gastronomic Sciences, and so forth. And at the final stage, the Slow Food movement has integrated itself into the global system, and became a global grass-roots movement with hundred thousands of members in 160 countries, and included in alliances that touch not just food but almost every sphere of life (Irving & Ceriani, 2018, p. 3).

So as to explain the *zeitgeist* clearly and to apply process-tracing methodology, I have divided the timespan into five phases, as it is done for the Slow Food stages, while dividing events like Slow Food specific, European or local events and the global conjuncture (see Table 1). The first phase of the Slow Food movement will be the preparation phase, and it will be crucial to reflect the events prior to the foundation of movement that might be necessary to comprehend the later changes in the movement.

2.1. Emergence Phase

In this stage, literature is mostly developed into the personal experiences of the Slow Food movement founders; there have been a great variety of enlightening books available regarding the conditions that had led the Slow Food movement to occur especially from primary and secondary sources. In addition to this, globally, Thatcherism and Reaganomics had been responsible for some major changes in the global system concerning not just the Slow Food movement but possibly any kinds of agro-food movements.

During the crisis years of the 70s and 80s, the EU framed the CAP aiming at maximizing the food production and securing the food supply which had caused overproduction and exploding expenditures; therefore, supply control mechanisms were established in order to align food with the needs of the market (Jongeneel, 2018, p. 14; Begemann, et al., 2018, p. 10). Meanwhile, in China, Deng Xiaoping took the power with a new type of socialist economy, a mixture of neoliberalism and centralized authoritarianism. Shortly after, economic reforms began, primarily in the agricultural sector. After the successful reforms of the land, price and in other areas, China started trade liberalization in order to integrate its economy into the world market (Zhang, et al., 2010, p. 7).

After the end of the Bretton Woods System, the capitalist world was driven from idealism to a new stage; neo-liberalism, conservative and populist ideas were gradually becoming predominant in Western politics. Thatcherism was the pioneer of these ideologies surrounding the world. The main policies of this area were cutting off government expenditure (mainly from the agricultural sector and through workers), privatization and lowering the regulation for any kind of investment.⁶ Meanwhile, Reaganomics had caused the USA's agricultural sec-

⁶ This period is also famous for pro-neoliberal junta in some then-social democracy tended nations from different locations of the world, such as Chile, South Korea, Bolivia, Surinam and Turkey. Thus, the backbone of the leftist ideologies had been broken since then in those countries and/or conservative, populist, brutal and neo-liberal political system had been established.

Table 1: Phases of Slow Food as a social/political movement;
(local, regional and global conjuncture that might affect its strategies)

Process Tracing Steps	Slow Food Periods	Strategies of the Slow Food	Slow Food	Events in Europe	Global Events & Atmosphere
Emergence Phase (70s-80s)	<i>eno-gastronomy</i>	Personal strategy Bringing about the idea that “good food and pleasure” should be for everyone	1971 - II Manifesto Group 1983 – Arcigola was formed	Thatcherism in the UK 1985: The Schengen Agreement	End of Bretton Woods System Reaganomics in the US 1985: Farm Aid Chinese Economic Reforms
Coalescence Phase (mid-80s-1988)	from <i>eno-gastronomy</i> to <i>eco-gastronomy</i>	Local and environmental concerns driven strategy Educating people about the pleasure of wine Consolidation with local and national leftist the Tre Bicchieri scoring	Demonstrations against the opening of McDonald’s The Slow Food Manifesto was first published in II Manifesto on 3 November 1987	1986: ‘The methanol-contaminated wine’ tragedy 1987: Single European Act	1986 - Chernobyl disaster BME crisis in the UK Uruguay Round 86-93
Expansion Phase (1989-2002)	from <i>eco-gastronomy</i> to <i>neo-gastronomy</i>	People and culture became a part of the philosophy The proliferation of the SFI Chapters Adaptation of the neo-leftist discourse	1989: Foundation of the International Slow Food movement in Paris 1996: The Ark of Taste 1992: SFI Germany	1990-1992: The Breakup of Yugoslavia 1992: Treaty of Maastricht The European Charter for Regional or Minority Languages 1992: The CAP Reform	1990: The opening of McDonald’s in Moscow 1990: German Reunification 1991: Dissolution of the Soviet Union
Bureaucratization Phase (2003-2013)	from <i>local</i> to <i>global</i>	The proliferation of projects and affiliated institutions Eastern enlargement Coalition strategies Taste education	2003 - Slow Food Foundation for Biodiversity 2004 - Terra Madre Foundation 2004 - University of Gastronomic Sciences 2011 - Slow Europe campaign	2004: Eastern Enlargement 2004: Constitutional Treaty 2007-2009: Treaty of Lisbon 2009: The European sovereign debt crisis	2004: Enlargement of NATO 2008: Mortgage crisis in the USA Advancements in the IT field
Decline Phase (2014-)	from <i>quality food</i> to <i>quality life</i>	Networking and lobbying Collaboration with FAO and EU Lobbying in Brussels Socializing with other NGOs Effective usage of Social Media	2015: Mr. Petri became the FAO Special Ambassador Reaching the EU funding	2016: Brexit The CAP negotiations	2015: Eurasian Economic Union 2015: The Paris Agreement Trump Doctrine

tors to change itself from family farmers to Fordist type of production. One of the first oppositions from the threat of the extinction of the traditional farming in the USA was to organize a Farm Aid event in 1985 aiming at raising *awareness about the loss of family farms and to raise funds to keep farm families on the land* (Farm Aid, 2019). The suburbanization, the growth in the automobile and television use in the USA could be a source of the demand for fast food in this era (Pederson, 2004, p. 281).

The Slow Food's ideological roots have been shaped by the 70s and 80s Italian Left. Thanks to the global political conjuncture, the student protests of 68, and the failure of the social democracy; young people were interested in joining movements rather than joining political parties (Levine, 1971; Andrews, 2008; Parasecoli, 2003, p. 31). According to the *Il Manifesto* Group (Levine, 1971, para. 8-11; 16-18), those mass protests have resulted in the Italian and European capitalism to shift its strategy into more national focused and personal liberties oriented, and they also criticized "Frontist" approach of the Italian Left as reforming itself and producing the "Italian road to socialism". Moreover, it is important to mention that *Il Manifesto* group also accused the USSR of using capitalist market mechanism and assimilation techniques as well as increasing social differentiation (Levine, 1971, para. 27). The young generation in Italy wanted to challenge the hegemony of global ideologies and their political party forms by creating social movements that had grassroots structures, and according to Andrews (2008, p. 5), this is where to find the origins of the Slow Food movement. As Parasecoli (2003, p. 30) pointed out, especially food and pleasure was not in the agenda of the Italian Communist Party in the 60s since it was seen as luxurious and bourgeois, and this gap was filled by religious authorities and parties.

In 1975, Carlo Petrini elected to the Bra town council, which was one of the first steps that helped him and the founders of the Slow Food to raise their profile (Andrews, 2008, p. 6). There was one event important for Petrini and his friends to separate their focus from "the parliamentary left"; the lunch at *the Casa del Popolo*. The low quality of the wine and the overall poor serving of the meal in this *workers' social club* had contributed to an ideological debate whether the "good food" and "pleasure" should be given priority instead of "day-to-day battles and electioneering" of the Italian Left's political interests (Andrews, 2008, p. 8). This debate reminds me of the debate about "art and architecture" shortly after the Cuban Revolution which was presented in the *Unfinished Spaces* (2011), which is a documentary about the Cuba's National Art Schools project in 1960s; the project was abandoned and the architects of this project were exiled due to the Ministry of Construction's claim of art and

pleasure being served as the symbol of the capitalist bourgeoisie and the “free environment” in the National Art Schools was criticized by Che Guevara. There was something similar with what these young architects wanted to do in socialist Cuba and what young Petrini and his friends wanted to bring about; make art, pleasure, good food, beautiful environment, and quality life accessible to everyone! And what they opposed was the leftist ideology becoming authoritarian and imitating capitalist “Fordist” type of production.

“The more and more Cuba was near to the Soviet Union, and the more they wanted to use the systems as the Soviet Union... And they wanted to make buildings prefabricated [as Soviet style] which were absolutely awful... And now they realized that all these prefabricated [buildings] were not adapted to the Cuban climate and it was a disaster what they did...” Ricardo Porro Hidalgo (November 1925 – 25 December 2014) (Unfinished Spaces, 2011)

However, Petrini had no intention to give up on the “pleasure and good food” and raised his voice claiming “good food” and “pleasure” and “artistic appreciation” were long forgotten thoughts in the capitalist societies, and excluding them from the leftist ideology should be considered as one of the ‘seven capitalist sins’ (Andrews, 2008, p. 8). It is summarized by Andrews (2008, p. 9) in a simple but powerful way; *“the pursuit of pleasure was everybody’s concern, and was not to be left to hedonists and elitists.”* Therefore, it might be suggested that the ideologically unipolar world was focused on the maximization of food production and the usage of other Fordist type mass-production techniques with both capitalist and communist sides. In such a conjuncture, the ideals of the founders of the Slow Food movement could be seen as a personal strategy that solely focused on protecting the local and traditional recipes and food knowledge, and the pleasure of tasting healthy and delicious food.

In the mid-80s, Arcigola was formed in Barolo, which was considered as the forerunner of the Slow Food organization. *Arci* was a nationwide network (Associazione Ricreativa Culturale Italiana) that prepared various cultural events, and it was supported by the Italian Socialist and Communist parties while *Gola* means ‘appetite’ and had a connection with a magazine called ‘La Gola’ (Miroso, et al., 2011, p. 320; Andrews, 2008, p. 9; Petrini, 2001, pp. 6-7). Overall, Arcigola aims to protect and support local producers and products by promoting the idea of healthy, clean and fair food, by creating a market and increasing demand for these products (Miroso, et al., 2011, p. 320). In that period, as Parasecoli (2003, p. 32) argued new challengers of the Italian Communist Party emerged to raise the local demands of “wealthier

North”; the Northern League and the Greens, which took 13 seats in the parliament in 1987 general elections in Italy.

2.2. Coalescence Phase

This stage starts with a demonstration organized by Arcigola against the opening of McDonald’s at the Spanish Steps, at the center of Rome, with non-violent means; handing out free pasta (Andrews, 2008, p. 9; Miroso, et al., 2011, p. 320; Weaver & Petrini, 2012, pp. 3-4; Suro, 1986). This demonstration has been considered by the SFI as its creation since it was the time that the “Slow Food” term was first used and its manifesto was published in *Il Manifesto* and *La Gola* in 1987 (Andrews, 2008, p. 11; Slow Food International, 2019). It is argued that the English term “Slow Food” helped the organization to spread their ideas to the globe easily since it obviously presents an opposition towards fast food and its health and environment threatening nature.

Though the Slow Food was de facto founded after the demonstration against the opening of McDonald’s, its focus had greatly changed in forthcoming food scandals and environmental disasters (Leitch, 2012). The main reasons for this were the neo-liberal policies of the Western capitalist societies and the Soviet competition measures, which were seemed to fail to protect the environment and food safety. “Burger Wars” started by the mid-80s, the fast food companies in the USA had focused their budget on the advertising; the main consumer target was children (Smith, 2006). Findings show two effects of the television viewing; *reductions in physical activity and increases in fast-food consumption associated with exposure to advertisements of this product* (Chou, et al., 2008). Additionally, Styrofoam had started to be used to keep burgers warm, which have been considered as “*possibly carcinogenic to humans (Group 2B)*” (INCHEM, 2002). In the 80s’ the UK, the Bovine spongiform encephalopathy (BSE) crisis, which had caused the consumer trust to drop in experts and political authorities (Begemann, et al., 2018, p. 11). What is more, in April of 1986, the Chernobyl disaster caused widespread fear of radioactive contamination, especially in Europe, which had caused the decrease in the consumption of locally produced leafy greens and dairy products (Andrews, 2008, p. 10; Leitch, 2012).

Along with that global atmosphere, there had been several events that directly contributed to the development of the strategies of the Slow Food movement. The first one was ‘the fake wine’ tragedy; in March of 1986, nineteen people across northern Italy died from methanol-tainted cheap wine produced in Narzole (Andrews, 2008, p. 10; Leitch, 2012). Even worse,

those methanol-tainted wines had been already placed on the shelves of the markets. Thus, it seriously damaged the reputation of the local Italian wine production among the region, which was considered as a ‘betrayal’ of consumers from the movement (Andrews, 2008, p. 10; Leitch, 2012). Moreover, at the same period, the investigation on the pesticide-caused toxicity in the tap-water of some major cities had conducted by the health authorities (Petrini & Padovani, 2006, p. 49; Leitch, 2012). There was a need for reputation building for the Italian local wine and the movement had to apply a strategy that saves the ‘good’ local producers; wine education and quality assurance;

“When we published our first guide in 1987 and started awarding the Tre Bicchieri [“three glasses”, the highest accolade], it was a way of stimulating the winemakers to improve their quality, and it helped to bring about a renaissance in Italian wine” Carlo Petrini (Capalbo, 2019)

Therefore, it was crucial to focus on the food whether it was environmentally friendly, moral and healthy. Since just being local and using traditional, artisanal or cultural tools could be easily misdirected, misused and misinterpreted, a new strategy was adopted, which might be described as a differentiation from other local producers who had not adopted the ethic and eco-centric measures; which is why eco-gastronomy was started to be practiced in this period. At the same time, the doubt regarding the locally produced fresh food, especially seasonal greens, might be the cause of people’s lionizing the fast food consumption that offers high calories with high protein content but less additional fresh components.

2.3. Expansion Phase

The third stage started with the official foundation of the International Slow Food movement in Paris, which enabled the local association to become an international movement in December 1989 when delegates from 15 countries signed the Manifesto (Parkins & Craig, 2006). This phase is actually not separate from the previous one in accord with the stages defined by Christiansen (2009) but this stage experienced differently by the Slow Food movement due to the global and regional events; the collapse of the Eastern Bloc and post-Cold War global environment. The Slow Food philosophy had shifted concurrently with strategies; people and cultural elements, neo-gastronomy, were added to its eno-gastronomic and eco-gastronomic features; moreover, the movement became a transnational organization. Even though the eco-gastronomy was introduced in the Slow Food texts not before then the

late 90s, it can be argued that eco-gastronomy and neo-gastronomy prevailed in the philosophy of the Slow Food movement in this period.

After a decade long “burger wars”, fast food became the leading sector that was determinative on the way how people eat and drink, the way how to do agriculture, and the way how to spend the leisure time in the USA. However, it was seen rejection from the society in the form of increased demand for organic foods in the late 80s (Friedland, 2010, p. 601). It was also important to mention that organic foods exceed the 1 percent ceiling while achieving to have an annual growth pattern around 20 percent. (Friedland, 2010, p. 602).

The late 80s was also the time when McDonald’s had reached the communist market, starting with Yugoslavia, and then Hungary (Stojanovic, 1988). According to the United Press International (UPI) writer Collins, another American fast food restaurant chain, Pizza Hut, was planning to open a restaurant in China but it could not happen due to the pro-democracy Tiananmen Square protests of 1989 and the declaration of the martial law (Collins, 1990). Along with the fall of the Berlin Wall and the beginning of the breakup of Yugoslavia, the beginning of the 1990s was signifying the ultimate victory of capitalism over communism and socialism through food and music⁷. Under the leadership of Michael Gorbachev, a decade long insistence of opening of McDonald’s in the USSR had been paced up, and in January 31, 1990, the first fast food restaurant of the USSR, a joint venture between McDonald’s of Canada and Moscow City Council, opened on Pushkin Square in Moscow (Barringer, 1988; Clines, 1990). From the eyes of the American media, the consumers were very much impressed by the American style of serving, or as PepsiCo Then-Chairman Donald Kendall suggested “friendly service”, both in Moscow and Belgrade (Clines, 1990; Stojanovic, 1988; Collins, 1990).⁸ On the other hand, they all agreed on the fact that people living under the

⁷ Hereby, I do not ignore the importance of other crucial problems, such as rising nationalism, demand for freedoms, economic shortages or other shortcomings of the USSR style socialism; nonetheless, there is a common perception of McDonald’s being the cause of the fall of the USSR. This perception might be exaggerated the role of American fast food companies on the dissolution but it might be argued that food security and the shortage of social pleasure activities were two of the most important social problems in the Eastern Bloc; lack of variety to spend money on, lack of supply that constantly alerts people for malnutrition related diseases, and severe working conditions in the food/agricultural sector.

⁸ It is also worth mentioning that McDonald’s or other American fast food retailers faced with financial obstacles in the Eastern Bloc since there was no convertibility of currencies to the US dollar; thus, they needed to barter: spend their profit on the local goods and export them (Echikson, 1988).

communist regime, albeit expensive, wanted to eat there and spend time in the American fast food restaurants. The last sign of the neo-liberal victory was the “Monsters of Rock” concert in Moscow with over 150.000 people from the USSR on September 28, 1991. The New York Times declared this concert as the *"celebration of democracy and freedom" in the Soviet Union, in the wake of last month's failed coup* (Schmidt, 1991). This might show that variety of choices in pleasure and artistic activities, or the pleasure of eating good food and listening to good music, were social and psychological determinants of the winner of the Cold War and the collapse of communism in Europe. In the same year December 26, the USSR was dissolved.

Meanwhile, the European integration was experiencing significant changes with the formulation of the Maastricht Treaty in 1992 (ratification in 1993); the name of the European Communities had changed to the European Union. At the same time, the 1992 MacSharry Reform had changed the CAP's focus from market support to producer support via direct aid payments instead of price adjustment. This shift led to price cuts and compensatory payments, surplus reduction and income stabilization.⁹ Moreover, there was a cultural awakening, and the importance of personal and cultural liberties was on the rise. The European Charter for Regional or Minority Languages of 1992 can be considered as an attempt to preserve the European cultural heritage. Moreover, in 1994, the European Committee of the Regions was formed so as to provide the EU institutions to the direct voices of local and regional concerns. Therewithal, it is not just a coincidence that the rising demand of cultural and regional identity preservation in the EU and the strategy change of the Slow Food from more environment focused eno-gastronomy to more biodiversity and culture-oriented eco-gastronomy and neo-gastronomy occurred at the same time¹⁰. This shift was explained by an SFI member (Raul);

“So for the first 10 years [the goal] was to promote the food quality... but we started to see there was a great danger of extinction in not only the products but also their producers” (Miroso, et al., 2011).

⁹ Moreover, Agenda 2000 widened the scope of the CAP with the addition of the rural development while deepening the reform process.

¹⁰ Eco-gastronomy was actually formalized and introduced in 1999 (Petrini & Padovani, 2006, p. 118); nevertheless, as I argued in the Coalescence Phase, eco-gastronomy had started to be practiced by the movement, and it was not something new when it was introduced in 1999.

In the light of the global events of the 80s and early-90s, it might be claimed that the left was fragmented and its USSR style socialist/communist side had been eliminated in Europe.¹¹ In such conjuncture, the strategies of the Slow Food movement were mostly focused on the internationalization of its philosophy, or being Europeanized.¹² New Slow Food chapters opened outside Italy, started with Germany in 1992, followed by Switzerland, and other European countries. And in the 1994 Slow Food Italy National Congress, because of the growing influence of the movement, the Slow Food left behind the strong Italian identity and promoted new principles; direction and development of the SFI are concluded as investing in the internationalization of the organization/movement. This change is described as (Miroso, et al., 2011, p. 321);

*“This was a significant change, as up until that date [the 1994 Slow Food Italy National Congress], SF’s goals were often seen by its members to be largely about **promoting the Italian way of life** and Italian products both nationally and abroad”.*

Therefore, it might be argued that the Slow Food movement has become more European than Italian after that time since nations that the movement actively gaining support were mostly European. As I have suggested in Table 1, from the local-to-global transformation of the Slow Food movement fits more into the next phase, and the current phase might be called as from national to regional, or European. With this new positioning and the eco-gastronomic and neo-gastronomic elements of the new philosophy, the Slow Food movement became more flexible towards the opposition of the practices associated with fast food, and more radical towards the “*global transnational food corporations and agricultural mono-cropping*” (Miroso, et al., 2011, p. 321; Petrini, 2004).

2.4. Bureaucratization Phase

The bureaucratization stage signifies proliferation of global and regional projects and partnerships that touches not just food but almost every sphere of life; Slow Food Foundation

¹¹ The common principles of communism and socialism was given up by the Italian Communist Party, in which the Slow Food movement born, and became the Party of Leftist Democrats (Parasecoli, 2003, p. 32). Like the other communist parties around Europe, they included in the formulation of the European New Left.

¹² I would like to suggest my hypothesis about Europeanization in Discussion and Conclusion Chapter combined with the overall remarks. See page 53.

for Biodiversity, Terra Madre Foundation, University of Gastronomic Sciences, SF Youth Network, and so forth. Effective usage of coalitions is expected in this stage for the Slow Food movement as well. This stage is also associated with, along with its being a global movement, the introduction of the Slow Food's concept of food quality; good, clean and fair. Furthermore, the SFI started to involve in coalitions with other NGOs in this period, such as Greenpeace and farmers associations (Miroso, et al., 2011, p. 321). Nevertheless, the main strategy stayed as raising awareness with education since it is the best tool to preserve traditional recipes and increasing practical experience on farming, and to influence the opinions of voters on the issues regarding agricultural policies (Hayes-Conroy & Martin, 2010).

During this period, the EU had accepted new eco-measures for the agricultural sector. The CAP Reform of 2003 led farmers to be more market-oriented while receiving income aid. Moreover, the gradual transformation to decoupled direct payments was started (Ludlow, 2005, p. 5), and the cross compliance requirements were set as *“the respect of a certain number of statutory environmental, food safety, animal and plant health, as well as animal welfare standards”* (OECD, 2004). The same year, the Slow Food Foundation for Biodiversity was founded, which was aiming at developing projects, such as Presidia, the Ark of Taste, and the Earth Markets; and financially supporting Terra Madre communities and networks.

In late 2004, the first Terra Madre event was held in Turin, Italy; thanks to which, the Slow Food reached producers from all over the world, including various regions and countries in Africa, Latin America, and Asia.¹³ It is regarded as a significant change for the Slow Food movement by Andrews (2008) since it contributed to the broadening of the movement's scope; *“including those of ‘critical consumers’ in the West, poor producers in the South of the world, the contradictions between obesity and famine and the costs and consequences of globalization”*. (Miroso, et al., 2011, p. 321). In the same year, the University of Gastronomic Sciences was opened in Italy as well, which has contributed to the Slow Food ideology by introducing the food quality principle over neo-gastronomy (Miroso, et al., 2011, p. 321). Moreover, Terra Madre and the University of Gastronomic Sciences had an effect on the consolidation of the Slow Food principles; good, clean and fair;

¹³ Terra Madre, 2019. Who Are We? [Online] Available at: <<https://www.terramadre.info/en/organization/who-we-are/>> [Accessed 20 January 2019]

“Good refers to the sense of pleasure deriving from the organoleptic qualities of a food product and also the complex combination of feelings, memories and sense of identity deriving from the affective value of food; clean means food produced without stressing the earth, and with respect for ecosystems and the environment; fair means a food product meets concepts of social justice in its production and commercialization.”

(Slow Food Foundation Editorial Team, 2007)

2004 was also the year of Eastern enlargement for both the EU¹⁴ and NATO¹⁵. Unsurprisingly, the Slow Food movement had increased its activities in Eastern Europe and Balkans in 2004 as well (Slow Food International, 2018). Carlo Petrini (2003) had mentioned the need for welcoming Eastern farmers in a civilized way in his article one year before the European Eastern Enlargement. In the same article, he also discussed the then-current state of the European farmers, and his initial idea was that the social structures of rural areas were spoiled by decreasing number of farmers, which caused the quality of agricultural and fishing resources to decline.

There are also some important changes to mention in this period; the ever-expanding trend in the non-cash transactions usage and internet usage in the world. This shift has also come with new information technologies, such as computers and mobile phones, but the major channel for marketing, information, and news had stayed to be the TV until the mid-2010s. The total worldwide non-cash transactions (CAGR)¹⁶ in 2001–2006 were annually 9%; mature economies felt this growth annually by 6% while developing countries boosted annually by 27%.¹⁷ In the same period, the total internet users in the world had been recorded as 19%

¹⁴ Ten new members were participated in the EU in 2004; seven of them were former-Eastern Bloc countries.

¹⁵ Seven new members were joined in NATO in 2004; six of them were former-Eastern Bloc countries.

¹⁶ In order to calculate the *compound annual growth rate* CAGR of the total worldwide non-cash transactions in 2018, 2013 and 2012, I have used the website of world payments report (Capgemini, 2019), for 2007, I have used the data from World Payments Report 2011 (Capgemini & The Royal Bank of Scotland, 2011, p. 9); and for 2006 and 2001, the data from the World Payments Report 2008 (Capgemini & The Royal Bank of Scotland, 2008, p. 9) is used.

¹⁷ In 2006, the *total worldwide non-cash transactions* was given around \$233 billion; for mature economies, it is around \$192 billion while developing economies around \$41 billion. In 2001, it was given around \$154 billion; for mature economies, around \$141 billion while developing economies around \$13 billion.

growth annually.¹⁸ The total worldwide non-cash transactions (CAGR) were experienced 7% growth per year between 2007 and 2012; it was 4% annually for mature economies and 21% annually for the developing economies.¹⁹ The internet users' growth per year in this period had been calculated around 13% in the world.²⁰ During these periods, consumers, especially non-Western consumers, had experienced a sharp shift in their spending habits. These changes have been affecting the social/political movements which are in their bureaucratization stage positively since it contributes to the increase in their membership worldwide and collection of membership fees and, of course, it has increased their incomes from donations. On the other hand, increasing usage of internet and non-cash payments systems have contributed to increasing their life speed as well as their demand for fast food. At that point, the rejection of fast-paced life is also increased among people. Therefore, it might be suggested that increasing pace of life with technologic tools has contributed to the development of the Slow Food movement not just regarding the increase in the numbers of members and funding but also its presence in the developing economies. According to a Slow Food member (Elisa) (Miroso, et al., 2011, p. 321), increasing its membership and becoming “*more flexible, especially in developing countries*” were placed at the top of the list of the SFI's priorities at the 5th International Slow Food Congress held in 2007.

Regarding the mortgage crisis in the USA and its triggered European sovereign debt crisis, Carlo Petrini emphasized that what is “modern” was superseded, and people started demanding hand-made and local; and added; “*The crisis we have been facing in the past year is not merely a financial crisis but also a crisis of systems and values. To overcome it we need to change our behavior.*”²¹ He also pointed out the hypocrisy of governments by finding money to save private banks while reluctant to save millions of people dying from famine.

¹⁸ Total internet users in the world is recorded in 2001 as around 502 million people while it was around 1.2 billion users in 2006 (Internet Live Stats, 2019).

¹⁹ In 2012, the *total worldwide non-cash transactions* was calculated around \$332 billion; for mature economies, it is around \$244 billion while developing economies around \$88 billion. In 2007, it was given around \$233 billion; for mature economies, it was around \$199 billion while developing economies around \$34 billion.

²⁰ In 2007, It was recorded as around 1.4 billion internet users while it was around 2.5 billion users in 2012 (Internet Live Stats, 2019).

²¹ This interview is available at: <<https://www.independent.co.uk/life-style/food-and-drink/features/carlo-petrini-the-slow-food-gourmet-who-started-a-revolution-1837223.html>>

*“Thanks to this crisis, we can finally find ourselves once again with our feet on the ground and respect the real economy”*²² Moreover, in another interview, he argued that the interest on the Slow Food movement had boosted in the crisis.²³ With increasing popularity and public interest, the Slow Food movement also actively socialized with organizations, and improved its network; i.e. by *joining no-to-GMO alliance* which includes NGOs, farmer associations, and other related groups, and by *preparing a project with Fair-trade Italy* which is co-financed by the EU (Miroso, et al., 2011, p. 321).

With the ratification of the Treaty of Lisbon, the EU makes an attempt to establish formal equality between co-legislators, i.e. the Council and the EP, and expands the scope of joint decision making. Therefore, the EP gained more equal positions in wider policy areas, and it became one of the main places for lobbying in the EU. Moreover, the CAP Reform in 2013 was aiming at improving the competitiveness of the agricultural sector financially and ecologically. To this extent, a part of the decoupled direct payments was dedicated to the good practices for the “green” CAP while giving importance on the employment and growth in rural areas while promoting innovation (Ludlow, 2005, p. 5).

2.5. Decline Phase

The last phase starts right after the Turin meeting, the official announcement of the collaboration between FAO and SFI, which prompted Petrini to be the FAO Special Goodwill Ambassador for Zero Hunger for Europe. This success of the charismatic leader of the movement was followed by other successes in the projects. The number of products registered in the Ark of Taste had risen from 1087 to 5012 since 2012 when the SFI Congress held in Turin; concurrently, the number of countries joined this project had increased from 60 to more than 145 countries (Slow Food Foundation for Biodiversity, 2019; 2017, p. 6). Therefore, the Slow Food movement has been successful yet it is much more to achieve.

On the other hand, cooperating with other NGOs might result in the co-optation of a movement, and the Slow Food movement has been in a coalition of NGOs, which are mostly focused on climate, health, animal welfare, environment, development, and food security and

²² Find more at: <<https://www.dawn.com/news/961129>>

²³ The article in which this claim made by Petrini is published at:
<http://www.seeddaily.com/reports/Crisis_is_boosting_Slow_Food_movement_founder_999.html>

farmers' livelihoods, and they are seeking to influence the EU policies. Concurrently, the EU and its governance prone to conventional lobbying which allows NGOs to access the EU level policy making channels as long as they can afford (Della Porta, 2013, p. 1). Being one of the leading NGOs that requested a *Policy Action on Animal Farming* from the European institutions in 2018,²⁴ published the *Civil Society Statement on the Reform of European Agricultural Policies Good Food, Good Farming* in 2017,²⁵ and called the President Juncker for the *Fitness Check of the CAP* in 2016,²⁶ the SFI has involved in plenty of coalitions, and direct and indirect lobbying strategies. The protests and petitions of these coalitions target the EU level decision making as Donatella Della Porta suggested (2013, p. 1).

The Slow Food movement has also inside lobbying strategies in the EU level, which are crucially important for a social/political movement to influence EU level actors in the European policy-making sphere (Della Porta & Caiani, 2009, pp. 105-107). In 2015, there was only one lobbyist of the SFI accredited for access to EP premises²⁷; and as from April 2019, the SFI has, as four of them accredited for access to EP premises, total ten lobbyists in Brussels.²⁸ Since 2015, the Slow Food lobbyists have been involved in 8 meetings on health (4), agriculture (2), better regulation (1), and education (1) as of April 2019.²⁹ Moreover, one of the accredited lobbyists is specially working on the post-2020 Common Agricultural Policy

²⁴ Signatories and addressee EU institutions can be found here:

<https://n4v5s9s7.stackpathcdn.com/sloueuropa/wp-content/uploads/animal_farming_letter_to_eu_presidents.pdf>

²⁵ Signatories and addressee EU institutions can be found here: <https://www.slowfood.com/sloueuropa/wp-content/uploads/CSOs-Common-Statement-on-European-Agricultural-Policies_FINAL_20170303_10am.pdf>

²⁶ Signatories and addressee EU institutions can be found here: <<http://www.ceeweb.org/wp-content/uploads/2011/12/CAP-Fitness-Check-Letter-to-President-Juncker.pdf>>

²⁷ The information can be found in the transparency register through the archive.org database: <<https://web.archive.org/web/20151220180751/http://ec.europa.eu/transparencyregister/public/consultation/displaylobbyist.do?id=01936914624-97>>

²⁸ <<http://ec.europa.eu/transparencyregister/public/consultation/displaylobbyist.do?id=01936914624-97>>

²⁹ Information about meetings and the total number of the lobbyists can be found at:

<<https://www.integritywatch.eu/>>

(CAP) reform.³⁰ Unsurprisingly, lobbying has been playing the most crucial role in the policy area that uses 40% of the EU budget; moreover, the CAP budget has been at a risk to be decreased because of the UK's scheduled departure from the EU, which makes the budget shares of the policy areas more competitive than ever. Thus, the strategy of the Slow Food movement to influence the EU policies with NGO coalitions has created a great potential for movement to be more visible, more active in the European policy-making space. In this complex interdependency environment among national, regional and transnational NGOs, co-optation might seem like a foregone conclusion of decline phase but it is not the case for the SFI since the philosophy and the scope of the Slow Food movement might be accepted broader than the cooperated NGOs.

As it is given in the bureaucratization phase, the *total worldwide non-cash transactions* for the 2013-2018 periods might also be an important source for this phase in order to see the ongoing pattern of world's increasing pace. The annual growth of the *total worldwide non-cash transactions* (CAGR) has been anticipated as 10%; 7% annual growth for mature economies and 19% growth per year for the developing economies have been expected.³¹ Calculating the same period for the *world internet usage*, it is projected as approximately 8% annually between 2013 and 2018.³² Therefore, in such a fast changing and developing world, the best strategy of any movement would be "flexibility". So far, the Slow Food movement seems very successful in this regard.

So as to reveal the priorities of the organization in this phase, I have conducted a discourse analysis using the SFI official Twitter account (@SlowFoodHQ) from December 14, 2015 to December 7, 2018 (total 3232 Tweets). I have found out that some of the most common used

³⁰ I have contacted registered lobbyists of the SFI via email and LinkedIn, I have asked for an interview but, unfortunately, we could not arrange the interview due to the time shortage. They informed me about how to and where to obtain documents.

³¹ In 2018, the *total worldwide non-cash transactions* is forecasted around \$598 billion; for mature economies, it is around \$364 billion while it is around \$234 billion in developing economies. In 2013, it was given around \$361 billion; for mature economies, around \$262 billion while developing economies around \$99 billion.

³² It was 2.7 billion users worldwide in 2013 while it is projected in 2018 as around 3.9 billion users (Statista, 2019).

hashtags are #TerraMadre³³ (401), #SlowFoodNations (66), #glyphosate (60), #CarloPetrini (53), #biodiversity (49), #EU (33)³⁴, #Indigenous (31), #CAPCheck (25), #SlowEurope (24), #ArkofTaste (22), #Africa (15). Therefore, it might be deduced from this data that the primary online campaign of the SFI is the promotion of its projects; Terra Madre, Slow Food Nations and Ark of Taste. The promotion of successful projects might be seen as a convenient sourcing strategy for new members. *Glyphosate*³⁵, *biodiversity*, *CAPCheck*, *EU* and *Slow Europe* could be seen as a strategy towards molding public opinion in the EU.

There was a clear distinction between mentions for the EU and the USA based Twitter accounts since the @SlowFoodUSA was created in 2010 while @SlowFoodEurope is in the Twitter stage since September 2018. However, it might be suggested that the SFI is actively seeking responses from the European authorities and trying to influence the European politics with online campaigns strategies while informing its followers about the incidents in the USA by mentioning SlowFoodUSA Twitter page. The mentions of @SlowFoodHQ to the European authorities; @EU_Commission (19), @EP_President (7), @JunckerEU (10), @Europarl_EN (14), @EUCouncil (2), @GreensEP (4)³⁶, @SlowFoodEurope (18); on the other hand, similarly with @FAO (34)³⁷, almost all mentions to @SlowFoodUSA(102) was aiming to quote from the USA office. As a result, it might be argued that the strategies of the Slow Food movement in order to address issues and make pressure have been focused mainly on European institutions.

In light of the findings, it might be seen that Slow Food as a movement in its decline phase since it has accomplished many of its goals while setting further goals. Becoming globally accepted movement within the last four decades and using strategies of a global movement

³³ There are different versions of #TerraMadre but all of them are counted in this research; for example #TerraMadreDay, #TerraMadre2016.

³⁴ One #EuropeanUnion hashtag also has been added.

³⁵ Glyphosate is an herbicide and its usage is approved by the EU; “On 12 December 2017, the Commission renewed the approval of glyphosate for 5 years, following support by a qualified majority of Member States in an Appeal Committee held on 27 November 2017.” <https://ec.europa.eu/food/plant/pesticides/glyphosate_en>

³⁶ All four mentions were in March 2016 about the glyphosate usage.

³⁷ @FAOKnowledge, @FAOForestry, @FAOnews ect. also included.

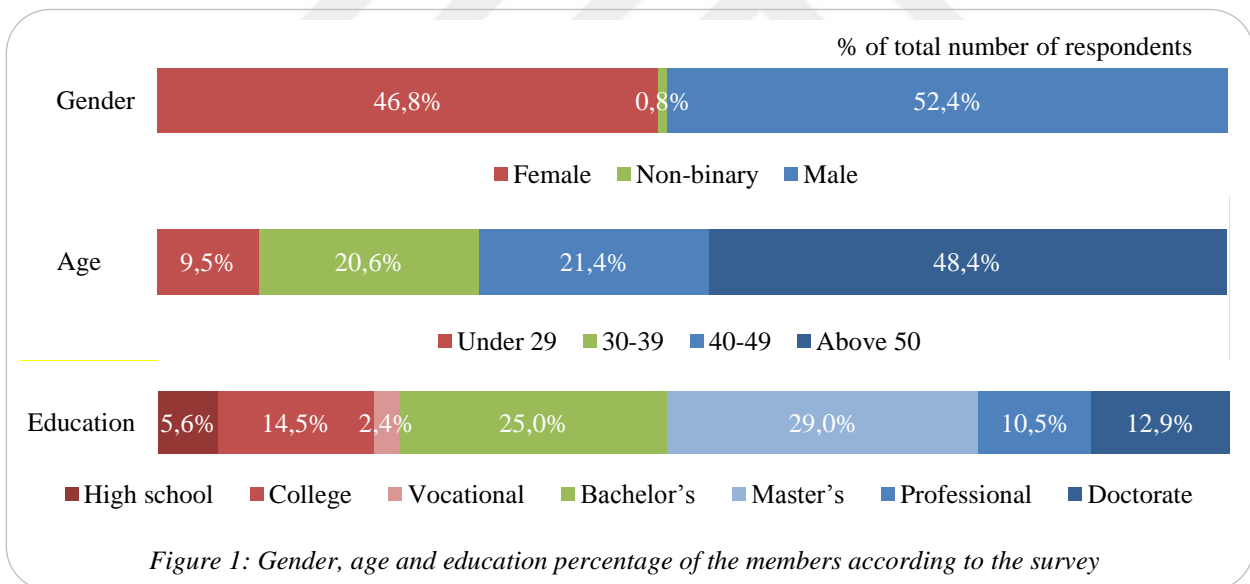
while claiming to be local seem to be contradictory. However, it can be argued that the SFI is a well-established umbrella organization for supporting local movements with offering education, supporting their activities and projects, and making them accessible to the funding opportunities.³⁸ Therefore, this decline will not be the dissolution of the movement; conversely, it will give rise to the development of local communities and better practices of the Slow Food philosophy. Moreover, the Slow Food movement is not a movement that establishes in the mainstream, in which case, there would not be a need for a movement anymore. Indeed, the Slow Food movement shares its power and resources with the local communities, and it still has growing support from the international community.

To conclude, the Slow Food as a social and political movement has gone through its emergence, coalescence, expansion, and bureaucratization phases; and now, as it is presented, decline phase seems to be happening. Within this journey, the movement has changed its strategies from individual or small group actions to an organized global movement tactics; broadened its scope from promoting Italian local culture to exporting European values; altered its discourse from opposition of fast food and the Fordist type of production to more flexible approach and competition (Petrini, 2004). Forming alliances with other NGOs and farmer groups contributed to the flexibility in the ideology since members of these alliances might use the tools that the Slow Food movement strongly against. Moreover, competition in a sense of making the movement popular and reachable to the public makes them a healthy choice against fast food retailers. It might be assumed as an understanding of the importance of mass production in combating against hunger as well.

³⁸ The SFI also funds local communities but with the Slow Food umbrella, these local communities create alliances, forming groups of social solidarity, and applying for other funding opportunities under this umbrella, for example, SlowFood-CE, which is an Interreg project in the Central European Slow Food communities, see at: <<https://www.interreg-central.eu/Content.Node/SlowFood-CE.html>>

Chapter 3. Understanding “To What Extent”; Levels of Analysis

This chapter is mostly based on the conducted online survey, and aimed at filling the gap in the literature about the Slow Food movement by providing broader knowledge on the values of the members, organization structure and its philosophy. Reaching the Slow Food convivium leaders from all over the world and learning their opinions regarding democracy, rule of law, equality, and different socio-cultural questions would contribute to the literature by testing my hypothesis whether the Slow Food movement is a *Europeanization movement*. Books and articles about the movement mostly focused on the founders or individual stories; nevertheless, as I found out in the previous chapter, the Slow Food movement has passed the stage which individual stories change the ideology or the strategy of the movement. Nowadays, the Slow Food movement is mostly shaped by local communities while the SFI works as an umbrella that gathers communities together. It might be also suggested that the convivium leaders represents values of their local conviva and communities. Therefore, my research is going to pay particular attention to the convivium leaders who contributed to the expansion of the Slow Food philosophy over the globe.



Source: Composed by the author based on survey results (Appendix 2)

There have been 126 responses collected within a month; gender of the community was slightly male-dominated; female (59), male (66), and non-binary (1), which might be interpreted as contradicting Szabo's claim³⁹ that *the Slow Food practices are time-consuming and a burden for women in the domestic family settings* since participants from the Slow Food

³⁹ Hsu (2015, p. 6) cited the position of Szabo in his article as the Slow Food idea of *the process of 'reconnecting' with food* might create asymmetry for particular groups within society such as women

communities are expected to be educated to cook and produce good and quality food; and since it is slightly male-dominated, it means there are more male to share the responsibilities of these time-consuming practices. Moreover, around half of the respondents are above the age 50; Above 50 (61), 40-49 (27), 30-39 (26) and Under 29 (12) (see, Chart 1). Regarding educational demographics, the members of the Slow Food Movement have mostly tertiary education; around half of them are reported to have post-graduate education (see Figure 1). Moreover, respondents are from different regions of the world; Africa (25), Asia and Pacific (10), Europe (52), Latin America and the Caribbean (19), North America (18).⁴⁰

This chapter aims at providing an up-to-date analysis of the Slow Food movement's common values, principles, and philosophies. Therefore, it is divided into three levels; micro-level, meso-level, and macro-level. Within these levels, I would like to focus on respectively; values of members, organizational values, and global concerns.

3.1. Micro-level; Common Values of the Slow Food Members

The third section of the survey was based on some personal value questions gathered from the worldvaluessurvey.com (Inglehart, et al., 2014)⁴¹. However, related six questions were asked in my questionnaire while there were twelve items in the World Values Survey, which means my findings with fewer variables may be considered as a shorter version of the World Values Survey in this regard; indeed, my research attempts to create a framework for defining values of the Slow Food movement's members.

The Slow Food convivium leaders/spokespersons from 67 countries all over the world responded my questionnaire, as a result of which, I would like to attempt to place Slow Food members' cultural values in the Inglehart–Welzel Cultural Map⁴² (see Figure 2). To do so, I will draw a coordinate plane where the *x-axis* represents the traditional values (-2.5) and secular values (2.5) while the *y-axis* represents the survival values (-2.5) and self-expression

⁴⁰ In order to see which countries are participants from, please find 41st and 42nd footnotes, see page 37.

⁴¹ 10th to 17th and 19th questions in my survey are based on the World Values Survey questionnaire.

⁴² So as to see the actual Inglehart–Welzel Cultural Map, please follow the link below:

<http://www.worldvaluessurvey.org/images/Culture_Map_2017_conclusive.png>

values (2.5) while finding all the values between 0 and 1.⁴³ The reason why I did not include this method in the methodology part of the first chapter is that this method consists of an experimental approach. Then, I will find an x value⁴⁴ derived from the 13th, 14th, 15th, 16th, and 17th questions; and a y value⁴⁵ from the 19th question using the variations of the following mean calculation formula wherever applicable ($y_{(Q19_i)}$ means emancipative values (y) question (Q) 19, and the first statement);

where n is equal to 5,

$$y = \frac{\sum_{i=1}^5 y_{(Q19_i)}}{n}$$

In order to calculate $y_{(Q19_n)}$ (19th question n^{th} statement), the variations of the following formula is used wherever applicable (α is Strongly agree in the case of statements promoting *Secular traits*, b is agree, and c is disagree and d is Strongly disagree while θ is N/A responses; $\alpha + b + c + d + \theta$ equal to the total number of responses (t)⁴⁶;

$$y_{(Q19_i)} = \frac{1\alpha + 0,67b + 0,33c + 0d}{t - \theta}$$

⁴³ Christian Welzel (2014, pp. 1-2) explained scaling of the x -axis (Emancipative Values Index) and y -axis (Secular Values Index) “[as] continuous scale, ranging from a theoretical minimum of 0 when the least secular position (or least emancipative) is taken on all 6 items, to a maximum of 1.0 when the most secular (or emancipative) position is taken on all 6 items. Intermediate positions are given in fractions of 1.0. Country scores are population averages (arithmetic mean) on the 0-1 index” and created the cultural values map between -2.5 to 2.5.

⁴⁴ Survival traits are given 0, neutral answers are 0.5, and self-expression traits are 1; N/A is not accounted.

⁴⁵ Traditional traits are given 0, neutral answers are 0.5, and secular traits are 1; N/A is not accounted.

⁴⁶ Other answers will be evaluated regarding their content one by one and then added into the equation. And the second statement of the 19th question is negatively framed; therefore, strongly agree is treated as traditional traits (-2.5).

To calculate the x value, the following formulation will be applied; where n is equal to 5,

$$x = \frac{\sum_{j=13}^{17} x_{(Qj)}}{n}$$

If the scale is smaller; a is agreed in the case of statements promoting *self-expression traits*, b is neither agree nor disagree, and c is disagreed while θ is N/A respondents; $a + b + c + \theta$ equal to the total number of responses (t);

$$x_{(Q15_{1,2,3,4})} = \frac{1a + 0,5b + 0c}{t - \theta}$$

If the scale is larger, the maximum value x (1) is divided into equal proportion and become the multiplier of the number of responses for the given answer; in the case of the 17th question, democracy scale, absolutely important (10) a has the multiplier of 1, and not at all important (1) j has the multiplier of 0;

$$x_{(Q17)} = \frac{1a + 0.89b + 0.78c + 0.67d + 0.56e + 0.45f + 0.33g + 0.22h + 0.11i + 0j}{t - \theta}$$

In accord with the calculations, the x value is found as 0.82, and the y value is 0.68, which is at the first quadrant of the coordinate plane⁴⁷. This result places the Slow Food movement inside the Protestant European cluster in the Inglehart–Welzel Cultural Map⁴⁸. That means members of the Slow Food movement have common values with developed European countries; high self-expression and high secular values. Moreover, there is little or no considerable difference found regarding different genders and ages (above 50 and below 50); however, there are some notable differences observed when respondent countries are divided

⁴⁷ So as to compare variables with the Inglehart-Welzel Cultural Map, the x and y values derived from the survey are placed into 0 to 1 coordinate plane, and arranged as 1 being the maximum value 2.5, middle value 0.5 being 0, and the minimum value 0 being -2.5.

⁴⁸ There are 9 main cultural clusters in this map; Protestant Europe and Catholic Europe have the higher secular and self-expression values and placed at the first quadrant; Confucian, Baltic and Orthodox clusters have higher secular and survival values; therefore, they are at the second quadrant; countries in the African and Islamic cluster being at the third quadrant represents high traditional and survival values; English Speaking and Latin American countries at the fourth quadrant have higher traditional and self-expression values; and South Asian cluster is placed in the middle of the map.

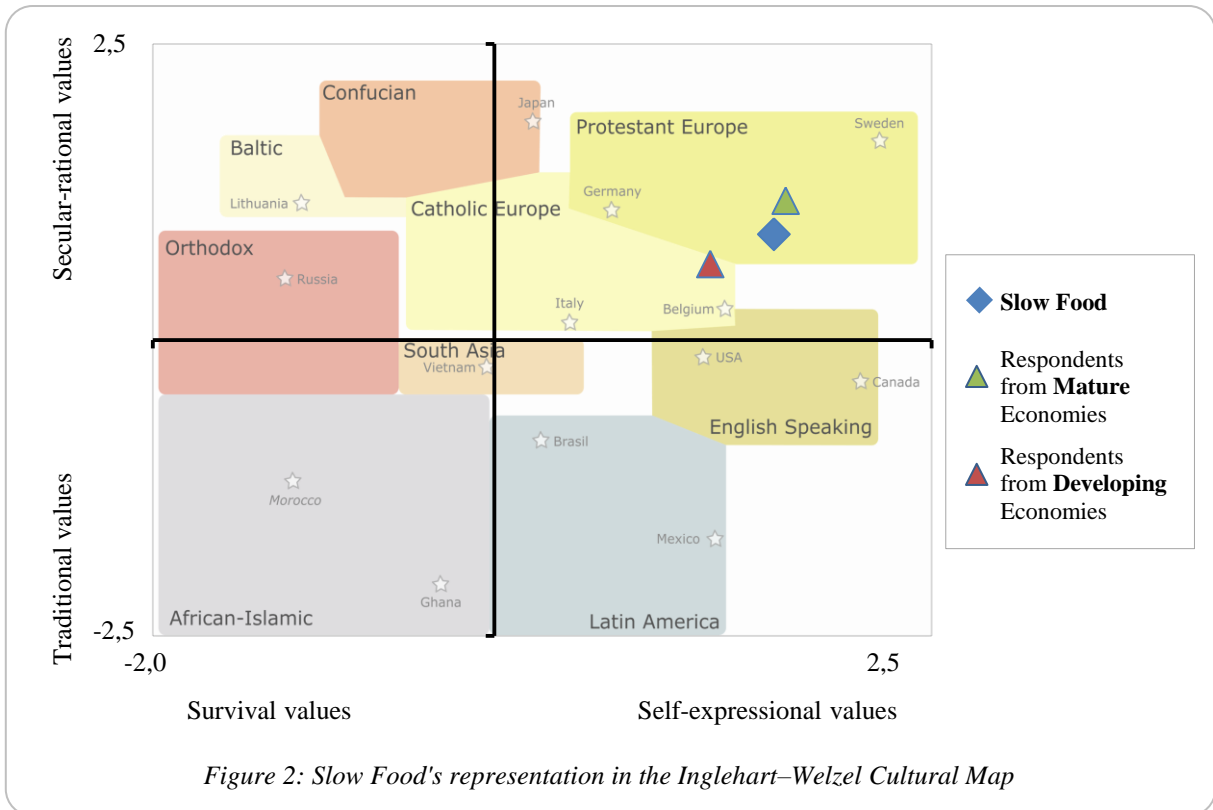
into two; 62 participants from the mature economies (including the EU member states)⁴⁹ and 62 participants from developing economies⁵⁰ (there are 2 respondents who would like not to mention their countries). Respondents from the mature economies have also placed at the first quadrant in the x - y coordinate (0.83, 0.74) along with the developing economies (0.75, 0.63) (see Figure 2). Therefore, it might be suggested that the values of the Slow Food movement's members, regardless of their country of residence, resembles European values with respect to their perception of democratic, liberal, environmental, and religious values. In this regard, I would like to elaborate my analysis with the help of data published by the World Values Survey Wave 6: 2010-2014⁵¹. Six countries from different cultures will be compared with the survey results of Slow Food members so as to show the accuracy of the calculation.

The values of the Slow Food movement is going to be compared with the representatives of different cultures; Sweden is for European values, Japan is chosen to show Confucian values, Russia is for Orthodox values, Morocco is representing African and Islamic cluster's values, Mexico shows Latin American values, and the USA is for English speaking cluster values. It might be seen as the members of the Slow Food movement more likely similar to that of Sweden (see Figure 4 and Figure 5; and check countries position in Figure 2: Inglehart–Welzel Cultural Map). Therefore, it is expected that the Slow Food members' arithmetic mean of traditional versus secular values related questions are similar to that of Sweden, Japan, and Russia; and the arithmetic mean of questions related to survival versus self-expression values are closer to that of Sweden, USA, and Mexico.

⁴⁹ **Mature economies (total 62)**; including *Australia (2), Canada (5), Norway (2), Switzerland (1), USA (13)*, including **the EU countries**; *Bulgaria (1), Czech Republic (2), Denmark (1), France (1), Germany (3), Greece (3), Hungary (1), Ireland (1), Italy (12), Latvia (1), Netherlands (3), Poland (2), Portugal (1), Romania (2), Spain (1), Sweden (1), UK (3)*.

⁵⁰ **Developing economies (total 62)** cluster includes the respondents from **Middle East and Africa (total 26)**; *Angola (2), Benin (1), Cameroon (1), Democratic Republic of the Congo (2), Gambia (1), Ghana (1), Iran (1), Kenya (3), Liberia (1), Madagascar (1), Malawi (1), Mauritius (1), Morocco (2), Mozambique (1), Nigeria (2), Rwanda (1), Senegal (1), Sierra Leone (1), Togo (1), Tunisia (1)*, **Other European (total 10)**; *Belarus (1), Bosnia and Herzegovina (1), Russia (3), Serbia (2), Turkey (2), Ukraine (1)*, **Latin America and Caribbean (total 19)**; *Argentina (2), Bolivia (1), Brazil (1), Cayman Islands (1), Chile (1), Colombia (1), Ecuador (2), Honduras (1), Mexico (4), Nicaragua (1), Peru (2), Uruguay (1), Venezuela (1)*, and **Developing Asia (total 7)**; *Afghanistan (1), China (1), India (2), Indonesia (1), Malaysia (1), Tajikistan (1)*.

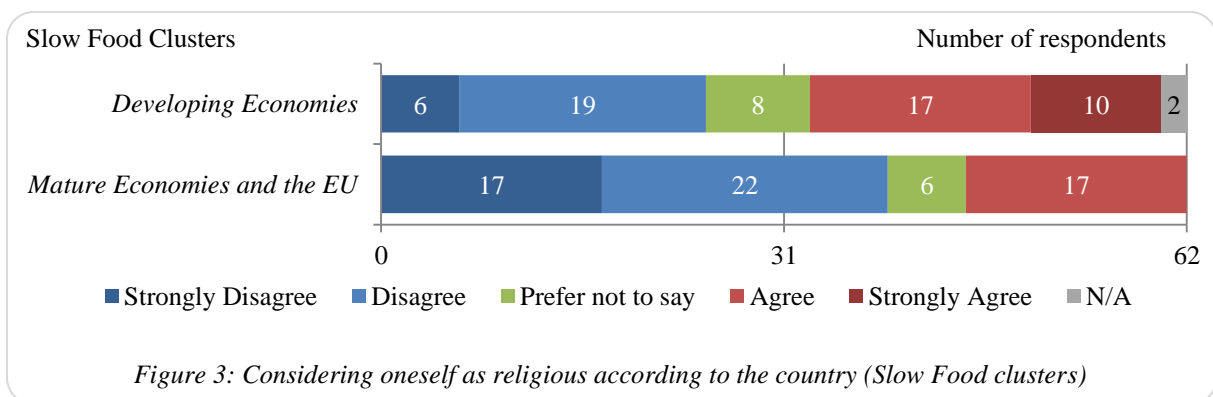
⁵¹ Online data can be found at: <<http://www.worldvaluessurvey.org/WVSONline.jsp>>



Source: Compiled by the author based on WVS (Inglehart, et al., 2014) and survey results (Appendix 2)

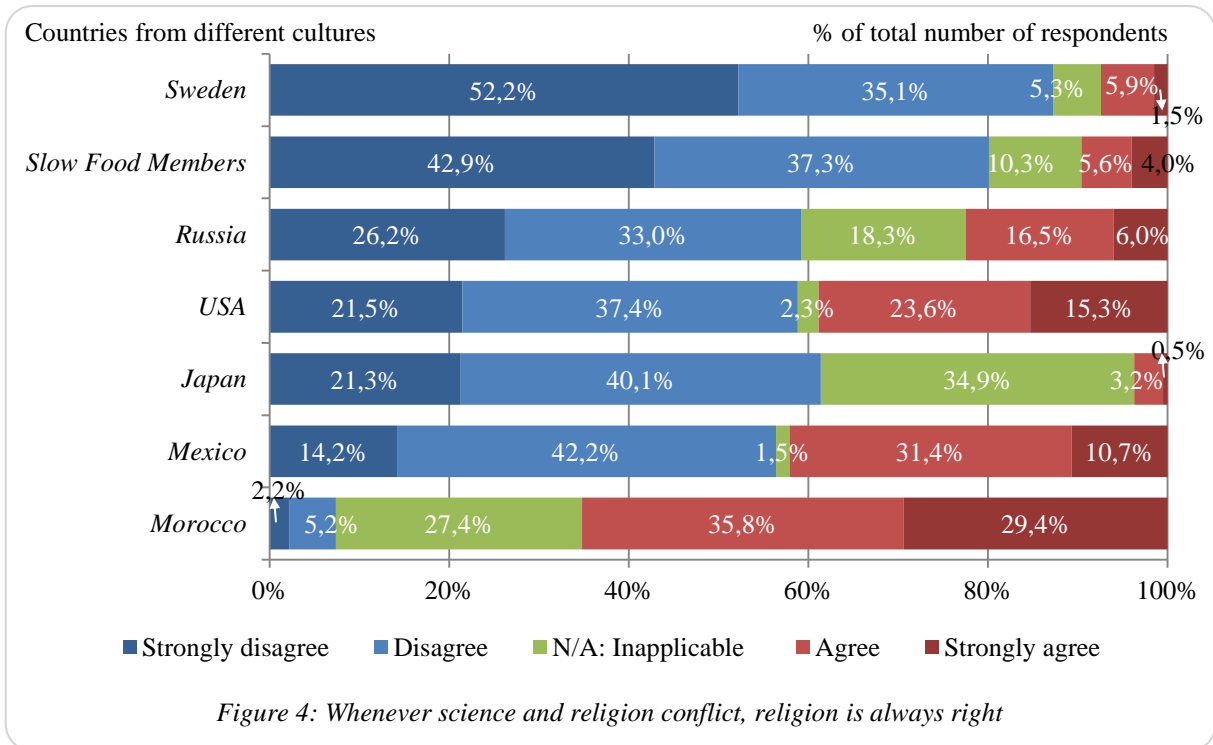
3.1.1. Secular Values

Low levels of importance of the religion for the respondents' life and the acceptance of scientific knowledge over religious knowledge show their commitment to the secular and rational values, which is found higher in the mature economies cluster than the developing economies cluster (see Figure 3; Appendix 2). A similar pattern can be observed in the comparison between scientific knowledge and religious beliefs (see Figure 5).



Source: Composed by the author based on survey results (Appendix 2)

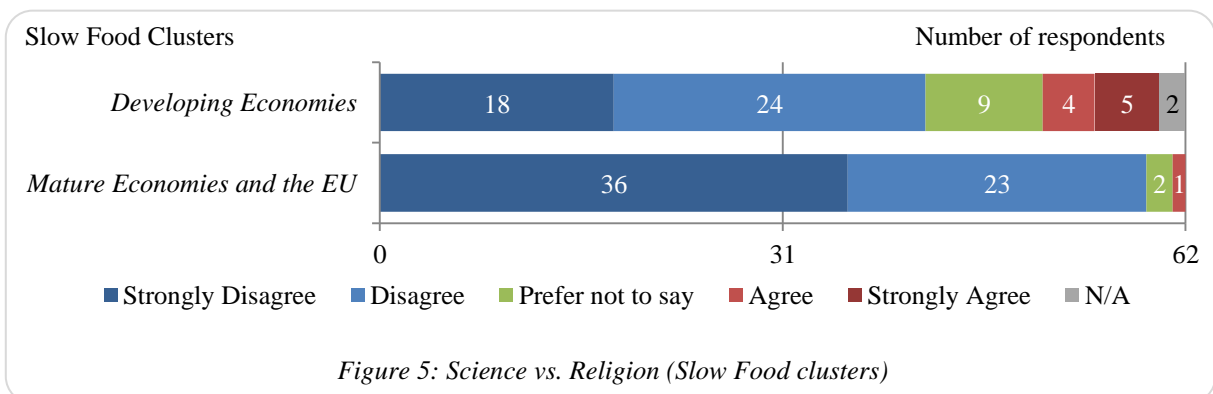
In the developing economies cluster, members who consider themselves as a religious person are more than ones who do not consider themselves as such. On the other hand, the mature economies cluster has fewer people accepting themselves as religious. Therefore, overall



Source: Compiled by the author based on WVS (Inglehart, et al., 2014) and survey results (Appendix 2)

secular values are expected to be higher than traditional values; and in order to anticipate the placing of the clusters, next statement would be determinant asking whether scientific or religious knowledge is more acceptable for them. More than four-fifths of the respondents find religious knowledge might not be right if it contradicts with scientific knowledge (see Figure 5). Additionally, if it is compared to the countries from the different cultural values clusters from the Inglehart–Welzel Cultural Map, it might be seen that the Slow Food values are in between Sweden (representing the European Values) and Japan (representing the Confucian values with the lowest score of agreeing with this statement; 3.7).

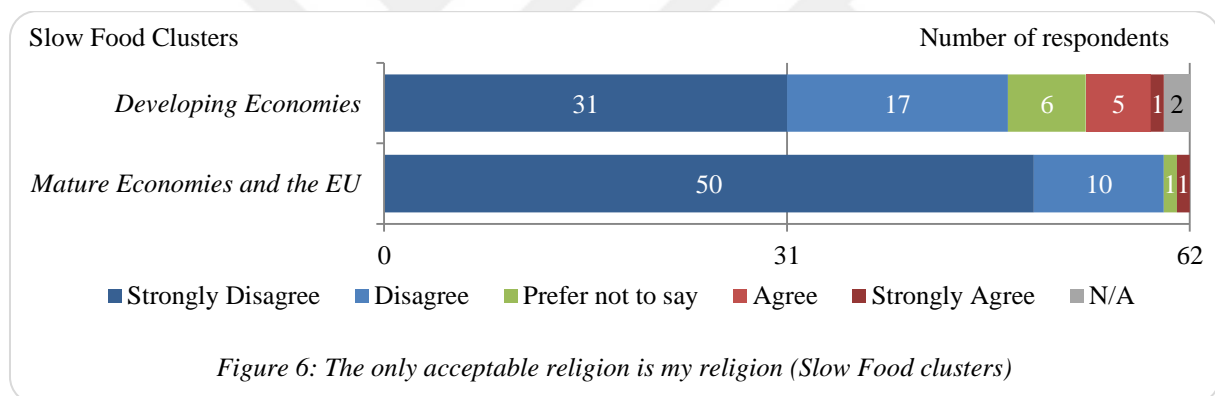
For the question “Whenever science and religion conflict, religion is always right”, only one respondent from the mature economies cluster agreed; on the other hand, five respondents from the developing economies cluster strongly agreed and four of them agreed with the



Source: Composed by the author based on survey results (Appendix 2)

statement. Furthermore, the mature economies cluster shows the importance of scientific knowledge in their life as predominantly *strongly disagreeing* with the statement (see Figure 5; Appendix 2: Q.19-III).

For the statement (Appendix 2: Q.19-IV) “*the only acceptable religion is my religion*”, there is also a similar trend in the given countries and the Slow Food members’ responses (see Figure 6). There were slight differences between these clusters with the other two questions, which is why they are not mentioned. Since both clusters have slightly different views on traditional and secular values, their places are close but yet far enough to be into different value clusters in the Inglehart–Welzel Cultural Map; respondents belonging to the mature economies cluster shows Protestant European values while the developing economies cluster is in the line between Catholic and Protestant European values although their country averages are, being mostly in the third quadrant of the coordinate plane, much lower in terms of secular and rational values.

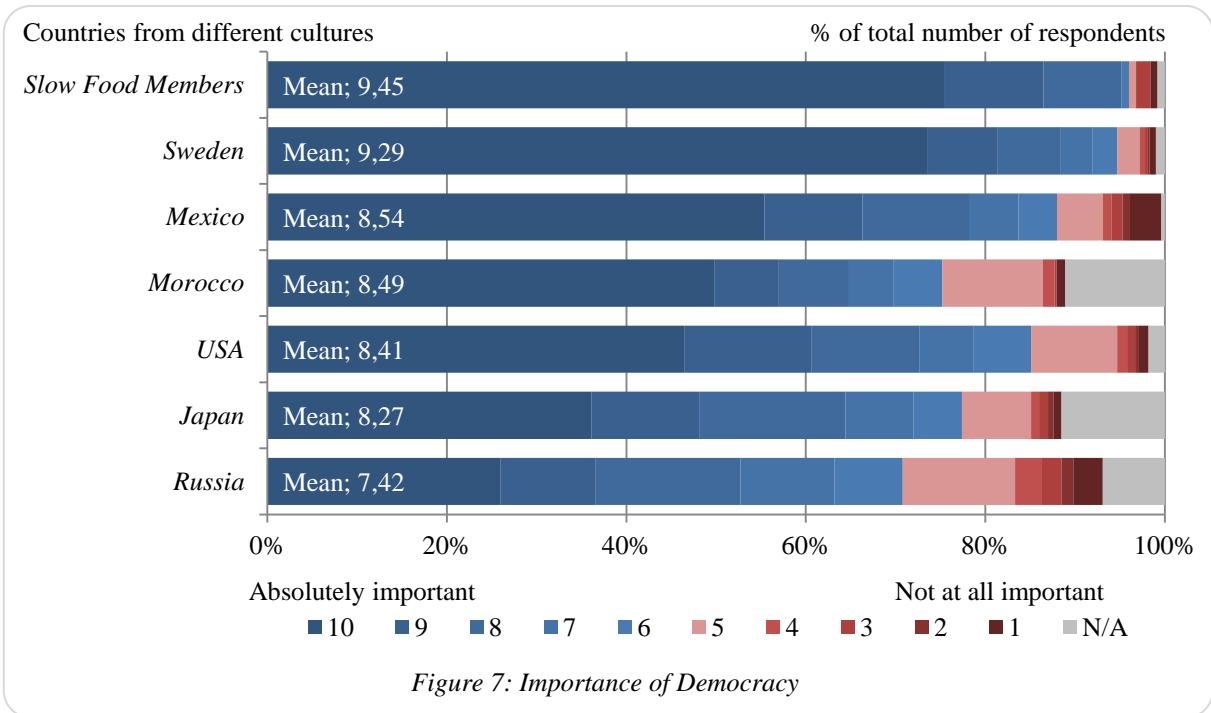


Source: Composed by the author based on survey results (Appendix 2)

3.1.2. *Emancipative Values*

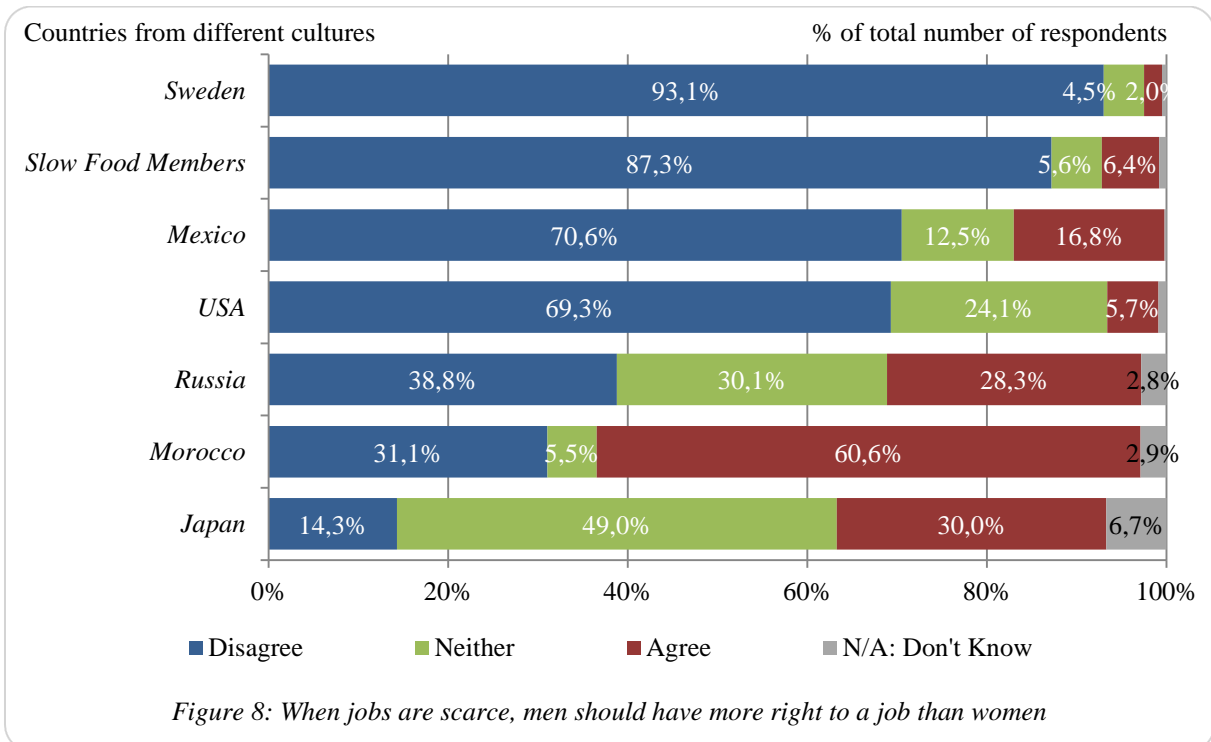
When it comes to the analysis of the emancipative values of the respondents, it is observed that the Slow Food movement has self-expression values as their movement values. Indeed, living in a democratically governed country is perceived to be the most important by more than three-quarters of the respondents (see Figure 7; Appendix 2: Q17), and the arithmetic mean of the importance of democracy is higher (9.45) than that of compared countries. What is more, the mean of the importance of democracy is 9.1 for developing economies, 9.7 for mature economies and the EU.

Emancipative values also include gender equality, personal freedoms, economic and environmental concerns. Therefore, I will analyze some of these questions in order to be sure

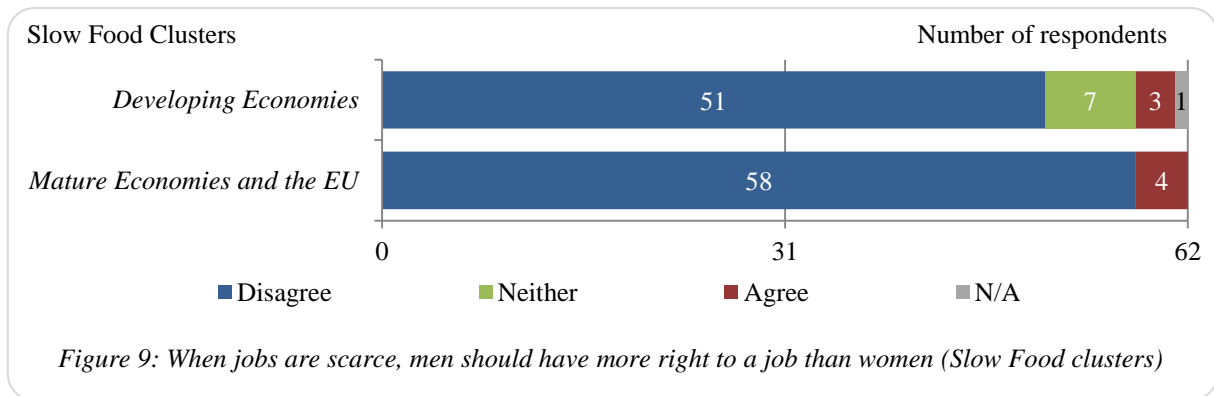


Source: Compiled by the author based on WVS (Inglehart, et al., 2014) and survey results (Appendix 2)

that Slow Food as a movement has values similar to European values. Also, there is no notable divergence on this matter by age and sex of the respondents but some differences are observed in the country clusters. Firstly, their perception of gender equality will be assessed, and their attitude towards immigrant workers will be shown, and lastly, economic and environmental challenges of their country will be evaluated.



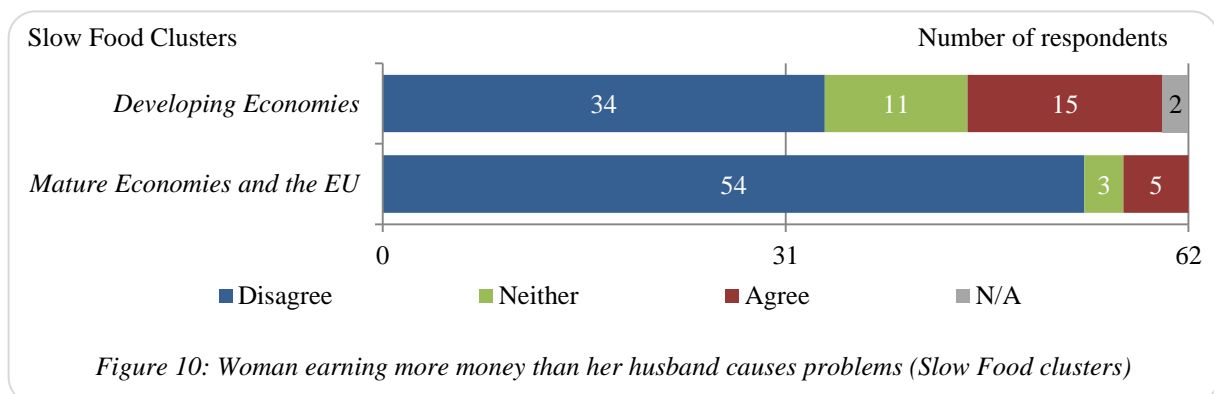
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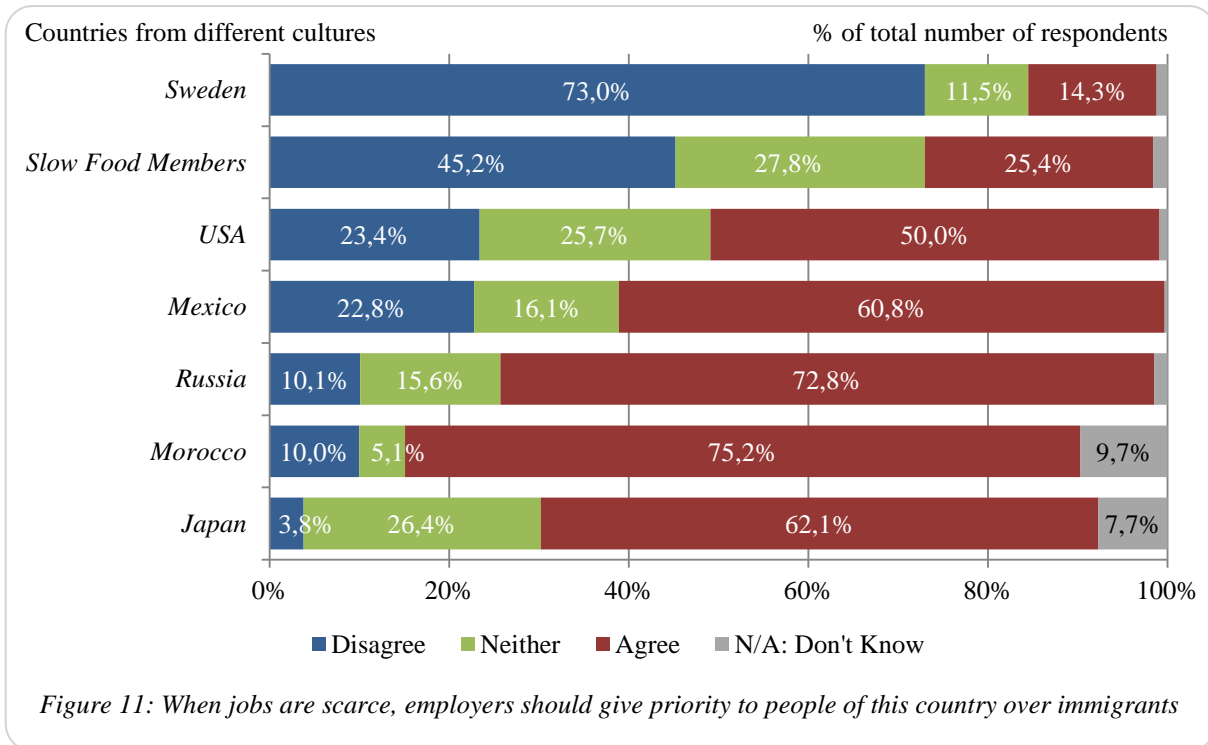
The respondents of the Slow Food community have shown great pro-equality approach towards the gender-specific topics. Given the statement “*when jobs are scarce, men should have more right to a job than women*”, the vast majority of them opposed the idea that causes gender inequality (see Figure 8; Appendix 2: Q15-I).

Looking at the Slow Food clusters, it might be seen that there is not much difference regarding gender equality (see Figure 9); however, when the statement has changed to “*if a woman earns more money than her husband, it's almost certain to cause problems*”, it is observed that participants from the developing economies cluster have found *woman earning more money than her husband* more problematic than participants from the mature economies (see Figure 10).



Source: Composed by the author based on survey results (Appendix 2)

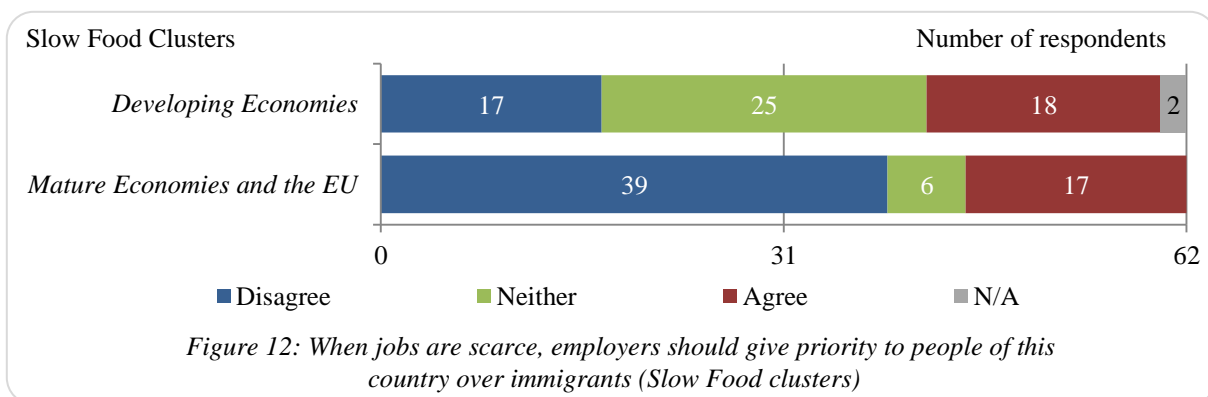
When it comes to the perception of immigrants in the job-scarce scenario, it can be seen that the Slow Food members mostly against discrimination of immigrant workers. Only a quarter of them agreed with the given statement; “*when jobs are scarce, employers should give priority to people of this country over immigrants*”. Their place is near to Sweden, and far above from the USA. Therefore, it might be suggested that in this regard the Slow Food values resemble European values and distinct from the other culture clusters (see Figure 11).



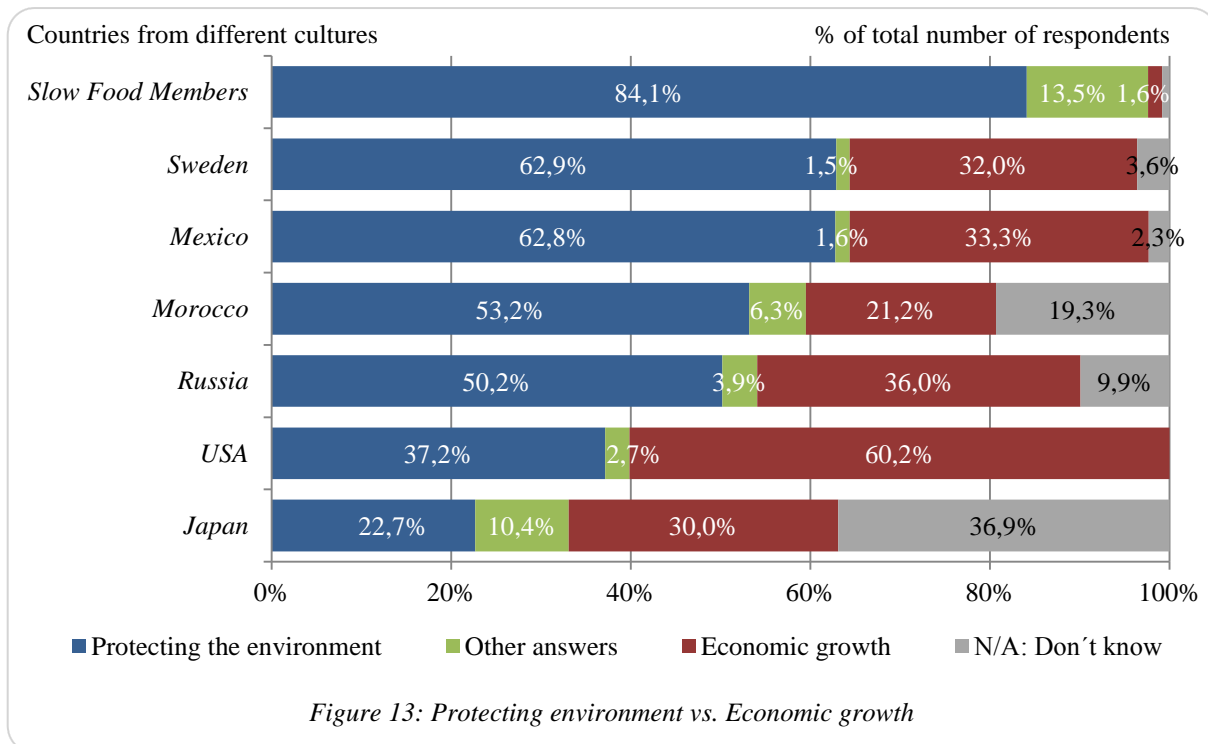
Source: Compiled by the author based on WVS (Inglehart, et al., 2014) and survey results (Appendix 2)

In addition, as it is seen in Figure 12, the developing economies cluster has a slightly higher tendency for agreeing on the statement; yet still, it is alone higher than other cultural clusters.

The last comparison to consider is the comparison between the importance of protecting the environment and economic growth. The statements were; “*economic growth and creating jobs should be the top priority, even if the environment suffers to some extent.*” (1.6%) and “*protecting the environment should be given priority, even if it causes slower economic growth and some loss of jobs.*” (84.8%). Unsurprisingly, the Slow Food members prioritize protecting the environment over economic growth and job creation opportunities. Only two respondents thought economic growth and job creation should be the primary concern of the government; what is more, there are several respondents who deviated from the given statements and provided their own thoughts on the issue; there are eight respondents who implied that both can/should be together, “*While economic growth and creating jobs is a*



Source: Composed by the author based on survey results (Appendix 2)



Source: Compiled by the author based on WVS (Inglehart, et al., 2014) and survey results (Appendix 2)

priority, this cannot dismiss or forsake the protection of the environment and planet ... those effects must be mitigated.”, and another respondent suggested that *“the economy and environment must be sustainably balanced; an example, the Planetary Diet as proposed by The Lancet”*. Moreover, there were eight respondents who suggest protecting the environment brings economic growth as well; *“protecting the environment is protecting us (human beings) as we can't live without healthy standing forests and functioning ecosystems. Investment on proper sustainable systems gives way to more economic income, more jobs, and healthier minds and bodies.”*, and as for another Slow Food member; *“protecting the environment should be given priority. In a long term basis will guarantee sustainable jobs and acceptable economic growth.”*

Apart from the questions for finding values of the Slow Food members in accord with the questions derived from the World Values Survey, I have asked the participants about their opinions regarding regional and minority languages. I thought it was important since the protection of minority languages from extinction is also connected to the protection of traditional values as it was the same in the food production techniques. The respondents are given two statements and asked to choose the one they feel closer to their point of view; *“regional or minority languages should be considered as the cultural wealth”* (105) and *“in order to create cultural homogeneity in the nation, there should be a single language system”* (13) (see Appendix 2: Q18). And there were six respondents who could not feel closer to

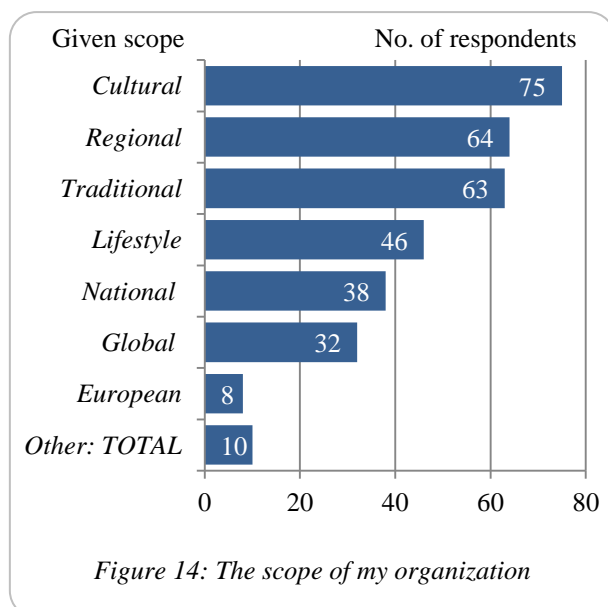
either of them and projected their own view as; “*although they are important, it will get harder to protect regional and minority languages as the world gets more and more easily connected.*”, and “*there should be one primary language but other languages should be accepted.*”, and two of them stated that nations should *respect diversity*.

To sum up, the Slow Food movement has values similar to that of the EU; secular and self-expressional values more important than traditional and survival values. It has been seen the respondents from developing economies where average values are indicated as more traditional and survival oriented. The fact that these members have similar life views might be expressed as the export of the European values via the Slow Food movement. Similarly, it might be also argued that people who share these values tend to be included in the Slow Food movement since it suggests a lifestyle with an alternative solution to local needs.

3.2. Meso-level; Organizational Structure

In the meso-level analysis of the Slow Food movement, organizational structure and priorities of the communities will be evaluated by the answers of the community leaders. Some of the already known priorities of the Slow Food movement were omitted from the survey since there was a need for shortening the online survey. Moreover, the social activism of the communities as a source of grass-roots movement will be questioned along with the strategies of those communities.

Before starting, I would like to mention a couple of emails that I received during the period that the online survey was held. First of all, the language of the survey as English was the



primary reason why some of the convivium leaders who wanted to take part in the survey could not participate. For the further academic researches of the Slow Food convivium leaders, I would like to suggest to make the survey at least in three more languages; French, Spanish, and Arabic. Secondly, two of the respondents cast their doubt concerning the correlation of the survey questions with the Slow Food movement. In response to that, I proved that

those questions were aimed to reveal the values of the members of the Slow Food movement, their opinions on the organizational structure and the philosophy of movement. Last but not least, I have received a couple of constructive feedback from the community as well; “*it would be great to always have the possibility to comment or to say ‘neither/or/don’t know’, as a lot of these questions are not black and white and most answers should be ‘yes, but...’ or ‘no, but...’*” was one of the examples of this constructive criticism; moreover, one of these emails have made the most significant contribution to my project with “*a suggestion: when you use the term ‘slow food’ referring our movement, please use always the capitals letters, ‘Slow Food’. We are an international association, like WWF or Save the Children and nobody writes ‘wwf’ or ‘save the children’. Slow Food is not the opposite of fast food, but an association, it is a proper noun. Best regards.*” This advice might be also a proof for the latest strategy of the Slow Food movement; not being an opposite of fast food or other Fordist types of practices but being a broader and inclusive ideology.

Given seven options, the respondents were asked to choose the ones that describe the scope of the Slow Food movement (see Figure 14). The majority of the respondents find its scope as cultural, and near half of them chose regional and traditional. Around one-third of the respondents perceive the Slow Food as a lifestyle while one-fourth of them chose the scope as global. Therefore, it might be assumed that the convivium leaders placed the scope of the movement closest to their communities; actually, this result resembles the motto “think local,

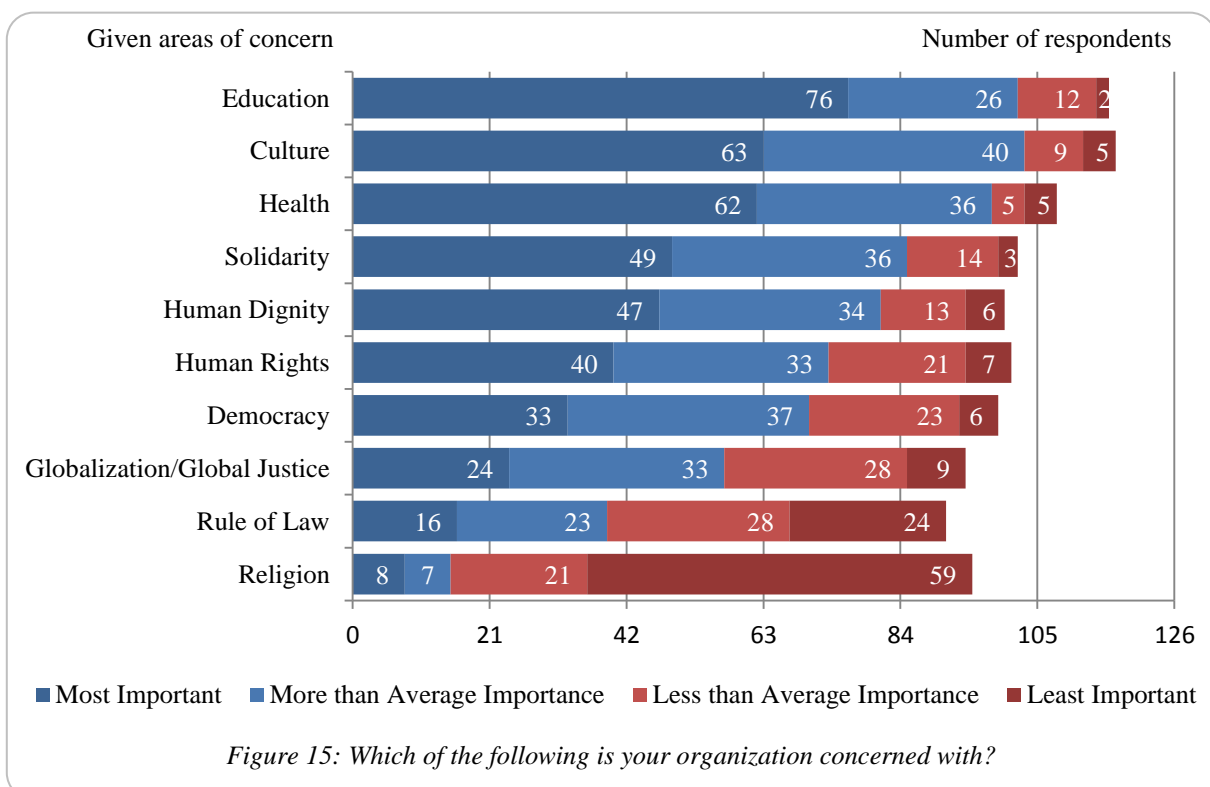
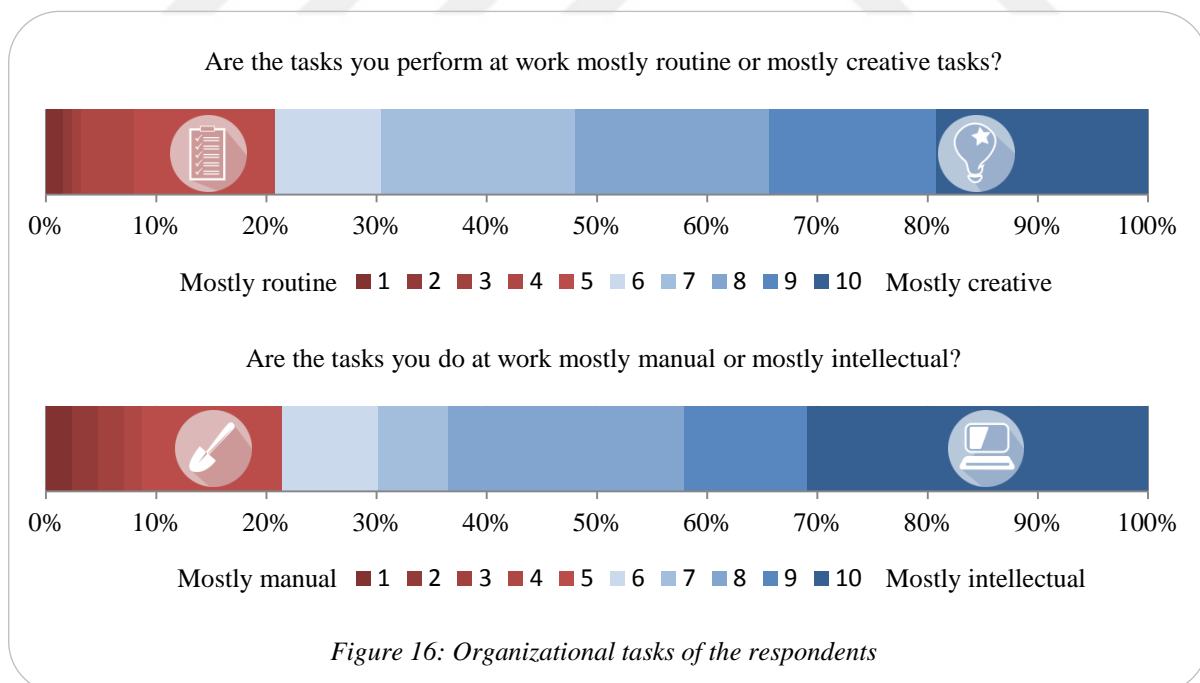


Figure 15: Which of the following is your organization concerned with?

act global” as well since the scope of the organization focuses more on local traits, and then, expand gradually to national and global levels.

According to the opinions of the respondents, education is the primary concern of the movement, which lends countenance to the evidence derived from the lobbying strategies of the SFI and findings of Hayes-Conroy and Martin (2010, p. 270) (see Figure 15). Unsurprisingly, culture, health, and solidarity are other main concerns of the organization since it aims to preserve local food cultures, to promote the healthy food production, and to organize events that people enjoy gatherings. The other options were placed in order to examine my hypothesis that the Slow Food movement is a Europeanization movement; the priorities of the EU; human dignity, Human Rights, democracy, and rule of law. Except for the notion of rule of law, Europeanized values have found themselves an important place in the agenda of the Slow Food organizations. Though globalization/global justice get lower priority compared to the other notions, it might still be seen from Figure 15 that the movement seeks for global justice as well. And it is pointed out earlier; the majority of the respondents do not take religion in their scope of importance. At this point, the reason why the symbolism of the Slow Food movement concentrates on Biblical references remains unclear unless it might be seen as a sign of the Western or European religious identity.

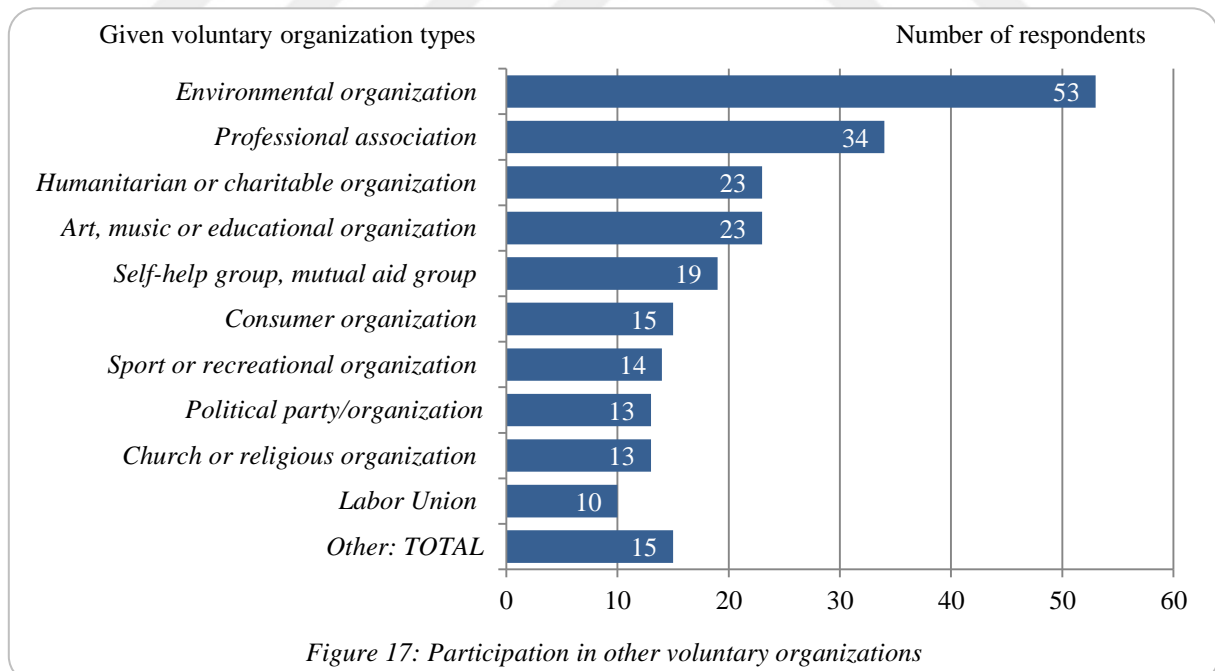


Source: Composed by the author based on survey results (Appendix 2)

When it comes to the personal responsibilities of the respondents in their local community, it is seen that they perform mostly creative tasks, which are mostly intellectual works (see Figure 16). 81.7% of the respondents indicate they are also members in other organizations

except for the SFI, which is also an important number for the argument that the SFI socializes with other NGOs, makes coalitions, and gains supporters from them. Nearly half of the respondents (53) are volunteering in an environmental organization along with their work in the Slow Food conviva; and 81 more other organizations that have closer aims with the SFI; professional associations (34), art, music or educational organizations (23), consumer organizations (15), biodiversity and cultural organizations (5), other food-related organizations (4). This result might give more sense when it is considered with the signatory NGOs of petitions for the European institutions.⁵² The SFI forms alliances with environmental, animal welfare and agricultural organizations, farming groups, and local chapters. Thus, it may be found out that organic ties have been created between the SFI and organizations that share similar features; moreover, they share their members as well (see Figure 17).

And lastly, the participants were asked to indicate whether they participated in petition campaigns, demonstrations, boycotts, strikes and/or other kinds of protests in last year. To do so, it is aimed to reveal the frequency of the Slow Food movement's usage of direct action campaigns and mobilization capacity along with outside lobbying strategies (Della Porta & Caiani, 2009, p. 104). Except for four respondents who did not answer the question, all of the



Source: Composed by the author based on survey results (Appendix 2)

⁵² Given as examples in the second chapter; in 2018, a *Policy Action on Animal Farming from the European institutions*, in 2017, *the Civil Society Statement on the Reform of European Agricultural Policies Good Food, Good Farming*, and in 2016, *the Fitness Check of the CAP*.

Slow Food leaders seem to participate in such campaigns, and 14 of them participated in all kinds of campaigns in the last year. Overall, the Slow Food members mostly used petition and peaceful demonstrations as the policy influencing tool but whenever it is necessary, they also join in boycotts and strikes (see Figure 18).

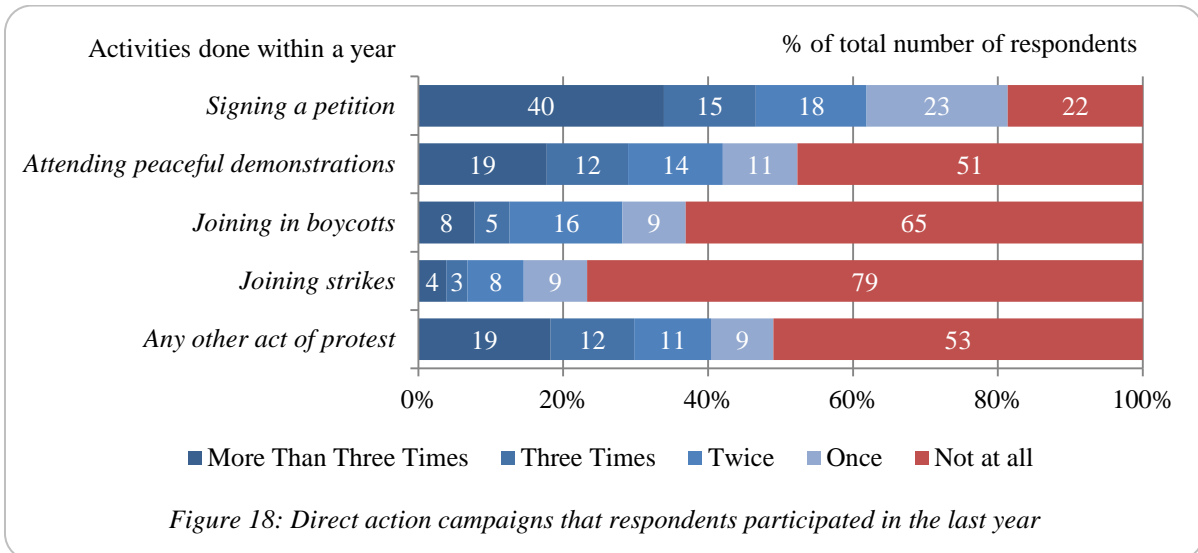


Figure 18: Direct action campaigns that respondents participated in the last year

Source: Composed by the author based on survey results (Appendix 2)

3.3. Macro-Level; “Slowness” in the Philosophy

What is implied by being “slow”? Initially, “slowness” presents a state between static and fast; and there should be a reason not to be in the static state and not to be fast so as to choose a slow philosophy. This part is aiming to reveal the opinions of the Slow Food members on the discourse of the movement, which is obtained from Eric L. Hsu’s work (2015) providing a discourse analysis of the Slow Food texts written or translated in English. By doing so, the understanding of the Slow Food philosophy from the individual level to the global level will be evaluated if there is a change after new discourse, which puts the term slow food not opposite of fast food but rather a general term describing “good, clean, and fair” food.

There is also confusion about the praising of traditional methods and cultural values. In this part, I am also going to answer whether

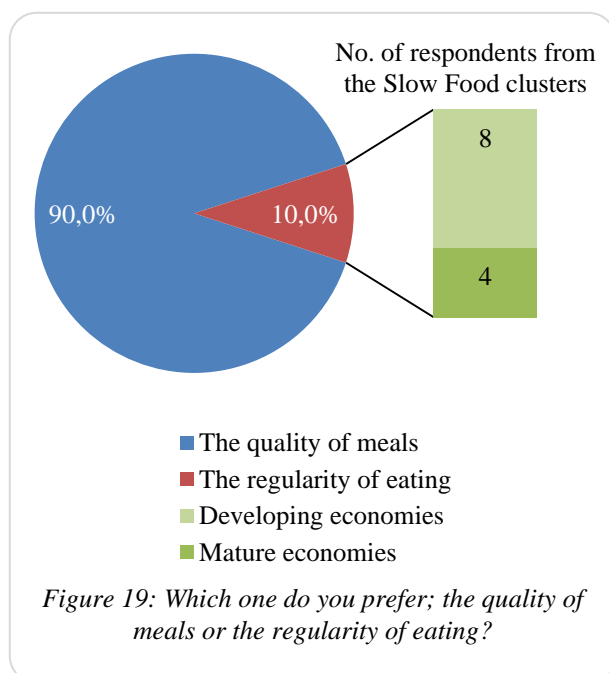
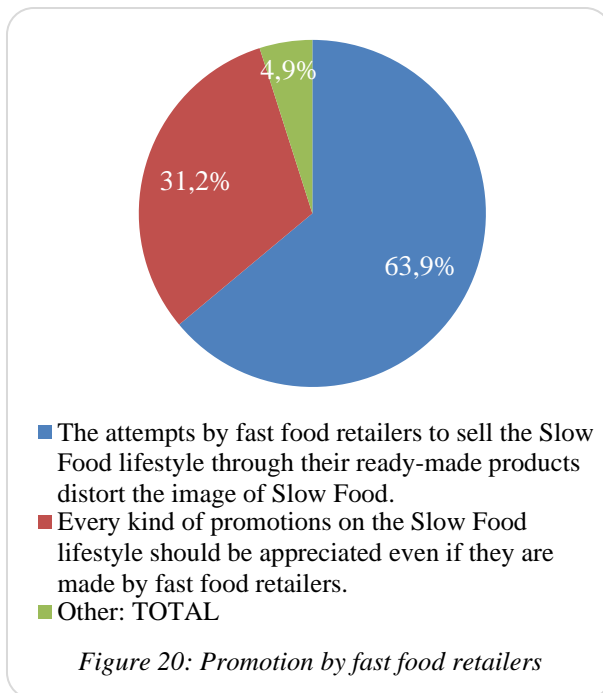


Figure 19: Which one do you prefer; the quality of meals or the regularity of eating?

Source: Composed by the author based on survey results (Appendix 2)



Source: Composed by the author based on survey results (Appendix 2)

mentioning that four respondents from mature economies and eight respondents from developing economies prefer the regularity of eating over the quality of food.

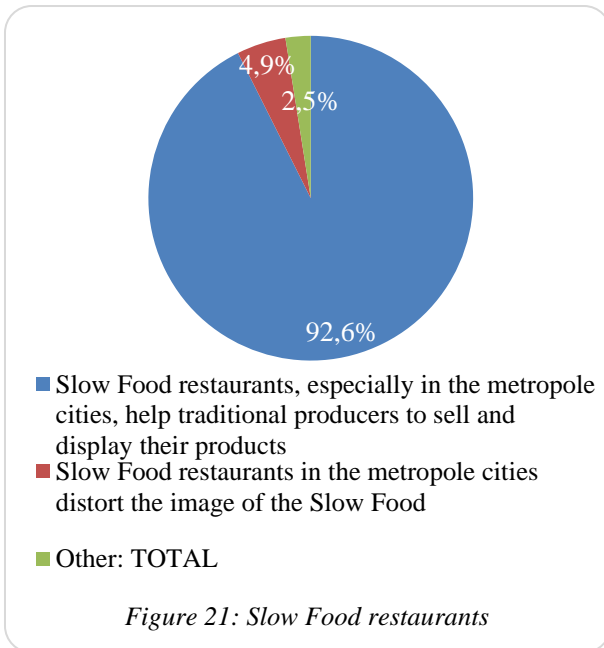
Moreover, it was surprising to see the name and the philosophy of the Slow Food in the Dare-to-do-More Challenge of PepsiCo (PepsiCo, 2019). This recent trend among some fast food retailers to include the Slow Food lifestyle in their agenda was asked to the Slow Food members; the comparison between two statements; *“the attempts by the fast-food retailers to sell the Slow Food lifestyle through their ready-made products distort the image of Slow Food”* (Hsu, 2015, p. 6; Tam, 2008, p. 212), which was supported by the two-thirds of the respondents, and *“every kind of promotions on the Slow Food lifestyle should be appreciated even if they are made by fast food retailers”*, which is supported by %31.15 of the respondents (see Figure 20). Around five percent of the respondents indicated their opinions regarding these two statements, and some of them are; *“Fast food retailers should not deal with Slow Food”*⁵³ and *“the Slow Food movement should be only promoted by those who are inside of the concept”* emphasize different paths of fast-food retailers and the Slow Food movement while some are more skeptical about the outcomes and motives of these intentions; *“Slow Food has more to do with protecting agro-biodiversity. Promotions of Slow Food lifestyle need to be judged independently, depending on what exactly they are promoting”* and another answer was; *“with guidelines and protocol and standards, all food retailers and*

to consider Slow Food as a movement which supports all traditional values or only values that contribute to the advancement of the socio-economic and biophysical life.

First of all, respondents are asked if they prefer the quality of food over the regularity of eating, which is put forward by Hsu (2015, p. 10) (see Figure 19). A great majority of respondents prefer the quality rather than quantity, which suggests that this feature is one of the main features of the Slow Food philosophy. Though the difference may

not be considered significant, it is worth

⁵³ Translated from Polish; *“Sprzedawcy fast foodów nie powinni zajmować się Slow Food.”*



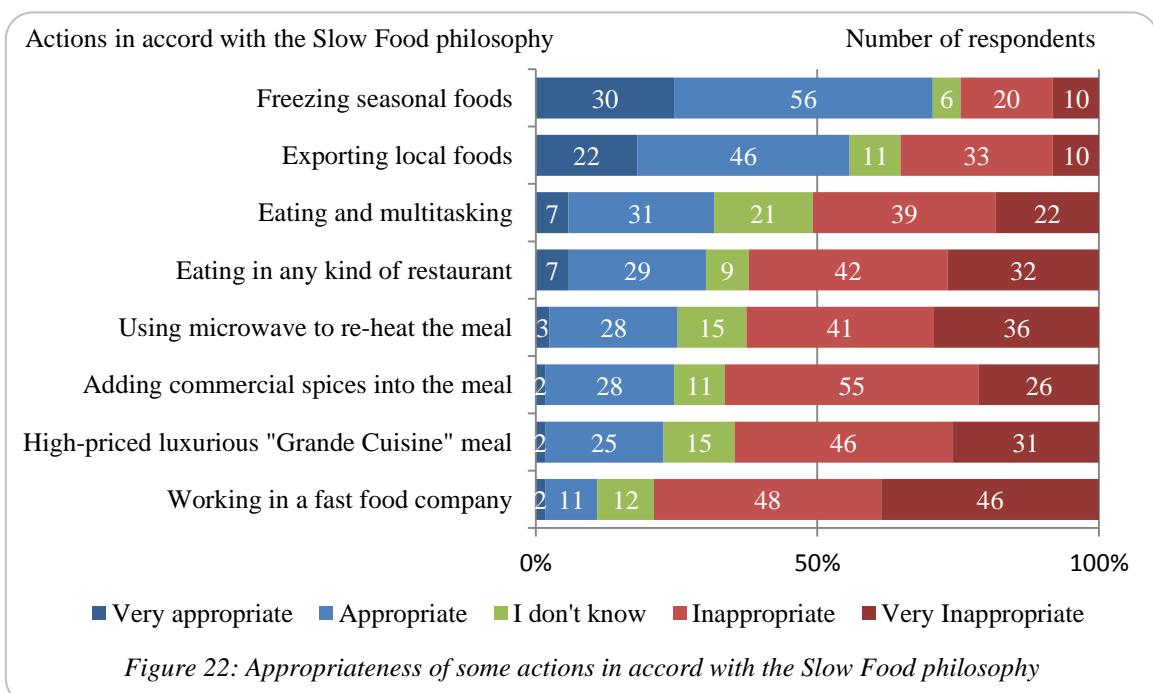
Source: Composed by the author based on survey results (Appendix 2)

outlets should be given the opportunity to promote their support and participation with the Slow Food lifestyle”. It might be seen that the Slow Food community is developing a positive attitude towards the promotions by the fast food retailers, although the majority of them refused such promotions, due to new abovementioned inclusive discourse.

Next question is also somehow related to the promotion of the Slow Food movement but this time by the Slow Food restaurants. The respondents were asked about their thoughts

about the Slow Food restaurants by giving two statements; “Slow Food restaurants in the metropole cities distort the image of the Slow Food” which is supported only by five percent of the participants while the statement “Slow Food restaurants, especially in the metropole cities, help traditional producers to sell and display their products” was chosen by 92.6% respondents and may be considered as the overall opinion of the community (see Figure 21).

It appears to be vital to find out what the Slow Food convivium leaders understand under the components of the Slow Food concept, i.e. what it accepts and what it rejects. In this context, they were asked the following question in order to inquire into their opinions as well as the



Source: Composed by the author based on survey results (Appendix 2)

homogeneity and consistency of their views. The chart below (see Figure 22) shows that the content of the Slow Food is flexible and not strictly determined since there is no unanimity among the respondents on any of the issues with some of them being unsure. The most acceptable actions turned out to be freezing seasonal foods and exporting local foods, which were to a different extent approved by around three-fifths of the convivium leaders. However, the community has a negative attitude towards other technologies, such as the usage of microwave is regarded as inappropriate by the participants, which is in line with Petrini's suggestion (Hsu, 2015, p. 9; Petrini, 2003, p. 66). Other practices were considered by the majority as not acceptable. What attracts the attention is that despite the new tendency in the Slow Food philosophy to co-exist with the fast food, working in a fast food company was the most deniable practice with around three-quarters of the respondents found it inappropriate. Moreover, the majority of respondents rejected the high-priced luxurious '*Grande Cuisine*' meal meaning that they consider the Slow Food as a populist rather than elitist movement; however, there is still uncertainty regarding the acceptance of eating out in all kinds of restaurants and the usage of commercial spices, which might be considered as elitist thinking. On the other hand, such rejection can also be seen in the light of rejecting unhealthy junk food that is served in many eating places and considering spices that have more preservatives, colorants, and flavorings inside than the actual content. The most controversial issue was eating and multitasking; 21 respondents could not define their position regarding it. This may reflect transition period in which the Slow Food finds itself in order to adjust to the modern style and pace of life (see Figure 24 for the placement of abovementioned actions in the pace of food coordinate).

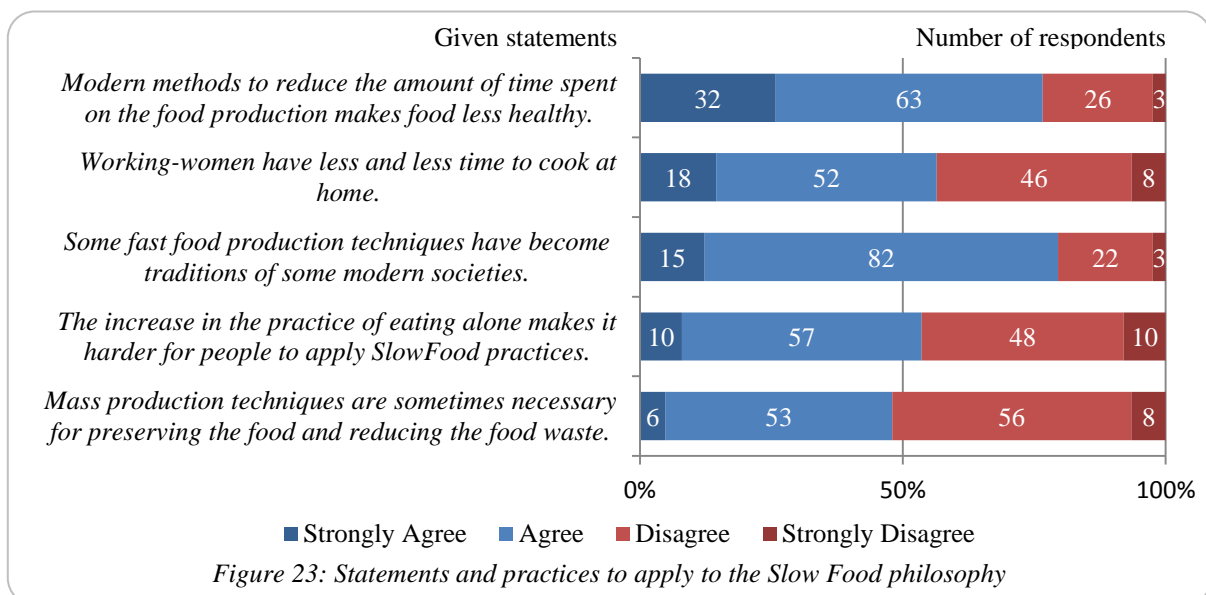
When it comes to the application of Slow Food practices, there might be some divisions among the members as well. So as to find out what the ideas of the Slow Food leaders are, eight statements were given. From all the answers there were three that were almost unanimously agreed with by the convivium leaders. As the philosophy of conviviality suggests (Hayes-Conroy & Martin, 2010, p. 270; Hsu, 2015, p. 8) *sharing the food* is one of the most important features of the Slow Food philosophy; that is why not surprise that around 90% of respondents agreed with the statement, among which 53 persons strongly agreed. On the other hand, convivium leaders did not support the statement; "*the increase in the practice of eating alone makes it harder for people to apply Slow Food practices*" as much as the previous statement, which shows that the Slow Food community gives the priority on sharing the food, and conviviality, but there is a weak connection between the application of Slow

Food practices and the practice of eating alone. Therefore, it might be deduced that though conviviality, eating together, and sharing the food are some of the most important features of the Slow Food practices, they are not the only determinants of whether to accept as applicable to the Slow Food philosophy.

The second common ground was the description of *healthy food*, which is *the food without preservatives and pesticides*. This description also corresponds to the Slow Food philosophy with around 90% support. Moreover, the statement “*mass production techniques are sometimes necessary for preserving the food and reducing the food waste*” engendered controversies being disagreed by slightly more than half of the responses (Figure 23). Furthermore, the respondents agreed with the statement; “*modern methods to reduce the amount of time spent on the food production makes food less healthy*” with some opposition.

The third statement held that *the most reliable ways to cook healthy food are the traditional and hand-crafted ones* (Hsu, 2015, p. 5). Its results stood out from two previous statements: though the majority, i.e. 110 convivium leaders, agreed with it, the number of strong supporters among them was lower – 35 respondents (Figure 23). However, the community accepted the fact that *some fast food production techniques have become traditions of some modern societies*. That is to say, despite being unhealthy and unreliable, some fast food production techniques are long accepted by some modern societies. This acceptance might be seen as the acceptance of the challenge by the community as an organization claiming to promote healthy food production and consumption.

These three statements might be considered as the basic values of the modern Slow Food



Source: Composed by the author based on survey results (Appendix 2)

movement; sharing the food, promoting healthy food production, and accepting the challenge. Overall, the traits of healthy food according to responses might be summarized as the food without preservatives and pesticides prepared traditional, reliable, and hand-crafted means while avoiding the usage of modern methods on the production procedure to decrease the spent time.



Chapter 4. Discussion

In accord with the aims of this research, I will evaluate and discuss the intersection between the findings and the hypotheses in this chapter. In light of the reviewed literature, the findings in Chapter 2, and the data presented in Chapter 3, I would like to discuss several common points and raise some questions regarding further research possibilities. As it is expressed in the research question and the methodology, this thesis has attempted to find; first “*why*” and second “*to what extent*” the strategies of the Slow Food movement have been reshaped by the global and local events and atmosphere. The components of the research question are observed and evaluated individually in order to create a holistic approach.

First of all, the analysis confirms changes in the strategies and tactics, or the ideological shift, of the Slow Food movement, have contributed the Slow Food to become successful. It has been clearly shown that the Slow Food movement has consumed emergence, coalescence, expansion, and bureaucratization phases; and now, it is in the decline phase. The movement is successful in using variety of “*flexible*” strategies and tactics to change and influence the European and global politics (Miroso, et al., 2011, p. 321; Petrini, 2004); however, it cannot be claimed that they have reached all of their goals and priorities, suggesting which would be utopic in nowadays *hyper-paced* societies. Such success is described by Miller (1999, p. 306) as *obtaining concession from the dominant system*; causing it to refrain from its core; opposing fast food. The Slow Food movement has accepted coexisting with globalization, the Fordist type of production, and junk food reality. Therefore, by becoming a global grassroots movement, Slow Food, has actually created an umbrella organization, under which local communities and movements have started to access various tools, guidelines, supports, and network opportunities. This mission has caused the SFI to be more bureaucratic and rigid than a social movement organization; at the end of which, the Slow Food movement is still maintaining its movement at the local and global levels but the SFI might lose its core *opposition to the polity* (Miller, 1999, p. 306).

While analyzing “*why*”, the causal links between the local, European and global events and the strategies of the Slow Food movement were identified. The analysis confirms that the strategies have been affected by the events closer to the Slow Food movement’s scope, or as Della Porta (2005, p. 44) suggested, it is affected by the events where its “*human capital*” has piled up; in the emergence and coalescence phrases, it was Italian events while, for the rest, it was mostly European conjuncture. This conclusion together with the fact that the Slow Food

movement is “[from] the very beginning, a self-consciously global phenomenon” as Graeber (2010, p. 130) pointed out raises another question; can Slow Food be a Europeanization movement? As for the definition of Donatella Della Porta (2013, pp. 1-3), it definitely is. Using inside and outside lobbying tools so as to influence decision-making at the EU level (Della Porta & Caiani, 2009, pp. 105-107) is proved to be the strategies of the movement;

- (1) *inside lobbying* practices and strategies were identified; from 2015 to April 2019, the SFI has increased the number of lobbyists accredited for access to EP premises from one to four (total ten lobbyists in Brussels)⁵⁴, and they are involved in eight meetings with EU level policy-makers;
- (2) as the result of the conducted web-text keyword analysis, the SFI uses *outside lobbying* strategies, social media campaigns in this case, mostly focused on the European institutions to address issues and make pressure at the EU level.

However, the Europeanization notion is perceived differently in academia; it is somehow culturally defined as well since the phenomenon might be understood from the non-European perspective as *the influence of European values, norms, and cultural practices on non-European societies* as it is understood from the notion of Americanization.

Here is another argument why the definition of the Europeanization might be accepted like that; on the one hand, the demand for personal and cultural liberties were on the rise in Europe, and the EU is formulated its foundation based on the principle of subsidiarity⁵⁵ as well as multi-level governance⁵⁶ measures. On the other hand, neo-liberal policies, conservative and populist ideologies were pumped by the West into the rest of the world; democracy was the major concern for ordinary people while the left reshaped itself dealing

⁵⁴ <<http://ec.europa.eu/transparencyregister/public/consultation/displaylobbyist.do?id=01936914624-97>>

⁵⁵ According to the Article 5 of the Treaty on the European Union (version of the Treaty of Lisbon), the principle of subsidiarity is defined as “*in areas which do not fall within its exclusive competence, the Union shall act only if and in so far as the objectives of the proposed action cannot be sufficiently achieved by the Member States, either at central level or at regional and local level, but can rather, by reason of the scale or effects of the proposed action, be better achieved at Union level*”.

⁵⁶ The theory was introduced in the 1990-s and says that policy making at the European Union level is exercised by the independent supranational bodies and not monopolised by the states. The decision making takes place at different levels.

with ethnic demands, gender equality, workers' rights, environmentalism and so forth (Kriesi, et al., 1995). While the EU was growing stronger with the motto of "United in Diversity" with the acceptance of the Europeanized left, the rest of the world was suffering from this neo-liberalist wave. This definition has also shaped the methods that are used in this research. As a result;

Level of analysis is used so as to answer "to what extent" part of the research question in order to see [if there is] the resistance from the bottom in the case of the changes in both strategies and the philosophy of the movement. An online survey with 126 Slow Food convivium leaders from 67 different countries was held.

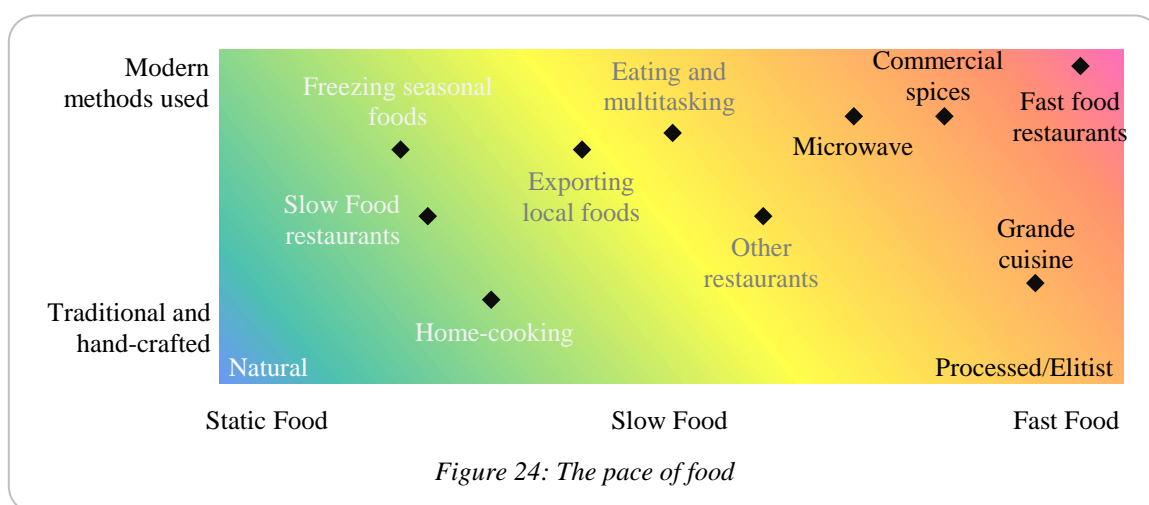
- (1) At the micro-level, the respondent countries are divided into two clusters; mature economies and developing economies. The analysis of the survey confirms that participants from both clusters are sharing European value traits; secular and self-expression, through developing countries' values are mostly expressed as traditional and/or survival (Inglehart, et al., 2014).
- (2) At the meso-level, it is found out that the scope of the local communities expands gradually from local to national and global levels; furthermore, their primary strategy is to educate local people while networking with other local communities as well as using direct action campaigns, which show its high mobilization capacity. In line with the hypothesis, the Slow Food local chapters also give Europeanized values significant place in their agenda.
- (3) At the macro-level, this research attempted to reveal the philosophy of the Slow Food, which is above from all and shows globally spread the ideology of the movement. The reason why to define what is "slow food" and how to differentiate it from "fast food" is that the dichotomy between fast and slow can add more value to the research considering the analysis for the first hypothesis, the Slow Food movement is successful but at the cost of losing its core opposition; fast food and the Fordist type of production. Therefore, in light of the results of the survey, it can be claimed that the Slow Food local chapters *keep their core opposition to what is fast and unhealthy as well as what is elitist* despite the philosophy change at the top of the Slow Food movement.

Moreover, there is a clear link between the strategies of the Slow Food movement and the EU motto "*united in diversity*"; both put stress on the pieces of the whole. As Petrini suggested

regarding the question about the European motto, diversity, and unity; “*The importance of the former, the strength of the latter. What we are: different. And what we have to be: united*” (Petrini 2003, 10) (Miroso, et al., 2011, p. 321).

In accord with the findings from the philosophy of the movement, it might be acceptable to draw a chart in order to show the pace of the food (see Figure 24). The chart is defining the scope of what is slow in terms of categorizing the food; mostly using traditional and hand-crafted methods, and less processed and elitist practices are involved. Nowadays Slow Food communities associate practices like home-cooking, Slow Food restaurants and freezing seasonal foods with the “slowness” philosophy; some practices are acceptable such as exporting local foods, eating and multitasking, and other kinds of restaurants while the community shows an opposition to the practices related to the fast food production techniques, such as microwave and commercial spices, and over-priced products, i.e. “*Grande Cuisine*”; the strongest opposition is to the fast food restaurants. Therefore, its core opposition has been kept alive in the “slowness” philosophy while populist strategies of the movement are supported by the community. Actually, results are in line with Weaver and Petrini (2012, p. 9) suggested major tenets of the Slow Food movement: *eating authentic food, paying a fair price, and fostering conviviality*.

Regarding elitism, in 2011, the Slow Food USA announced *the 5 dollar challenge*, which aimed at cooking healthy food less than the then-price of a Big Mac Menu.⁵⁷ The challenge was overall successful with 5,572 shared less-than-five-dollar recipes, more than 5,500



Source: Composed by the author based on deductions from survey results (Appendix 2)

⁵⁷ Read more at: <<https://www.forbes.com/sites/larryolmsted/2011/09/17/the-healthy-delicious-5-meal-yes-says-slow-food-usa/#260afba84b2b>>

events, and around 30,000 participants; nonetheless, this challenge also caused discontent among members who criticize the 5 dollar challenge since that kind of events might result in the loss of the fair wage of the producers. Thus, some local chapters in the USA were closed since the founders had left the organization (Birdsall, 2011). The Slow Food USA's president, Viertel, declared the aim of the challenge as "*make[ing] sustainable agriculture a populist, rather than an elitist, movement.*" (Birdsall, 2011). This debate actually shows a dichotomy between fair prices for public and fair wages for the producers. It also indicates that there will be further breaking ups as the movement broadens its scope and its philosophy. Moreover, being populist is not a choice for the movement, it is a must to have since the marketing tools of the fast food companies mostly targeting the younger generation; therefore, being elitist makes the Slow Food movement to lose younger people and the wider population (Weaver & Petrini, 2012, p. 7). This research approves that educating the next generation is the main concern for the movement. To make the movement populist, *fair price is the key* since the core strategies of the fast food retailers focused on kids and young people (Weaver & Petrini, 2012, p. 7).

This research also answered some other questions which may arise regarding the Slow Food movement; why it is turned out to be a social/political movement in Italy, and not in the USA. Though the Farmaid event has been an attempt to raise public awareness plus fund-raising for the conditions of the local farmers, it was from top to bottom; there was a weak movement for sustainability of the local farming in the bottom and a weak discourse from the celebrities who were aware of the fact that neo-liberal policies made local farmers suffer. On the other hand, there was a strong local production tradition in Italy, which might be enlarged as Europe, and the movement came from bottom to top, it is supported by local farmers and Italian Left, and later European Left. The reason why it emerged in Italy was the diversity of cultures, food cultures and gastronomic knowledge in Italy. There was a need for a close connection between local producers who use fair traditional hand-made methods and ordinary people who enjoy good and clean food.

While analyzing the global conjuncture, I have created a link between the rise of information technologies and the expansion of the Slow Food movement, or it might be seen in other movements as well. In the previous century, the wind was behind fast food. Concurrently with the neo-liberal policies, fast food spread the world thanks to the increasing usage of TVs and cars. Fast food companies have found innovative solutions for these inventions; drive-thru services and TV marketing campaigns. On the other hand, other technological developments;

such as increased usage of non-cash payments and developments in the information technologies have contributed the social/political movements to raise funds, be visible in public, and attract new members through social media campaigns. And the Slow Food movement used this chance to bureaucratize and network; thus, it has become a well-known global movement. Furthermore, I believe transportation and internet will serve the local agri-food movements since they can now advertise themselves as well as they are more reachable with food tourism.

After all this research, I am convinced that there is a relationship between the industrialization of the West and the growth of environmentalism in Western Europe as Martinez-Alier argues (2002, p. 7), and this causal relationship will make the practices of the Slow Food widely acceptable in the European societies in near future. The argument here is that industrialization started in Western countries and they achieved bigger growth rates with more job opportunities as well as increasing life expectancy; on the other hand, it brought air and water pollution, various diseases to the newer generations. When other societies started industrializing, Western societies adopted countermeasures for negative effects of the industrialization.⁵⁸ Similarly, fast food was born in Western societies and exported to the other parts of the world, and now, because of the health and environmental consequences of fast food, alternative agri-food movements has emerged; the Slow Food movement is one of the most prominent candidates for the mission to change the eating habits of the European people.

Lastly, social cleavages lead movements to occur, the more they see the difference from the mainstream, and the more they differentiate themselves from the other cleavages of the society. They become anti-societal movements since their values and ideologies start changing and this differentiation is actually a series of countermeasures against the mainstream thoughts; but the more it differentiates from the home country's society (as Kornhauser (1959, p. 33) suggests by *alienated population*); the more it actually gets closer to the other societies' values; in this case, people who reject the fast food and Fordist practices approached to the European values since it is driven to *the post-Fordist era*. Moreover, when they create a link between each other, the movement can be a transnational movement where people from different countries help each other to achieve their common aims. In other words, since people with similar traits tend to feel close to each other, transnational social movements'

⁵⁸ China would be an example here; developing country with higher growth rates concurrently with the higher air and environmental pollution.

occurrence has the same principle, ideological closeness. During my research I have tried to approve how the members of the Slow Food movement think about some “Europeanized” values, and though they do not consider the movement as European, I have found that they share similar values when it comes to democracy, Human Rights, equality, secularity, freedoms along with the core philosophy of the Slow Food.



Chapter 5. Conclusion

In this research, I have discussed the academic literature about the Slow Food movement and its place in the social/political movements' literature first and then, I have traced causal links between the *zeitgeist* and the change in the strategies and ideologies of the movement from its foundation to the contemporary stage; moreover, I have conducted a multi-layered online survey with the Slow Food convivium leaders/spokespersons/members in order to get up-to-date knowledge about their values and ideologies the community.

Slow Food emerged inside the Italian Left in the 1980s under the leadership of Carlo Petrini during the late-Cold War period when the Fordist type of production met the needs of capitalist societies, i.e. cheap, not natural, and high in calorie per grams, and also preferred by the communist bloc. Neo-liberal policies spread the world; concurrently, fast food consumption increased with the growth in the usage of car and television via drive-thru services and TV advertisement campaigns, and fast food companies expanded their business with opening up branches in other countries – they became transnational. At first, the strategies of the Slow Food movement were mostly individual aiming at preserving local production, good food, and pleasure. Then, the movement formed alliances with the local and national left. At the same time, the movement separated itself from farmers who use unethical environmentally-hazardous practices, that is how their all-time-priority strategy became apparent; education. Their priority has been not just educating the farmers but also educating the main marketing targets of the fast food retailers; young people (Weaver & Petrini, 2012, p. 6). In order to reach the younger generation, the movement should have been populist, and it seems elitism is completely rejected by the movement.

The post-Cold War environment and the neoliberal policies of the West pushed social/political movements to shape themselves inside the global system. Shortly before the dissolution of USSR, the Slow Food movement had started playing the game within the global system, which might be arguable that leftist movements, anarchist movements, and anti-globalization movements had either radicalized or adapted into the system after the 90s, and the Slow Food movement was not an exception. Therefore, the tactics and strategies of the Slow Food movement has been changed and become globalization-friendly.

The fast food industry and it got transnational; adapted to the new technologies, innovative solutions to daily problems of people, and new marketing methods. The Post-Cold War era deepened the victory of capitalism all over the world but the Eastern Enlargement of the EU

and the clean and fair food demand of European people gave rise to the Slow Food ideology to spread in the first half of the 2000s. The collaboration between the EU and the SFI might be understood as their mutual benefit from each other; the EU funds the SFI, and the SFI spreads European values. This time wind was behind of the Slow Food movement thanks to the growing demand for clean, organic and fair food production, the European motto “united in diversity”, and newly emerged technologies and marketing tools. Finally, the SFI become an umbrella organization for grass-roots agro-food movements spreading its motto “good, clean and fair” all over the world. Under different circumstances, the development of such a movement would not be possible to spread non-European territories since the Slow Food movement needed funding, members as well as the demand for fair production. As a consequence, the strategies of the Slow Food movement developed as a European enterprise.

McDonald’s or other fast food retailers have offered variety, pleasure, and taste with lower prices; however, they no longer offer them to their customers; instead, it turned out to be standardization of the food, standardization of taste, and standardization of exploitation. Nowadays, Slow Food seems to be offering variety, taste, and pleasure with its motto “good, clean and fair”. Nowadays, the primary tool of the Slow Food activists are direct action campaigns, most commonly used ones are signing a petition and joining peaceful demonstrations; the main tool of the Slow Food communities is still education; but at the global level, the SFI uses networking and lobbying as the preferred strategy, especially in the EU level. Under the charismatic leadership of Carlo Petrini, the movement is accepted as successful in its decline phase but each success brings another goal to be completed; therefore, the movement is still active, its activity seems to be growing.

To conclude, the Slow Food movement is a social/political movement uses “*flexible*” strategies so as to influence policymaking channels in three levels; local, national/regional, and global. Thanks to the technological developments, the movement has gained access to the marketing and promotion channels, recruiting new members, and funding opportunities. What is more, this research revealed that all of the characterizations attributed to the Slow Food are holding just a piece of the truth; SF as a lifestyle movement emphasizes on the slowness of eating; SF as an agro-food movement focuses on the production of the food; SF as a social movement organization implies the organizational mobilization scheme of the movement.

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Appendices

Appendix 1: Research Strategy Checklist

According to Denscombe (2010, p. 9), there are three main factors to be considered while choosing a research strategy;

Factors to be considered	Questions to be checked on compliance	
Suitability <i>Will it produce appropriate kinds of data?</i>	Has the purpose of the research been clearly identified?	✓
	Is there a clear link between the purpose of the research and the chosen strategy?	✓
	Will the strategy produce findings that can answer the research question(s)?	✓
Feasibility <i>Can it be done?</i>	Is there sufficient time for the design of the research, collection of data and analysis of results?	✓
	Are sufficient resources available to cover the costs of the research (e.g. travel, printing)?	✓
	Is it possible and practical to gain access to the necessary data (people, events, documents)?	✓
	Will the chosen strategy be favored by the key evaluators of the research?	✓
Ethics <i>Will it allow me to be ethical in my dealings with participants?</i>	Can I avoid any harm to participants resulting from their involvement in the research?	✓
	Can I get informed consent from potential participants?	✓
	Will the strategy permit me to work within an appropriate code of research ethics?	✓
	Can I guarantee the confidentiality of the information given to me during the research?	✓

Appendix 2: Questionnaire with Results

Section 1 of 5

The Survey on the Slow Food Movement

A kind request for your assistance

My name is Mahmut Berkan Çetin, and I am a master's student in the International Relations program at the University of Szeged. I am conducting research about the Slow Food movement and its evolution. The purpose of this survey is to find out the values, opinions, and priorities of Slow Food Convivium leaders, spokespersons, and members from different countries and asking them kindly to participate in this academic survey.

If you are willing to participate, my questionnaire will ask you about the structure of the organization, your personal values and your thoughts on the philosophy of the Slow Food movement. Therefore, there are three levels designed in this questionnaire to collect the required data for this research. The timeframe set for filling this survey is from 12.03.2019 to 11.04.2019.

Please take 10 to 15 minutes and answer these questions for me to conduct academic research on the Slow Food movement. All information will be kept in the strictest confidence. Your participation is voluntary and you may withdraw from this survey anytime. Unanswered questions will be regarded as "I don't know/no opinion/prefer not to say".

Thank you very much for your time and participation,

Sincerely,

Mahmut Berkan Çetin
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* Required

Supervisor

In this project, I am under the supervision of Professor Béla RÉVÉSZ, Associate Professor Ph.D. of Law at the University of Szeged Faculty of Law and Political Sciences, Department of Political Sciences. address: rm. 51/B, fl. 2, 10-12 Bocskai street, Szeged, Hungary, H-6721 phone / fax: +36 62 544 386 cell phone: +36 30 4363 817 email: reves@polit.u-szeged.hu

Disclaimer: This statement certifies that you are a Slow Food member and participated to fill this survey voluntarily. Please note that: None of the following questions can be used to identify you. Also, note that all of your answers will be kept strictly confidential and will only be used in aggregate. * Mark only one oval. (126 responses)

I agree **(100.0%)**

Section 2 of 5

Some Demographic Information

Before we start with the questions concerning the research, 4 demographic questions were designed to achieve healthy results for the survey. Again, all information will be kept in the strictest confidence.

Q1. What is your age? (126 responses)

Mark only one oval.

- | | |
|-----------------------------------|-----------------------|
| <input type="checkbox"/> Under 29 | <u>(9.5%)</u> |
| <input type="checkbox"/> 30-39 | <u>(20.6%)</u> |
| <input type="checkbox"/> 40-49 | <u>(21.4%)</u> |
| <input type="checkbox"/> Above 50 | <u>(48.4%)</u> |

Q2. What is your gender? (126 responses)

Mark only one oval.

- | | |
|--|-----------------------|
| <input type="checkbox"/> Female | <u>(46.8%)</u> |
| <input type="checkbox"/> Male | <u>(52.4%)</u> |
| <input type="checkbox"/> Prefer not to say | - |
| <input type="checkbox"/> Other: non-binary | <u>(0.8%)</u> |

Q3. In which country do you live? (124 responses)

Q4. What's your highest level of education? (124 responses)

Mark only one oval.

- | | |
|--|-----------------------|
| <input type="checkbox"/> No formal education | - |
| <input type="checkbox"/> High school diploma | <u>(5.6%)</u> |
| <input type="checkbox"/> College degree | <u>(14.5%)</u> |
| <input type="checkbox"/> Vocational training | <u>(2.4%)</u> |
| <input type="checkbox"/> Bachelor's degree | <u>(25.0%)</u> |
| <input type="checkbox"/> Master's degree | <u>(29.0%)</u> |
| <input type="checkbox"/> Professional degree | <u>(10.5%)</u> |
| <input type="checkbox"/> Doctorate degree | <u>(12.9%)</u> |

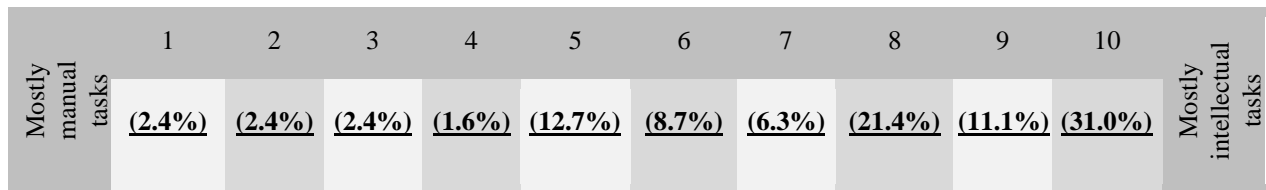
Section 3 of 5

Slow Food as an Organization

This section is designed to learn about the Slow Food movement as an NGO.

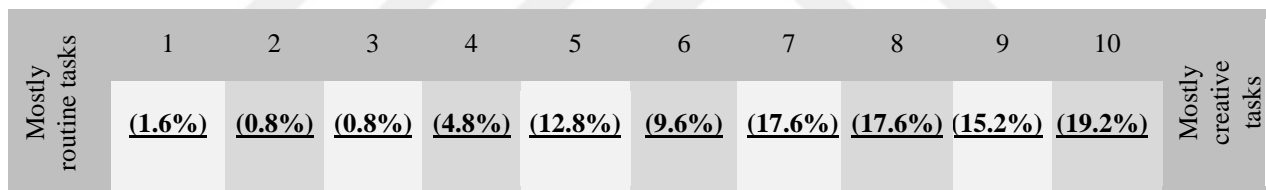
Q5. Are the tasks you do at work mostly manual or mostly intellectual? Use this scale where 1 means “mostly manual tasks” and 10 means “mostly intellectual tasks” (126 responses)

Mark only one oval.



Q6. Are the tasks you perform at work mostly routine tasks or mostly creative tasks? Use this scale where 1 means “mostly routine tasks” and 10 means “mostly creative tasks” (125 responses)

Mark only one oval.



Q7. The following describes the scope of my organization.

(Multiple answers possible, at most 4) Check all that apply. (125 responses)

- Cultural (75)
- European (8)
- Global (32)
- Lifestyle (46)
- National (38)
- Regional (64)
- Traditional (63)
- Other: TOTAL (10)
- Other: Local (4)
- Other: Educational (3)

Q8. Please rate the following statements with 4 being the Most Important. Which of the following is your organization concerned with? (125 responses)

Mark only one oval per row.

	4 (Most Important)	3 (More than Average Importance)	2 (Less than Average Importance)	1 (Least Important)
Culture	<u>63</u>	<u>40</u>	<u>9</u>	<u>5</u>
Democracy	<u>33</u>	<u>37</u>	<u>23</u>	<u>6</u>
Education	<u>76</u>	<u>26</u>	<u>12</u>	<u>2</u>
Globalization/Global Justice	<u>24</u>	<u>33</u>	<u>28</u>	<u>9</u>
Health	<u>62</u>	<u>36</u>	<u>5</u>	<u>5</u>
Human Dignity	<u>47</u>	<u>34</u>	<u>13</u>	<u>6</u>
Human Rights	<u>40</u>	<u>33</u>	<u>21</u>	<u>7</u>
Religion	<u>8</u>	<u>7</u>	<u>21</u>	<u>59</u>
Rule of Law	<u>16</u>	<u>23</u>	<u>28</u>	<u>24</u>
Solidarity	<u>49</u>	<u>36</u>	<u>14</u>	<u>3</u>

Section 4 of 5

Let's talk about your Personal Values

This section is designed to learn about your values as an individual.

Q9. Are you a member of any other organization apart from Slow Food? (126 responses)

Mark only one oval.

- Yes **(81.7%)**
- No **(18.3%)**

Q10. If yes, please indicate the type of organization you are a member in. Check all that apply. (103 responses)

- Church or religious organization (13)
- Sport or recreational organization (14)
- Art, music or educational organization (23)
- Labor Union (10)
- Political party/organization (13)
- Environmental organization (53)
- Professional association (34)
- Humanitarian or charitable organization (23)
- Consumer organization (15)
- Self-help group, mutual aid group (19)
- Other: TOTAL (15)
- Other: Biodiversity and Culture (5) (LOOF (1) and La Via Campesina (1))
- Other: Food-related organization (4)
- Other: Social entrepreneurship (3) (Ashoka (1))

Q11. Approximately how many total hours a month were you active in voluntary organizations? Mark only one oval. (126 responses)

- More than 10 hours a month (67.7%)
- 5-10 hours (15.1%)
- 3-5 hours (7.1%)
- 1-2 hours (6.3%)
- None (4.8%)

Q12. Please choose the frequency for each of these activities (if any) how often you have done it in the last year! Mark only one oval per row. (126 responses)

	Once	Twice	Three Times	More Than Three Times	Not at all
Signing a petition	<u>23</u>	<u>18</u>	<u>15</u>	<u>40</u>	<u>22</u>
Joining in boycotts	<u>9</u>	<u>16</u>	<u>5</u>	<u>8</u>	<u>65</u>
Attending peaceful demonstrations	<u>11</u>	<u>14</u>	<u>12</u>	<u>19</u>	<u>51</u>
Joining strikes	<u>9</u>	<u>8</u>	<u>3</u>	<u>4</u>	<u>79</u>
Any other act of protest	<u>9</u>	<u>11</u>	<u>12</u>	<u>19</u>	<u>53</u>

Q13. Here are two statements people sometimes make when discussing the environment and economic growth. Which of them comes closer to your own point of view? Mark only one oval. (125 responses)

- Economic growth and creating jobs should be the top priority, even if the environment suffers to some extent. **(1.6%)**
- Protecting the environment should be given priority, even if it causes slower economic growth and some loss of jobs. **(84.8%)**
- Other: TOTAL **(13.6%)**

Q14. Which of the followings would be the most important? (You can select at most 2 options) Check all that apply (125 responses)

- Maintaining order in the nation **(29)**
- Giving people more say in important government decisions **(94)**
- Fighting rising prices **(24)**
- Protecting freedom of speech **(70)**

Q15. Do you agree, disagree or neither agree nor disagree with the following statements? Mark only one oval per row. (125 responses)

	Agree	Neither	Disagree
I. When jobs are scarce, men should have more right to a job than women.	<u>8</u>	<u>7</u>	<u>110</u>
II. When jobs are scarce, employers should give priority to people of this country over immigrants.	<u>32</u>	<u>35</u>	<u>57</u>
III. If a woman earns more money than her husband, it's almost certain to cause problems.	<u>15</u>	<u>20</u>	<u>89</u>
IV. Having a job is the best way for a woman to be an independent person.	<u>77</u>	<u>30</u>	<u>16</u>

Q16. Which of the followings would be the most important? (You can select at most 2 options) Check all that apply. (124 responses)

- Making sure this country has strong defense forces **(6)**
- Trying to make our cities and countryside more beautiful **(69)**
- Seeing that people have more say about how things are done at their jobs and in their communities **(98)**
- A high level of economic growth **(40)**

Q17. How important is it for you to live in a country that is governed democratically? Mark only one oval. (126 responses)

	1	2	3	4	5	6	7	8	9	10	Absolutely important
Not important at all	<u>(0.8%)</u>	-	<u>(1.6%)</u>	-	<u>(0.8%)</u>	<u>(0.8%)</u>	-	<u>(8.8%)</u>	<u>(11.2%)</u>	<u>(76.0%)</u>	

Q18. Here are two more statements, which of them comes closer to your own point of view? Mark only one oval (124 responses)

- Regional or minority languages should be considered as cultural wealth. **(84.7%)**
- In order to create cultural homogeneity in the nation, there should be a single language system. **(10.5%)**
- Other: TOTAL **(4.8%)**

Q19. Please indicate if you strongly agree, agree, disagree, or strongly disagree with the following statements Mark only one oval per row. (125 responses)

	Strongly Agree	Agree	Disagree	Strongly Disagree	Prefer not to Say
I. All religions should be taught in our public schools.	<u>16</u>	<u>35</u>	<u>36</u>	<u>21</u>	<u>16</u>
II. People who belong to different religions are probably just as moral as those who belong to mine	<u>48</u>	<u>50</u>	<u>11</u>	<u>5</u>	<u>10</u>
III. Whenever science and religion conflict, religion is always right.	<u>5</u>	<u>7</u>	<u>47</u>	<u>54</u>	<u>11</u>
IV. The only acceptable religion is my religion.	<u>3</u>	<u>5</u>	<u>27</u>	<u>82</u>	<u>7</u>
V. I consider myself as a religious person	<u>10</u>	<u>36</u>	<u>41</u>	<u>23</u>	<u>14</u>

Almost done! Slow Food Philosophy

This section is the last part of the survey and is designed to learn about your thoughts on the Slow Food movement.

Q20. Which of the following statement do you think would be the most likely attitude of a supporter of the movement? (122 responses)

Mark only one oval.

- The attempts by fast food retailers to sell the Slow Food lifestyle through their ready-made products distort the image of Slow Food. **(63.9%)**
- Every kind of promotions on the Slow Food lifestyle should be appreciated even if they are made by fast food retailers. **(31.2%)**
- Other: TOTAL **(4.9%)**

Q21. Could you please indicate your ideas on the statements below, if you strongly agree, agree, disagree or strongly disagree. Mark only one oval per row. (125 responses)

	Strongly Agree	Agree	Disagree	Strongly Disagree
Mass production techniques are sometimes necessary for preserving food and reducing food waste.	<u>6</u>	<u>53</u>	<u>56</u>	<u>8</u>
The increase in the practice of eating alone makes it harder for people to apply slow food practices.	<u>10</u>	<u>57</u>	<u>48</u>	<u>10</u>
Working women have less and less time to cook at home.	<u>18</u>	<u>52</u>	<u>46</u>	<u>8</u>
Modern methods to reduce the amount of time spent on food production makes food less healthy.	<u>32</u>	<u>63</u>	<u>26</u>	<u>3</u>

Q22. Could you please indicate your ideas on the statements below, if you strongly agree, agree, disagree or strongly disagree. Mark only one oval per row. (125 responses)

	Strongly Agree	Agree	Disagree	Strongly Disagree
Healthy food refers to the food free from preservatives and pesticides.	<u>53</u>	<u>60</u>	<u>7</u>	<u>3</u>
Methods that are more traditional, hand-crafted and artisanal are the most reliable ways to make healthy food.	<u>35</u>	<u>75</u>	<u>12</u>	<u>1</u>
Some fast food production techniques have become traditions of some modern societies.	<u>15</u>	<u>82</u>	<u>22</u>	<u>3</u>
Sharing food is one of the most important features of the Slow Food philosophy.	<u>53</u>	<u>56</u>	<u>13</u>	<u>1</u>

Q23. What do you think about Slow Food restaurants? Mark only one oval. (122 responses)

- Slow Food restaurants in the metropole cities distort the image of Slow Food. (4.9%)
- Slow Food restaurants, especially in the metropole cities, help traditional producers to sell and display their products. (92.6%)
- Other: TOTAL (2.5%)

Q24. Which one should people prefer; the regularity of eating or the quality of meals? Mark only one oval. (120 responses)

- The regularity of eating (10.0%)
- The quality of the meals (90.0%)

Q25. Please Rate the following statements with 4 being Very Appropriate. Which of the following can be considered appropriate for the Slow Food principles? Mark only one oval per row. (124 responses)

	4- Very appropriate	3- Appropriate	2- Inappropriate	1- Very Inappropriate	I don't know
Eating in any kind of restaurant	<u>7</u>	<u>29</u>	<u>42</u>	<u>32</u>	<u>9</u>
Using the microwave to re-heat the meal	<u>3</u>	<u>28</u>	<u>41</u>	<u>36</u>	<u>15</u>
Adding commercial spices into the meal	<u>2</u>	<u>28</u>	<u>55</u>	<u>26</u>	<u>11</u>
High-priced luxurious "Grande Cuisine" meal	<u>2</u>	<u>25</u>	<u>46</u>	<u>31</u>	<u>15</u>
Exporting local foods	<u>22</u>	<u>46</u>	<u>33</u>	<u>10</u>	<u>11</u>
Working in a fast food company	<u>2</u>	<u>11</u>	<u>48</u>	<u>46</u>	<u>12</u>
Freezing seasonal foods	<u>30</u>	<u>56</u>	<u>20</u>	<u>10</u>	<u>6</u>
Eating and multitasking	<u>7</u>	<u>31</u>	<u>39</u>	<u>22</u>	<u>21</u>