



UNIVERSITY OF BREMEN

DEPARTMENT OF ANTHROPOLOGY AND CULTURAL RESEARCH

**DOUBLE DEGREE PROGRAM "INTERCULTURAL/
TRANSCULTURAL COMMUNICATION"**

**TURKISH FOOD CULTURE AND TRANSCULTURAL STUDIES: RESEARCH
ABOUT RELATIONSHIP BETWEEN TRADITION AND MODERNITY AND
EATING BEHAVIOUR OF INDIVIDUALS IN GERMANY**

TUBA KAPLAN

Student Number

3178794

ADVISOR: DR. DORLE DRACKLE

CO-ADVISOR: PROF. DR. ASKAR KARTARI

MASTER'S THESIS

BREMEN, FEBRUARY 2020

**TURKISH FOOD CULTURE AND TRANSCULTURAL STUDIES: RESEARCH
ABOUT RELATIONSHIP BETWEEN TRADITION AND MODERNITY AND
EATING BEHAVIOUR OF INDIVIDUALS IN GERMANY**

TUBA KAPLAN

MASTER'S THESIS

Submitted to the Department of the Anthropology and Cultural Research in the partial fulfillment of the requirements for the degree of Master of Arts under the Double Degree Program of “Intercultural/Transcultural Communication” between the MA Transcultural Studies at University of Bremen and the MA Communication Sciences at Kadir Has University

BREMEN, FEBRUARY 2020

I, **TUBA KAPLAN**, hereby declare that;

- this Master's Thesis is my own original work and that due references have been appropriately provided on all supporting literature and resources;
- this Master's Thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;



TUBA KAPLAN

DATE AND SIGNATURE

ACCEPTANCE AND APPROVAL

This work entitled “**TURKISH FOOD CULTURE AND TRANSCULTURAL STUDIES: RESEARCH ABOUT RELATIONSHIP BETWEEN TRADITION AND MODERNITY AND EATING BEHAVIOUR OF INDIVIDUALS IN GERMANY**” prepared by Tuba KAPLAN has been judged to be successful at the defense exam held on and accepted by our jury as Master’s thesis.

APPROVED BY:

..... **University of Bremen**
SIGNATURE
Dr. Dorle Drake / Advisor **University of Bremen**
SIGNATURE

Prof. Dr. Asker Kartarı / Co-Advisor **Kadir Has University**
SIGNATURE

I certify that the above signatures belong to the faculty members named above

SIGNATURE

.....

Institute Director
DATE OF APPROVAL

TURKISH FOOD CULTURE AND TRANSCULTURAL STUDIES: RESEARCH ABOUT RELATIONSHIP BETWEEN TRADITION AND MODERNITY AND EATING BEHAVIOUR OF INDIVIDUALS IN GERMANY

ABSTRACT

This study analyzes the personal narratives on to observe the habits of the third-generation Turks living in Germany and the Turks settled here later, based on Turkish and Turkish eating habits. In this thesis, I am using the method of narrative analysis. Their narratives approached as a part of transnational spaces.

Therefore, this study shows how the personal narratives on issues such as Turkish food culture and migration foodscapes for third-generation Turks in Germany. Generally, the contents related to food culture in researches on this subject, we can see Turkish food culture, how it affects its relationship with society and daily life. While locating personal narratives into the complex ground of transnational space, what shown in the analysis cannot be generalized to a broader population or used for testing hypotheses. This study instead explains interviewees' preferences in daily life, traditions, and attitudes, which they exhibit between modernity and expresses personal opinions about Turkish cuisine in Germany with migration foodscapes. In this work, tradition represents Turkish cuisine, while modernity represents Germany and other culinary cultures.

Key Words: Food Culture, Turkish Food Culture, Tradition, Modernity, Migration Food Scapes

ACKNOWLEDGEMENTS

I wish to express my gratitude to Prof. Dr. Asker KARTARI for his support, encouragement, and his guidance to Double Degree Program, which has made it possible for me to study in Germany and write this thesis. I want to thank him for trying to find solutions for all the difficulties that I have faced from the beginning of the program to the writing of the thesis.

I also wish to thank Prof. Dr. Dorle DRACKLE, who has been so patiently helping me from the first day that I arrived in Germany until my very last days. On the other hand, I want to say thank you again for my advisor Dr. Dorle DRACKLE who has been a perfect advisor, counselor, and guide for all the obstacles from the beginning of my thesis process. Besides her significant contributions to my research topics and methods, I am deeply thankful for her suggestions and guidance during the analysis and writing process of my thesis.

I wish to thank Dr. Hakan TUNÇEL, Dr. Sarphan UZUNOĞLU, Associate Professor Suncem KOÇER and, Dr. İrem INCEOĞLU; they are my colleagues who encouraged me to leave my safe space. Also, I would like to thank my deceased grandfather Hakkı KAPLAN for supporting me to go to Master education.

Last but not least, my special thanks to all my friends for their emotional supports during the hardest times in the writing processes of my thesis. Also, thanks to my close friend Ali ÇİÇEK, who has been with me at all stages of my thesis despite all the distances, who has contributed a lot in the editorial section.

Mainly, I am deeply grateful to my mother İrem Zübeyde KAPLAN and my father Akın KAPLAN and my little brother Akınbaha KAPLAN for endless love, economical and all emotional supports.

<i>ACCEPTANCE AND APPROVAL</i>	<i>i</i>
<i>ABSTRACT</i>	<i>ii</i>
<i>ACKNOWLEDGEMENTS</i>	<i>iii</i>
1. INTRODUCTION	1
2. LITERATURE REVIEW AND THEORETICAL FRAMEWORK	3
2.1 Related Literature	3
2.2 Theoretical Perspectives	8
2.3 Central Problem and Research Questions	14
3. METHODOLOGY	14
3.1 Method	14
3.2 Interviews	17
3.3 Sampling & Participants	17
4. FIELD RESEARCH	18
4.1 Introduction to the Field	19
4.2 Difficulties	20
4.3 Ethical Concerns	21
4.4 Analysis Method	22
5. ANALYSIS OF THE PERSONAL NARRATIVES	24
5.1 Turkish Food Culture in Everyday life in Germany	24
5.1.1 Discussions of Daily Food Preferences of Turks Living Germany	28
5.1.2 What are indispensable ingredients in Turkish Food Culture	31
5.2 Where do they get the ingredients for Turkish Food?	34
5.2.1 Does it taste differences Turkish Foods in Germany?	38
5.2.2 How Turkish Restaurants Affect Turkish Food Culture in Germany?	42
5.3 A sense of belonging for the Third-Generation Turks	46
5.3.1 What role does Turkish food play in terms of identity and belonging	49
6. CONCLUSION	53
<i>REFERENCES</i>	<i>55</i>
<i>APPENDIX</i>	<i>59</i>
6.1 Example for Interview questions	59

1. INTRODUCTION

In today's world, migration is one of the important debates and research topics. It has been considered as a research topic in many fields such as economy, politics, and society. There is also considerable interest in migration and its consequences. Examples of studies conducted in this field between Turkey and Germany have been given. These people have been a medium for that connection between two countries since the Labor Recruitment Agreement in 1961. With the migration of workers into Germany after 1961's, Turks began to settle in Germany.

They settled permanently and began to live here with their families. Turks living in A Germany, therefore, had some adaptation problems when they saw a different culture. And from time to time, their children were born in Germany. Children born in German society and culture have limited knowledge of Turkish culture as well as their families.

This perspective leads this thesis to examine the discussions of the habits of the third-generation Turks and it is based on Turkish and Turkish eating habits.

Because, food is an important element in the definition of cultures also, food and migration are a recurring theme in Anthropology of Food. (Crenn, Hassoun and Medina 2010). More recently, there was an issue related to tourism and gastronomy, which also touched on factors related to eating outside local boundaries (Medina, Leal and Vázquez-Medina 2018).

Migration is fundamental to understanding the way food is used for exploring new cultures and rethinking our own (Abbots 2016; Garcia et al. 2017; Halloran 2016; Sutton 2001). Researching food in a new country involves an inexhaustible source of themes and perspectives as there is a great deal of variation in migrating populations, their food cultures, and the food cultures they meet (Kershen 2017; Ray 2004; Tuomainen 2009; Terragni 2014). Moreover, country of origin and host countries are not static entities; societies are in a continuous state of transformation—both socially and politically—and, therefore, the role of food in the context of migration is dynamic (Cleveland et al. 2009). When people move, they not only bring their food with them but also their representations and ideals related to foods that are “good” to eat. The memories of food from home, the ideals of good food and the food that is available in a new country shape immigrants’ food-related experience (Anbinder, 2002). Although there is a broad range of literature on food and migration, this topic has not been fully investigated in Europe countries. Most studies have conducted on a few immigrant groups (e.g., Pakistanis, Somalis, etc.) and on food-related health concerns (Holmboe-Ottesen and Wandel 2012), with a tendency to “problematize” immigrants’ food habits (Halkier, and Jensen, 2011).

Therefore, few studies are focusing on the social and political issues related to food and migration, for instance on the role food plays in shaping a sense of belonging or, conversely, in sharpening differences and social inequalities. Furthermore, very little is known about the experiences with food among Turkish immigrants resettling in European countries.

The typical cuisine of a place is always the result of an evolution based on the contributions of the different peoples who have passed through the place in question. Thus, the products that are today considered essential in Turkish cuisine are, in fact, borrowings from other lands that have been assimilated with time. This process, always inevitable and enriching, continues today regards to the migration movements between the two shores of Turkey's.

Immigrants travel with their culinary practices and habits while acquiring new food customs that they adapt naturally to their new life and, occasionally, import to their countries of origin. This mixing takes place, therefore, in both directions, as a reflection of human beings' need to share and dialogue, expressed through food.

In short, food can take us to new places, encourage new encounters among people and allow us to observe societies from different perspectives.

Considering this information, no studies are focusing on dining experiences, relations with Turkish cuisine, consumption preferences and personal experiences.

Such a study has not been carried out on the Turks, especially in the third-generation, well educated, active in the social life in Germany and who grew up in German culture with migrant family background.

Therefore, considering the importance of the historical process to comprehend today's situation, this study aims to examine the personal narratives of culinary experiences within the context of migration and culinary stories. The importance of the selected topic and theoretical perspectives on food theory in this thesis will be explained in Chapter 2.

Since this study does not intend to test any hypothesis, it uses the narrative analysis method to illustrate the complex relationship between the culinary experiences of the interviewees and the place where their families migrate. Thus, culinary experiences are not only regarded as a traditional consumption, but also as daily discourses on personal preference and experience. Details of the methodological tools, interviews, and participants will be given in Chapter 3.

While the analysis is based on the data collected from the fieldwork, in Chapter 4, I will describe the field research procedure, including details of how I entered the site, difficulties of access, ethical concerns, and the method of analyzing collected data.

In chapter 5, I present an analysis of personal narratives of previous theoretical and methodical discussions. This section consists of three sub-sections arranged sequentially according to the main themes of the interviews. The first subsection focuses on what the interviewees know about Turkish culinary culture and what Turkish cuisine means to them. It sheds light on their perspectives on Turkish food and the impact of their living in Germany on their culinary habits.

The second subsection focuses on shopping, finding products and tastes of dishes. They answer the questions of how they reach products in Germany, where they do their shopping and how they find the taste of the food. And the last one deals with the participants' views on the Turkish Restaurants in Germany and their sense of identity and belonging and their own identity about their daily practice.

2. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

After the migrations of workers to Germany, there is a lot of literature research on this issue. We can see many topics such as the social life of immigrants, their contribution to the economy and their relations with politics. I will summarize the research according to this thesis topic.

2.1. Related Literature

To move to the questions of this thesis there might be a need for an overview of issues such as Turkish food culture and migration foodscapes for third-generation Turks in Germany. Generally, the contents related to food culture in researches on this subject, we can see Turkish food culture, how it affects its relationship with society and daily life. However, there is an only little number of researchers that are focus on the food culture of Turkish immigrants living in Europe, almost none of them were focused on the third-generation youth's experiences of Turkish food culture in Germany. Until now research on the food culture, and the most important features seen in books and articles written; These are articles that try to open windows from kitchen to history, and to obtain a panoramic image. War, diplomacy, propaganda, gender, nationalism, consumer society, tourism, population, religion, such as contact with many subtitles. To deal with these themes through the food and food culture; they are trying to trace the relationship between them and the kitchen.

Burak Onaran's Food history book may be one of the good examples of these works. (Onaran, 2016) First, it focuses on local examples. Eating focuses on how drinking habits are transformed, national kitchen fiction, pork discussions, and refined forms of food culture. Then he draws a rich framework by addressing the international food culture, nutritional regimes, calorie and statistical debates, diplomacy developing tactics around the table, how the state intervenes in the kitchen. In this book, Food Culture finds a very wide place and it shows many different perspectives with the author.

Another article on the same data set argues Food and Cultural Studies re-examines the interdisciplinary history of food studies from a cultural studies framework, from the semiotics of Barthes and the anthropology of Levi-Strauss to Elias' historical analysis and Bourdieu's work on the relationship between food, consumption and cultural identity. The authors then go on to explore subjects as diverse as food and nation, the gendering of eating in, the phenomenon of TV chefs, the ethics of vegetarianism¹ and food, risk, and moral panics.

There is an increased awareness of food's significance within contemporary society and culture, and therefore there is a need to explore it. An important aspect of food communication is its everydayness, its ubiquity in ordinary life. Peoples taking food and their relationships to it for granted may have contributed to the ignorance of food as an object of study or informing cultural research. Interestingly, while food may have been a blind spot for cultural studies, this and other papers demonstrate that communication theories can be used to help understand and research our relationships with food. From the perspective of cultural studies, food has and continues to be an important symbol in the personal creation of meaning. Food is a site not just for sharing meaning but also as a place where we struggle over meaning. The authors who support this idea are Bob Ashley, Joanne Hollows, Steve Jones and Ben Taylor. Because in the book of Food and Cultural Studies, they address this issue anthropologically. The contribution of anthropological approaches to the study of food practices. As Carole Counihan and Penny van Esterik explain, anthropology has traditionally maintained an interest in food 'because of its central role in many cultures' (Forson, and Counihan, 2013), and work within the discipline has sought to explore food from a 'range of symbolic, materialist, and economic perspectives'. If, as the anthropologist Edmund Leach observes, the 'subject matter of social anthropology is customary behavior (Leach, 1973), then anthropology would seem to have much in common with cultural studies. Indeed, cultural studies have often borrowed theoretical approaches and categories from anthropology.

¹ Vegetarianism is the practice of following a plant-based diet with or without the inclusion of dairy and eggs.

Carole Counihan, Penny Van Aesthetics' Food and Culture book supports this statement as follows. "Cultural anthropology remains the central discipline guiding this field (2013). Food and nutritional anthropology in particular, and food studies generally, manage to rise above the dualisms that threaten to segment most fields of study. This field resists separating biological from cultural, individual from society, and local from global culture, but rather struggles with their entanglements. Food and culture studies have somehow made interdisciplinarity workable. Sometimes co-opting, more often embracing the history and geography of food as part of the holistic emphasis of anthropology, food studies have become increasingly sophisticated theoretically." Because of this reason, scholars have found the food a powerful lens of analysis and written insightful books about a range of compelling contemporary issues: diaspora² and immigration³ (Gabaccia 1998, Ray 2004, Ray and Srinivas 2012); nationalism, globalization, and local manifestations (Barndt 1999, Inglis and Gimlin 2010, Wilk 2006a, 2006b)

In these books, we can see the concepts like nationalism⁴, migration, diaspora in depth. If we focus all these concepts on the concept of food culture, have you ever wondered what the food you eat every day can tell you about where you come from? Have you ever wondered why people from different parts of the world eat different types of food? Do you ever ask yourself why certain foods or food traditions are so important to your culture? As many questions may arise.

If I give an example of an article that gives answers to all these questions; Chau B Let's article about What Food Tells Us About Culture is the best option. This article focuses on the changes and transformations that emerge with migration, which is another point that should be examined, and that migration causes differences in food culture. (2017)

Although all of these studies and articles generally addressed in food and food culture studies, they examine in depth the concepts of "identity", "religion" and "acculturation"⁵. For example, Food and identity research (Ramli, Zahari, Suhaimi, and Talib, 2016). It is about food studies, cultural, and personal identity. Through food studies, one examines the relationships people have with food, and analyses how this association discloses an enormous amount of information about them. The food choices made by people, either as individuals or as a group, can reveal views, passions, background knowledge, assumptions, and personalities.

² Diaspora is the scattering of people from their original country to other places.

³ Immigration is the action of coming to live permanently in a foreign country.

⁴ Nationalism is identification with one's nation and support for its interests, especially to the exclusion or detriment of the interests of other nations.

⁵ Acculturation is assimilation to a different culture, typically the dominant one.

Food choices tell stories of families, migrations, assimilation, resistance, changes over time, and personal as well as group identity. Food studies challenges researchers to delve into the common daily occurrence of eating and find deeper meaning in this everyday practice. By examining what where, how, and why of our food choices and food habits, we develop a better understanding of ourselves and others. Applying a food studies mindset allows researchers across disciplines to debunk food-related stereotypes and promote acceptance across individuals and groups. The author also explores the relationship of this field of study to standards espoused by the National Council of Social Studies to determine where and how food studies fit into the school curriculum (Almerico, 2014).

Last but not least, a recent study was focus on cultural differences and eating habits on identities. To explore the social and cultural influences on food intake in two non-Western migrant origin groups. The authors were particularly interested in the influence of the traditional culture and its relevance within the context of migration and associated changes in social, economic and cultural context, including acculturation. Research design is Qualitative focus group discussions and the setting is the City of Amsterdam, the Netherlands. Also, participants are young adults of Turkish and Moroccan migrant origin. When looking at the results; A dominant theme that emerged is that of hospitality and the central role of food herein. Hospitality is rooted in the cultural and religious traditions of both groups. Additional themes that emerged were: cultural identity; migration and lifestyle change; and acculturation. Among Dutch residents of Turkish and Moroccan migrant origin, the central role of food in culture coupled with the changes that come about as a result of migration creates an environment of abundance that can lead to overeating, which may impact energy balance and overweight development. So, these results indicate that younger members of migrant origin populations continue to value their traditional food cultures, underpinning the need for interventions to be culturally sensitive. Another important results of this research, how the changes in the culture of the two different countries in culture are realized together with the migration. Because of this reason, this research has two important concepts. The first one is the migration and the changing living conditions and the other one is the identity. Looking at the first one, it is observed that migrants must adapt to changes in their new habitats. Because, according to the author's statement, the lunchtime in the Netherlands is very short, and the morning breakfast consists of fast consuming foods and coffee. This country, which has many differences, will be quite different at first for Turkish and Morocco people. What is meant by the concept of identity; Participants talked about the importance they place on the flavor of food and the spices and ingredients that are typically used in their respective cuisines.

Particular food items and dishes were named to illustrate their relevance to identity and a sense of being connected to the country of origin. “Wherever in the world we go, we take our food with us. No Turk could resist a dish of kurufasulye (dried bean dish).” Tm. A: “My father always brings 50-60 liters of olive oil back from Morocco each year, and sugar, onions, all the things he likes and that taste different here. He wants the authentic. This request is quite natural. The process of getting used to a new place always brings challenges. Therefore, although they appear to be different points, they are important topics to be discussed in cultural studies such as migration, change, and identity. (Nicolaou, Doak, van Dam, Brug, Stronks, and Seidell, 2009). In the article from the History of Turkish Cuisine Culture and the Influence of the Balkans, supporting all of these ideas. (Diker, 2016) “From the earliest periods of history, human beings have settled down or migrated to meet their nutrition needs. The consequence of the constant settlement and re-settlement processes was the regional or local differences in terms of food types and nutrition habits. Geography is one of the fundamental factors that shape the nutrition need of human beings. Within this context, the opportunities that different geographical areas provide have shaped the food habits and nutrition types (Kilic, 2012). Within this context, the dominant food habits in a particular geographical region may not be relevant for the people living in another geographical area.” The change in food consumption habits, which are influenced by various individual, geographical and social factors should be evaluated within the context of cuisine culture. Cuisine culture is a unique culture that consists of all food types and habits, which are shaped by the geographical, religious, historical, sociological, psychological and economic characteristics of a society and which are shared by all the members of the particular community. The usage of the food types and habits together with the concept of culture can be expressed with certain characteristics. Within this context (Besirli, 2010);

a) Culture is the fundamental determinant of what we eat

b) Culture is learned. Food habits are also learned during childhood and do not easily change once they are solidified

c) Foods are integral components of the culture

The most characteristic good that signifies the cultural difference is the food. The selection, preparation of the food, the eating method, number of daily meals, meal hours and portion size, which are all shaped by the traditions and practices of the cuisine culture are integrated with the general cultural traits (Abdurezzak, 2014).

In sum, nutrition, which is a vital need, may represent geography, society or a state and may evolve into a culture with the influence of some of the factors.

In addition to the characteristics of the geographical area that the humans have settled down, beliefs and the dominant religion in the particular geographical area have also shaped the food habits of the people (Goody, Guran, Cev, 2013). States that while choosing what to consume, human beings stay away from the foods that are forbidden according to their beliefs. In addition to the geography that the people live and the dominant beliefs in the region, the personal traits of the individuals, the characteristics of the people that they live and the psychological situations of the individuals shape the food habits (Beardsworth, 2011). The change in food consumption habits, which are influenced by various individual, geographical and social factors should be evaluated within the context of cuisine culture. Cuisine culture is a unique culture that consists of all food types and habits, which are shaped by the geographical, religious, historical, sociological, psychological and economic characteristics of a society and which are shared by all the members of the particular community.

In the light of existing literature up until now, it can be seen that there is no direct study on the eating habits of the third-generation Turks living in Germany. Rather, there are resources on European and other countries around the world, such as migration, lifestyle changes, religion, diaspora, identity, and acculturation. Most of these studies are based on questionnaires, observation and focus group data. There is no ethnographic research on how third-generation Turks learn Turkish food culture and how they live together with Turkish food culture and German food culture in tradition and modernity. More importantly, when the cultural background is taken into consideration, it is not possible to determine how the cultural characteristics of the family and their cultural differences affect their identity and preferences. Because of this reason, in my study, I aim to examine the third-generation Turks living in Germany and their personal stories about Turkish foods and Turkish food culture.

2.2. Theoretical Perspectives

The term “Food culture” blends into everything in human life. As such, a nation's food and style can be influenced by its ideology. National cuisine is not only the product of the national economy but also the product of a worldview. (Belge, 2010)

Levi-Strauss closely involved in this issue and he says: "A society's way of cooking is like a language in which it unconsciously translates its structures." (Nar, 2014).

According to that quotation, it might be convenient to analyze the experiences of Turkish food culture for the third-generation Turkish-origin residents in Germany.

Because the cultural values of a society are as influential in their lifestyles (Şar, 2013; Tezcan, 2008). Therefore, eating and drinking habits of society are affected by the geographical, agricultural and socio-cultural characteristics of the region as well as its interaction with other societies (Baysal, 2002). All the characteristics of the society lived; products are grown there, cooking techniques, storage types, in short, everything is affected.

Different societies have different eating and drinking habits. Turks, from the moment they began to take place in history, have given importance to nutrition, eating and drinking habits has always been an important factor in their social lives (Talas, 2005). Also, food and migration are currently an interesting topic of research. Several studies have shown the persistence of eating practices between migrant communities all over the world. To define a certain mentality, way of life respectively, as the distinct culture of a certain nation, is impossible. As scholars know, both the notions of 'culture' and 'nation' have been socially constructed and their definitions are highly disputed. Furthermore, the current concept of transculturality replaced the formerly predominant perception of culture introduced by theorist Johann Gottfried Herder in the 19th century (Welsch, 1999).

Many factors determine culture. The social background essentially shapes the mentality of oneself. At the same time, personal experiences also heavily influence one's way of life. Besides, the historical development of a country contributed to what might be declared as the characteristics of culture typical of this particular nation. Talking about food in contexts of migration is a very broad area to the label specifically. It needs to be 'localized'⁶ as each migration scenario allows and encourages or hinders specific foodscape's⁷ development. However, migrants and their families are active agents. They develop strategic food-related behaviors to bypass or better adapt to those structural constraints imposed into them by features in their places of origin and current residency. The role of non-migrants is essential for the establishment of a transnational field (in this case about to food practices), so they should be considered in any research dealing with transnational practices. As sign by Santander, even in the less encouraging environment in terms of food availability, migrants develop meaningful relationships with food. Especially Turkish immigrants living in Germany establish a special connection with food.

⁶ Localized means that restrict (something) to a particular place.

⁷ Foodscapes: Consider the places and spaces where you acquire food, prepare food, talk about food, or generally gather some sort of meaning from food.

To underline the remaining importance of the term Food culture, it might be useful to examine the relations of immigrant Turks with concepts such as belonging, identity and homesick. What they live in their daily lives, and relations with the Turkish culture and ties with the past can be looked at.

In today's Germany, it is almost impossible to draw a line between domestic and international culture with respect. Because Germany is a country that has serious labor migration, as stated by Turkey Studies Center in Germany, as of 2003, 9 million people of Turkish origin. This figure shows that each other about how they and Turkish migration to Germany (ÇINAR, 2017). When Turks living in Germany, they saw different cultures because of this reason they have some adaptation problems. And then time by time their children born in Germany during this time they have formed the second, third and fourth generation here. Children born into German society and culture have been able to have limited knowledge of Turkish culture in addition to their families.

As one aim of this study is to underline the presence of a relationship between Turkish food and Turkish food culture of Turks which born in Germany in the third-generation⁸. It would be appropriate to examine the food habits of the third-generation within the framework of concepts such as Turkish culture, identity, and belonging, communication, language, etc.

Because the connection between eating function which is one of the basic needs of human beings and communication shows the importance of communication phenomenon which is an undeniable fact on man's life. Kinds of food made at the end of preparation in culturally specific by giving form to vegetables and fruit, serving food, power, and social status relation have an important determination quality. The relation between food has a sharing feature lying at the bottom of social function and the power gained by the food maker changes with socio-economical differences nowadays. The fact that woman prepares food outclasses to determine the dominance boundaries at home. It provides comprehensive information on the identification of foodstuffs with the region, and what kind of foods are grown in which region. In addition to this, concepts that don't have a humorous meaning singly make sense according to the environment in the contextual based. It is determined that the food culture associated with gender and it has symbolical meanings.

⁸ Third-generation refer to German-born individuals who are of full or partial Turkish ancestry.

The communicational extent of food in the different regions reveals the importance of food which is the culture record. In this study especially, it is discussed that what the social function of food in the communication process is, food and identity factor, a reflection of the homesick situation, its relation with belonging, what the effects of change by the modern life on eating habit in terms of folkloristic specifically third-generation Turks in Germany.

The establishment of the link between food and communication, being a cultural symbol, shows that food is not only eaten and relieves people's hunger. (Ögel, 1982) It emphasizes the fact that nutrition is a part of human needs and the sacredness of food. The hypothesis put forward in the study, on the occasion of the fact that food is a socio-cultural communication tool, firstly considering similar and different aspects between the viewpoint of food phenomenon in Turkish culture and social life and the point of view in other countries, the study establishes the connection with the communication which has a universal function, because of this, it will be important. (Sürücüoğlu, and Özçelik, 2007). Because nutritional habits have emerged and maintained, behaviors are expressing symbolic meaning as a part of the culture. Eating and drinking are also a means and this stems from the symbolic feature of eating and drinking (Sceats, 2000). When talking about food culture, it is important to emphasize the relationship with other disciplines to show that food culture is not a simple cultural value.

Considering the difference in the function of the space reflected in the present day, it is understood that the culture of eating and drinking is at the center of human life. When we look at the continuity of functional change and change of tradition, it can be said that food culture is at the center of change as part of the tradition. Instead of giving historical information about Turkish culinary culture and eating habits in Europe, I will try to show the personal experiences, preferences and own stories of the third-generation Turks living in Germany. What is meant by the comparison of changing cultures is the experience of people with different cultural backgrounds (third-generation Turks) in the social environment with cultural diversity such as Germany, their preferences, consumption habits and connections with Turkish culture. Therefore, important concepts such as migration and being Turkish should be considered as one of the aspects that should be considered as the basis of all narratives.

It has become obligatory for the human being, a social entity that has to adapt to social behaviors, to exhibit behaviors that are accepted or not to be obliged to live with social and cultural norms, to live in unity and solidarity and to keep up with social changes and to have an organizational culture. As in the Turkish cuisine culture from past to present, every country in the world has an important place in terms of representing the social status, communication, and power of the food which is a social symbol in life within the framework of its own culture.

Certain rituals, as well as the importance of culture in nutrition are revealed because the food contains its symbols. Given the process of interaction between communication, food, and socialization, the functional theory fits in exactly. As an example, for this; food classes in countries with social classes. There are differences in food consumption between agricultural⁹ and industrialized societies. It has been revealed that these societies provide information about the processes of economic development. So, with this theory, we can say it gives more information about the analysis of each cultural dimension in society.

The method that will be used in this study is constituted by functional theory¹⁰ which is one of the context-centered methods. Performance, which is another context-centered theory, is also integrated with the theory. As mentioned above, context has a significant effect on shaping behavior according to social rules. This affects the direction in which the function is performed. In addition to social scientists such as Franz Boaz, R. Benedict, Margerat Mead, Melville Herskovits, A. Reginald Radcliffe-Brown, R. Thurnwald, one of the pioneers of functional theory, B. Malinowski, the founder of functional theory, argues that basic needs bring along certain cultural behaviors. (Abdurrezzak, 2014).

The social behavior rules can be explained by the fact that social things, the social things that we carry within us, the innate or acquired ideas that we carry within us, the application of these thoughts to different conditions that accompany the interpersonal relations (Klein, and Durkheim, 2014). While many theorists such as Durkheim put forward this idea, it is sufficient to explain cultural differences and changes in the social environment in general, but it is insufficient especially for those who have Turkish families but who are born in a different social environment (Germany). It is more appropriate to support this situation with concepts such as migration and lifestyle changes, religion, identity, acculturation. When John S. Allen's concept of Theory of Food is combined with functional theory, certain points of research are discussed more clearly. Theory of food John S. Allen approaching individuals to differences in social environments changes by addressing all aspects of biological and physiological. He specifically mentions the concept of memory. He explains that the food takes place in people's memories, the sensory organs, as well as the social and cultural environment, affect preferences, and memories support it.

In the context of the aforementioned functional theory, the cultural phenomena that emerge with human needs and the socialized human beings also have collective habits.

⁹ Agricultural used for farming or relating to farming.

¹⁰ Functional theory, sees society as a structure with interrelated parts designed to meet the biological and social needs of the individuals in that society.

Malinowski, by providing the social functions of eating beyond meeting the needs; status symbol, friendship, friendship and communication, sharing with gifts, food as a means of socialization, glorification of the family, such as the superiority of the functions mentioned. (Malinowski, 1939). Jacobson, on the other hand, is important in terms of showing the way of communication in terms of the relationship between communication units such as communication units, communication mediums, communication forms, communication content within the framework of its understanding of communication (BAZANCİR, 2013).

“As Claude Levi Strauss says, food is good not only for feeding but also for thinking. The unique unified nature of nutrition (assimilation)¹¹ makes eating a sacred and important symbol. The relationship between the group and God is evident in the exchange and exchange of provision, such as the relationship between the members of the community” (Goode, 2005).

As it is seen, besides the biological need for the acceptance of the food as sacred, the acceptance of the existence of divine power and the realization of unity, solidarity and sharing as an individual emphasize the religious, cultural and social aspects of the food.

In this context, it is clear that the food provides symbolic communication as well as meeting physiological needs. It is both a means of communication between people and connection with God. The type of food, presentation, eating environment, status is associated with the communication between people and pushes people to find a job and work, which makes it obligatory for life to continue to determine the socio-cultural level of the food to be asked to communicate with the non-verbal message, strengthens the link between communication.

Although Damla Aksel, who proceeds through a political approach, does not touch food culture, people's identities are not formed by belonging only to one place or by adopting many cultural identities. There are many social and cultural factors affecting them. At this point, instead of generalizing, the relations of German-born Turks with Turkish cuisine should be analyzed with the Theory of food and functional theory. (İçduygu, and Aksel, 2015).

¹¹ Assimilation is the process of taking in and fully understanding information or ideas.

2.3. Central Problem and Research Question

In the light of the relevant literature and theoretical framework, this study aims to examine the perspectives and experiences of Turkish food culture between tradition and modernity in migration foodscapes with the third-generation Turks. The lack of qualitative data on the experience of the subject leads to the following questions:

- What does Turkish cuisine mean for the third-generation Turks?
- What are the third-generation Turks' eating habits? Do they prefer Turkish cuisine or German cuisine or world cuisine?
- For the third-generation Turks, what does a family of Turkish origin reveal about eating habits?
- What do the third-generation Turks think about the migration of Turkish cuisine culture to Europe?

3. METHODOLOGY

In this part, I will shed light on the research process and analysis methods applied in this study. Firstly, I will discuss the relevance of the selected methodology for the research questions. Secondly, I will explain the research procedures with the design of the research, which includes details about the interviews, sampling technique and the participants.

3.1. Method

Concerning the research questions that are raised in the previous chapter, methods of narrative ethnography might be useful to make a sufficient narrative analysis¹². As was mentioned before, the main aim of this study is to analyze third-generation Turks food culture between tradition and modernity in migration foodscapes in Germany. The outcome of the analysis, therefore, should not be considered as representative of a greater population other than the interviewees themselves. However, it is possible to examine the interplay between the social structures and personal stories in general by using the method of narrative ethnography.

When we look at studies in areas where personal thoughts, stories or experiences are examined, the need for narrative ethnography becomes even more evident.

¹² Narrative analysis is a genre of analytic frames whereby researchers interpret stories that are told within the context of research and/or are shared in everyday life.

Santhakumaran, Benwell and Stokoe (2007) state that narrative analysis, in its broadest sense, is an interpretative tool designed to investigate the lives of people through the stories they tell. However, there is no standard approach or list of procedures to be used in the analysis of narratives (Elliott, 2005).

For example, Laszlo mentions three different approaches to the analysis of narratives in social sciences. The formal-structural analysis focuses on the role of language and discourse structures in communicating meanings; In psychology, it is common in the field of cognitive studies dealing with the production and comprehension of stories. The content analysis deals with the semantic content of narratives and tries to digitize it; In the field of psychology, psychological contents are classified and measured. The hermeneutic analysis takes into account the social, cultural and textual context of the narratives and makes its interpretation within this framework; in psychology, it is mostly used to interpret personal narratives with self. The first two of these forms of analysis are positivists and the other is interpretative and there is a methodological differentiation between them. (2008) Mentions that some try to reconcile these two opposing approaches and illustrate the quantitative hermeneutics that Martindale uses computer technology to analyzed thematic outlines of texts.

Mishler (1995; cited in Elliott, 2005) also presents a classification similar to that of Laszlo. According to him, narratives are analyzed from three different angles; (a) structure, (b) meaning, and (c) interactive context. In the first approach, narratives are analyzed in terms of structure and form. In this approach, the narrative content is said to have two functions; defining past events and evaluating the meaning of these events. In the third approach, execution of narratives is concerned; The interactional and institutional contexts in which narratives are produced, transmitted and consumed are analyzed.

Edwards (1997) mentions that there are three types of analysis objects that any narrative analysis might be interested in; “(1) the nature of the events described, (2) people's perception or understanding of events, and (3) discourses on events and their understanding” (Drewery, 2000). According to Edwards, in type 1 analysis as in the field of ethnography and history - stories are seen as ways of telling and discovering various events. In type 2 analysis, the psychological state of the narrators (speakers) rather than the events themselves are of interest and narratives are treated as expressions of people and how they see things. In cognitive psychology and narrative psychology, it can be said that this type of analysis is mostly used. In type three analysis, the focus is on the discourse¹³ itself as an executive field of social action.

¹³ Discourse means that written or spoken communication or debate.

According to this, discourse is the point where we have analytically available and will start the analysis, contrary to the events and perceptions of people. This type of analysis is mostly used in discursive psychology, speech analysis, and critical narrative analysis (Emerson, and Frosh, 2004).

The purpose of narrative interviews is to enable people to make broad narrative statements about their lives. For example, in the method of McAdams (act. Benwell and Stokoe; 2006), participants are asked to consider their lives as chapters of a book and give each chapter a title and frame (outline). They are then asked to explain the key events in their lives, important people, their scenarios for the future, their problems, conflicts and unresolved issues, their ideology, and finally the central theme of their lives. In this research, the main thing to do is overlap with this. So, it might be the best method for this research.

Participants are expected to address their own stories of Turkish migration, their relationship with Turkish foods, and the conditions under which they focus on Turkish food culture despite living in Germany.

Narrative research is a term that subsumes a group of approaches that in turn rely on the written or spoken words or visual representation of individuals. These approaches typically focus on the lives of individuals as told through their own stories. The emphasis in such approaches is on the story, typically both what and how is narrated. Narrative research can be considered both a research method in itself but also the phenomenon under study.

Narrative methods can be considered “real world measures” that are appropriate when “real-life problems” are investigated. In a basic linear approach, they encompass the study of the experiences of a single individual embracing stories of life and exploring the learned significance of those individual experiences. However, in most cases, one will be creating an aggregate of narratives each bearing on the others.

Narrative research is set out by the validation of the audience. It is a useful part of the social science investigation, but may not always stand alone for evidence and support for the conclusions of a report. Whether part of a great presentation or not, whether it is a piece of research alone, it should be regarded as individual experience and their benefits as their interpretation. The question arises as to the accuracy of the story looked at objectively even though it must be viewed in its socio-cultural context. The narrative gives one’s individual view to be accessed on its merits. Such validation is possible by corroboration from another narrative.

While some types of qualitative analysis have a standard set of procedures, narrative research is questionable in this regard.

One of the weaknesses of studying narratives is that the text is by its nature linguistically subjective. i.e. difficult to quantitatively access objectively since it is subjective i.e. personally meaningful.

Thus, narrative ethnography helps to prevent reductionist tendencies both in terms of subjective and societal reductionism.

Last but not least, one more point should also be mentioned, if storytelling is a discursive action that works discursively” (Edwards, 2006)., then we may ask the following questions when examining a story: To whom, for what, for what and in what context? What counter or supportive narratives appeared? What is the current interactive function of telling the story? However, according to Edwards, order to answer such questions and to understand the interactive nature of the stories, natural speeches should be used instead of the data obtained from the interviews. This can be any kind of natural conversation taking place in everyday life.

3.2. Interviews

A large proportion of social science investigations rely on interview data, an interview means that a private meeting between people when questions are asked and answered. It can be narrative or not. Interviewing is a very time consuming but very a fruitful method to use and much can be said about it. In this study asking the questions of “how” instead of “why”, narrative analysis concerning opens a possibility to achieve the answer’s individual opinions. (Roulston, DeMarrais, and Lewis, 2003). In this regard, I conducted narrative interviews which were mainly based on participants’ stories. These interviews were focused on three main topics such as Turkish food culture in Germany, how interviewees experience Turkish food culture habits in everyday lives and how they feel when they eat Turkish foods.

Our interviews generally lasted more than 75 minutes and electronically recorded. Most of them were held on participants’ homes, 2 of them were held on a Turkish market in Bremen and 2 of them were held on the Bremen University campus.

3.3. Sampling & Participants

While this study aims to analyze the personal narratives of third-generation Turks' food cultures in daily life and the relationship between tradition and modernity in migration foodscapes with their perspective.

While this study aims to analyze the personal narratives of third-generation Turks' food cultures in daily life and the relationship between tradition and modernity in migration foodscapes with their perspective. To reach the Turks living in Germany, I contacted the Turkish Student Society at the (Bremen) University. After that, I found my first interviewees from one event of the Turkish Student Society. I reached the other participants with this interview. People guided me to another person and made me move forward. However, all these participants had different opinions about Turkish food culture because each one had different experiences. This was an undesirable outcome. However, the presence of different experiences broadened the scope of the analysis to see eating habits in general.

This research has 14 participants. 7 of the man and 7 of the women. Inside of the sample, there were 8 undergraduate students, 2 graduate students and 3 recently graduated from different majors and 1 high school graduate. The age range was between 20 to 29 years old. (mean 25,5) The usage of the term “third-generation” in research questions is a practical choice to refer to this specific age group which separates them from the other generation Turks its common-sense meaning. Except for one, all of the interviewees were graduates or studying and University they are so-called “third-generation migrants”. The participants were selected from the third-generation of Turks because they were born and raised in Germany. There are limited transportation opportunities for traditional Turkish cuisine. They encounter more German and European cuisine, which described as modern cuisines.

4. FIELD RESEARCH

The purpose of this chapter is to give details about the field and my entrance to the field. Then, I will mention possible ethical concerns, difficulties and how I tried to take precautions to prevent them. Lastly, I will clarify the methods that are used during the process of analysis.

4.1. Introduction to the Field

When determining my research position and questions, first I considered my interests. I thought that if I worked with University students for this topic, I could find participants more easily. However, the process did not proceed exactly like this and did not work as expected. Among my attempts to get in touch, I faced difficulties because I didn't know too many people in Germany. There were small local Turkish communities, some small groups in the university and also some cafes and restaurant owners. Although I received a positive response from the local Turkish communities at first, after that the participants did not want to interview with me. Then I met a Turk where I live and he directed me to the Turkish Student Society at the University. Turkish Student Society was organizing a night to watch a documentary about Turkish migrants and they invited me to this event. At that event, I met Tufan Y. he is currently the president of the society. Although there was a valuable contact as the gateway to that community, the other members of the community were mostly Turkish students who came to Germany at the age of 18 or 19 for higher education. Therefore, they are not included in the sampling of this research. Then I started to participate in Turkish Students Society activities to reach the community. I participated in many activities such as discussion nights, play days, picnics, the iftar dinner in Ramadan and this was one of the best events, because I met Elif, she was one of the people who was born in Germany in the Turkish Students Society. I found out that Elif lived in my neighborhood and was my neighbor. When I told her about my research, she said that 'I can help you because I have some friends born in Germany and also their families are immigrants.' After that, she introduced me to three more people that day. In the beginning, I thought of Turkish families and their children who came to Germany with the migration of workers as the second generation. But when I started to look at the general characteristics of the interviewees, I realized that they corresponded to the third-generation of Turks.

The table below shows in more detail the participants, their genders, ages, education situations, actually general characteristics of the third-generation. The purpose of this table is to show that the demographic status of the participants has the same but personally different experiences.

Age	Gender	Language	Education
21 to 28 Over 23,5	7 man / 7 women	German and Turkish	1 High School 8 Undergraduate 3 Graduate 2 Master

4.2. Difficulties /Limitations

I think finding the participants in my research was the biggest challenge I had. With this, it was difficult to reach more than one person in a short time. I wanted to complete face-to-face interviews and to share this research with the participants. Most important of all, while listening to my own stories of my participants, I wanted to make the meals they knew and could do with Turkish foods together. When I reached a small number of people to support my research, I wanted them to entertain someone they didn't know at home or cook in the same kitchen and listen to their stories. So first I had to meet them and bring myself closer to them, but also to protect my researcher identity. It was very challenging to do all of this within my two-month period.

I started my interviews at the end of Ramadan (the important period of fasting in Islam)¹⁴, so we met with a few of my participants before the iftar dinner. They were hungry all day, tired during the day and talking to me to spend energy to answer my questions. Therefore, there were also points where we had to repeat these talks. Although Ramadan was a disadvantage for me to work, it was very useful for me to participate in the iftar dinner organized by the Turkish Student Society. I was able to make ethnographic observations. This type of crowded tables is set up during Ramadan in Turkey and before the azan that everyone comes together from that table. Although the Turkish Student Society in Germany has a young generation, it has made a good effort to continue this tradition.

This table was not only open to Turkish students. Anyone wishing to participate could come. Ramadan table is installed in the same mind and Turkey. Thanks to this iftar dinner, it was even easier to find participants for my research because Ramadan is called the month of goodness and beauty for the Turks, there were more than 100 participants at this table and I met most of the participants in the profile that was suitable for my research.

¹⁴ Ramadan is the ninth month of the Muslim year, during which strict fasting is observed from dawn to sunset.

Meeting and chatting with them in a friendly environment turned their thoughts into positive because they had an idea about me. This situation made them feel comfortable. After Ramadan, I started to make appointments and interviews with the people I met here one by one.

On the other hand, my standing as a short-term graduate-student in Germany has limited to show my stance and perhaps this situation made me seen as more like an outsider, maybe even an “unknown” that was becoming a problem. It is a well-known fact in qualitative research, but that interviewers may have some assumptions about the cultural identity of the interviewer (Song, and Parker, 1995). It was an advantage for me to be Turkish and to be able to speak a common language with them. For male participants, this was a bit more difficult, and as a female researcher, it was very challenging to talk to them about the kitchen and food. They were hesitant to express their thoughts, feelings and culinary practices.

Another difficulty is that all the interviews were conducted in Turkish. Thus, on the one hand, speaking Turkish. On the other hand, it is always possible to lose some meanings in the process of translation (Amelina, Horvath, and Meeus, 2016). Furthermore, since all data collected passes through the filter of the person who collected the data, the results are considered too intuitive, personal and individual (Borman, LeCompte, and Goetz, (1986). This may lead to a loss of meaning. Another challenge of qualitative research is; Since the number of participants in qualitative research is generally small and the participants are chosen not for randomness but suitability or purpose, the potential of the researcher's values and attitudes to influence the research findings increases (Sharts-Hopko, 2002). To overcome all these difficulties, I opened myself to the participants as much as possible. From time to time, I gave examples of my memories and at the end of the interviews, I passed them on to check my translations.

4.3. Ethical Concerns

In this study, to avoid possible ethical problems, the ethical rules that Frank E. Hagan divided into four main items were taken into consideration. These; avoid research that may cause physical or psychological harm to participants. To fulfill the promises and commitments made to the participants to ensure participation in the research. To ensure that the scientist acts impartially and honestly during the execution and registration of the research, as is the case with judges investigating a reality that is not yet fully understood. Carefully maintain the privacy and limits of the participants so that they do not fall into the hands of third parties; not to request information exceeding the purpose, not to record if it has been.

In line with these principles, the interviews with the participants were recorded by me as an audio recording. Before starting these registrations, each participant was informed about the general characteristics of the study and was assured that the records would only be heard by me.

Because, scientific ethics; can be defined as a chain of rules that determine the moral principles, behaviors, duties, and obligations of the people engaged in working activity. In the field of science, there are rules of science ethics or science ethics. Even if a scientific study that is not based on an ethical basis fully complies with the rules of science, the result will be invalid. Research ethics can very clearly be regarded as the application of the principles of high morality, honesty, and openness in research and publication. A sense of trust in science forms the basis of scientific honesty. All scientists are responsible for maintaining values based on trust and honesty (Ruacan, 2005).

In my study, the principle of transparency¹⁵ was adopted with the consent of the participants. Therefore, personal information such as the names of the participants, the institutions they are educated and the city they live in will be clearly stated and shared in the analysis. In this study, the narrative analysis method was used and the personal stories of the participants were discussed. It is considered that “research participants bring their histories of previous positioning and their expectations of the interviewer and the interview to the research context.” (Randall, and Phoenix, 2009).

Because many participants wonder how the previous one answered the questions. they ask whether another predecessor had a similar or different story. For example, do you pay attention to whether you have pork when you eat German food? They have answered this question but after that, they always asked Do you have any pork-eating participants? Researching a subject with a lot of personal thinking and experience makes it objectively difficult to get answers. I tried to give stationary personal examples that would motivate them instead of showing other participants. I followed this path so that I could stand at an equal distance from all participants and have a deep look at the study questions. This may have been friendly to them and may have helped them to provide more honest answers.

¹⁵ Transparency is the characteristic of being easy to see through.

4.4. Analysis Method

Since the interviews were recorded electronically, a protocol file was created after each interview. Summary files about what people have to say after the interview, what they have in mind, what they have been felt, what conditions and conditions they have been realized. Then, the detailed transcription method was followed before starting to examine the data. This has been an important and exhausting episode. To analyze the data, it was started to generate the codes of the narratives based on transcripts. All codes were developed manually during and after the interviews. The creation and editing of the codes continued with transcriptions. These codes were then categorized and repetitive themes and topics identified.

In a classical narrative analysis, scholars tend to limit the narrative to the story. However, during the analysis, their separation may not be as clear (Holstein, and Gubrium, 2000). What distinguishes narrative from other forms of discourse? Riessman and Quinney's response to this question is sequence and consequence; accordingly, events are selected, organized, linked and evaluated to be meaningful to a particular listener. The definition of Hinchman and Hinchman (1997) is in line with this point of view: "Narratives are in a consecutive sequence that connects events in a meaningful way to a particular listener and thus provides meaning for our world and/or our experiences. They are the discourse." (Hinchman and Hinchman, 1997) According to Elliott (2005), this definition emphasizes the important aspect of narratives; the first is chronological, that is, representations of sequential events, the second is meaningful, and the third has a social character because it is produced for a particular listener.

Benwell and Stokoe (2007) state that narrative analysis, in its broadest sense, is an interpretative tool designed to investigate the lives of people through the stories they tell. Therefore, what needs to be done in this study is to find "key themes without considering the analytical differences between story and narrative. However, the purpose of narrative interviews is to enable people to make broad narrative statements about their lives.

McAdams (1993; act. Benwell and Stokoe; 2007) Since the main focus of this thesis was the interviewer's personal experiences, it was very important how they sorted or applied their experiences during the interviews.

Accordingly, key themes were identified by monitoring repetitive issues in the flow of interviews.

The main themes of the interviews are the participants' relations with Turkish cuisine, the distance they stand against the Turkish cuisine even though they live in Germany and the way they live in Germany as people with Turkish tradition and family structure (considering the kitchen). Finally, while the self-identities of the interviewees are already important for grasping their personal experiences with their complexity, how discussion discusses their differences with some Turkish population in Germany is considered as another main theme.

5. ANALYSIS OF THE PERSONAL NARRATIVES

5.1. Turkish Food Culture in Everyday Life in Germany

In Turkish society, food varieties differ from other communities in terms of taste and characteristics. While examining the eating and drinking habits of the Turks; Factors such as the Impact of Agricultural Structure and Nomadic Culture, Influence from Other Societies, Differentiation by Socio-Economic Level, Behavioral Patterns in Turks, Differentiation of Foods by Regions and Eating Together are more effective. (Anonymous, 2019)

Throughout history, Turks have emerged as a nomadic community¹⁶. Therefore, the food culture journey of the Turks has continuously changed from past to present. With the influence of immigrant Turks, it has gained a great place, especially in Europe.

The cultural structure of each society is different because it is a living community. Social structure and culture are affected, especially in the case of subcultures and countercultural groups outside a dominant culture in a society. The Turkish communities in Germany are one such example. Food culture in Turkish cuisine varies from region to region.

¹⁶ Nomadic thus means anything that involves moving around a lot.

Eastern Anatolia¹⁷, Southeastern Anatolia¹⁸, Black Sea¹⁹, Marmara²⁰, Aegean, and the Mediterranean²¹ have their own special food cultures. With globalization, this culture began to change even more rapidly.

The participants of this study are the third-generation Turks born in Germany. We do not know precisely what Turkish cuisine culture means for them. We do not know what impact migration and globalization had on them. Every generation born in Germany is born in a more globalized world than before. For this reason, they see a robust Turkish culture only in their families. An active German lifestyle dominates their social lives, so making Turkish food, reaching, and consuming the products of this culture has become an essential activity for these people. As the third-generation Turks experienced the transnational culinary culture and learned Turkish food and traditions from families, it became a valuable subject to study the narratives of these experiences from daily discourse and to listen to their feelings and memories.

An example from a personal narrative can be given to show how Turkish cuisine takes place in their daily lives.

When asked if you can tell what Turkish cuisine means for you:

Turkish cuisine means that "**home**" for me. I live in another city since I started university. I have no interest in cooking. That's why when I get home, I want to eat all my favorite food. Also, when we went to our relatives in Turkey, they invite us as guests and cook too much food. At Bremen, I wouldn't say I like to eat something alone, because eating alone is very dull. But my mom has a unique recipe. In this food include rice and meat. I love this recipe. My mother is putting vegetables and meat into this dish. She makes this dinner when I get home, and I feel so happy. I tried to do it here once. She gave me all the directions. But I didn't make it. I also brought the ingredients from the house (Hamburg), but the taste did not resemble at all. When I think of Turkish cuisine like this, I think the most spices are chili peppers, black pepper, tomato paste; I guess they have onions and garlic in all our dishes. We love them for some reason. The fact that the taste of the food is not the same even though I brought them from home maybe because I am used to my mother's food, and I do not know how to cook it myself. (Elif, 21 years old woman, Undergraduate Student)

¹⁷ The Eastern Anatolia Region is a geographical region of Turkey. After the Armenian Genocide, the geopolitical term "Eastern Anatolia" was coined to replace what had historically been known as Western Armenia.

¹⁸ Southeastern Anatolia, also known as Turkish Kurdistan, is a region in the southeast of Turkey. It borders Syria to the south and Iraq to the southeast.

¹⁹ The Black Sea Region is a geographical region of Turkey. It is bordered by the Marmara Region to the west, the Central Anatolia Region to the south, the Eastern Anatolia Region to the southeast, the Republic of Georgia to the northeast, and the Black Sea to the north.

²⁰ Marmara linked to the Black Sea by the Bosphorus and linked to the Aegean by the Dardanelles. Synonyms: Marmora, Sea of Marmara.

²¹ Aegean. 1: of or relating to the arm of the Mediterranean Sea east of Greece. 2: of or relating to the chiefly Bronze Age civilization of the islands of the Aegean Sea and the countries adjacent to it.

Turkish cuisine means "home" for Elif. In this answer, we can easily see the value it attaches to Turkish cuisine. Her first reaction to the question was to say "home." This is quite surprising because she born and raised in Germany and visit on holiday to Turkey. But she said "Turkish cuisine" means "home" with the same meaning for her. What she wants to say here is the fact that the food is made by her mother and where she lives with her family. For her, "**home**" means being with her family. She also makes a point about being away from home while she continues sentences. It turns out that she longed for this situation and called the food "home." Hamburg and her family, as well as her free space, where she can behave as she wishes, and Elif is looking for familiar taste and spices in the dishes there. The fact that she tries to make her favorite dish (rice with vegetables and meat) but does not catch the same flavor stems from the fact that she is looking for the taste she is used to rather than the difference in recipe or inexperience. Meanwhile, she talks about "relatives". When they went to Turkey, her relatives founded a crowded table and dishes made for them. It is evident that she feels special and shares this because she has had good times in her memories. Elif supports the views of another participant that attracts attention in the opinion of the "**crowded tables**".

If you ask what Turkish cuisine means to you, I don't want to say anything. But for me, Turkish cuisine means that, eat with your loved ones what you want. I don't like to eat alone; I like "crowded tables." In Bremen, I have just my mom, dad and me so we eat three of us, but it is very enjoyable for me. But I'm more than happy to sit at a table for 20-30 people and taste with the crowd. Whatever's important is for me to sit together at that table. (Baran, 22 years old, man, Undergraduate Student)

In this narrative, we see that no matter what the food culture is grown in the crowded table, it has a severe place among the Turks. How the food made it, its taste, or all other things disappear. The only thing that matters to those who had previously eaten at a crowded table is to be together. They use food as a means to carry out all these activities. Spending time with family, friends, or relatives is an important event for people who live far away and long for this.

The tradition of eating as a collective food in Turks is quite old. Traditions and practices related to Turkish Culinary Culture are still practiced today. During the time from birth to death, food and beverages served in ceremonies, religious or social festivals related to people's special days are applied as if they were subject to a rule. (Halıcı, 1997). What is meant to be explained here is the shares made there based on a long tradition. Elif defines these times, which are called tables set up on special occasions, as follows:

For me, this definition fits the most beautiful tableware "Feast table," but in the feast table that we are in Turkey. Because all our relatives are there and it is very crowded. We spend time with everyone, see each other very much. I do not stay long in Turkey. I miss Germany and its calmness, but when I go on holiday, I like spending time with them. (Because I miss them.) At that time, I'm not looking for food on the table; I can eat everything.

The sense of longing overrides all influences here. Being together with the family and spending time goes beyond all emotions. Sharing with their relatives, having a pleasant time with family elders are very valuable for them. Especially if the point stated in the description for it "spends holidays in Turkey." It is an essential detail. Because Hamburg, which is defined as "home" in the definition of Turkish cuisine. But especially for her, Turkey is an excellent place to spend an enjoyable time on occasions and celebrations. It may be appropriate to define homesickness as a word. This situation shows the desire to be together. Because they want to continue wherever they live, another participant speaks in support of this.

There are always guests in our house, and relatives living in Germany come. Already crowded tables are set up; we don't like to sit at two or three people. My parents are trying to live in Germany, like how they live in Turkey. At least that's how we try to experience table culture. For example, no one will sit before my father sits at the table, or no one will start to eat before they begin to eat. (Kadir, 23, working in Bremen auto repair shop is the only high school graduate in the study.)

In fact, what is being tried to be done here, how similar or identical if one lives in Turkey continues in Germany? They are trying to comfort themselves by keeping their traditions. They are developing methods to deal with the Homesick situation. Almost all participants made similar statements about Turkish culinary culture and table traditions. That is a crowded table culture has come from the past to the present. And the unique Turkish dishes at these tables are among them. Kadir's description of "hospitality" and "respect for the elders" are among them.

In the enrichment of Turkish Culinary Culture, traditional Turkish hospitality has an important place (Surucuoglu and Akman, 1998). It has become customary to cater to friends, relatives, and friends all over the world. Food treats are a measure of hospitality (Tezcan, 1993). Guests are essential people in Turks. "There is no flaw in catering to guests" is one of the most critical words explaining the hospitality of the Turks. Guests are sure to eat. The tradition of giving cakes, pies, and cookies next to tea is continuing, even in cities.

In Turkish cuisine, people usually eat at home. The main reason for eating at home is cleanliness, flavor, and economic factors.

However, today, the tempo of city life, increased eating habits of people, and eating out of an event, a ceremony, taste, and aesthetics have become (Güler, 2010). For the Turks living in Germany, the food culture has become very valuable. The Turks who started to live in Germany as a community coming from workers' immigration experienced serious adaptation problems at the beginning and worked to live their own culture instead of the existing order. They also struggled to teach their children the Turkish culture and to ensure its continuity. Therefore, when you talk about what Turkish culinary culture is today, the participants mostly talk about their time with their families and relatives. The Turkish culture, which the first- and second-generation Turks are trying to teach their children, leaves the issue of how the third-generation Turks prefer meals. This situation raises the debate about their food preferences. The question What do the third-generation Turks think about Turkish food? It is an important issue.

5.1.1. Discussions of Daily food preferences of Turks living in Germany

Elif, Kadir, and Baran's statements answer the question of what Turkish cuisine culture means to them. However, when they leave the sharing with their families outside, they do not give a piece of clear information about exactly what kind of food they prefer. The mother meal and Turkish food culture they see can vary with various environmental changes. For example, factors such as school, social environment, and friends can affect people's preferences. Therefore, the subject needs to be approached a little more deeply. The family and relatives are a fundamental issue for the Turks. Since "food and is something that brings them together at the same table, it becomes inevitable for them to give emotional answers. From a conceptual point of view, they show the locations that summarize Turkish culture. Home, hospitality, relatives, crowded tables, respect for adults, special days, and celebrations. Which cuisine do you prefer to eat? If the question of whether Turkish cuisine or German cuisine is better for you, the situation is slightly different for the participants. Kadir, for example, has very clearly drawn limits on this issue.

I'm never going to German restaurants here. They sell liquor there, sell pork, I don't want my money in their safe. That's why I'm not leaving. I cannot say that I already have many German friends, but there are a few people I've met, but I'm not sincere. I do not know why. I wouldn't say I like making friends with them. (With Germans) Already my family is crowded, I have cousins, I have friends from school. If I said school, not college, my friends from the vocational school, I did a job here; I'm a car mechanic. I'm continuing my father's profession now.

It seems that Kadir has unobstructed views. He doesn't prefer any place with pork. So, he does not eat German food. He prefers nothing he thinks is a sin. He doesn't want to make money for the places that sell these products. For Kadir's home environment, we can make a family interpretation that is a direct connection to Turkish traditions. That's why his family and cousins are enough for him as a social environment. When he goes outside the culture he has seen and learned in the house, he doesn't feel comfortable and has problems meeting new people. He also never had the intention of making German friends. Maybe he's having a fear of acceptance when he makes friends with them. Because what happens in German culture does not fit his life. For example, Germans drinking alcohol, eating pork. Kadir is the only high school graduate among the participants. He knows German, and he has a job, but his family is very committed to his traditions and religion. He did not give the impression that he was disturbed by the life he lived in during the whole interview period.

On the contrary, he speaks as if he would lose the feeling of being a Turk if he compromises his preferences or changes one. It opens the door to identity and belonging to discussed in the following sections. Contrary to the other participants, it emphasizes the phrase he loves only Turkish food. We can say that the environment in which he grew up and traditionalism in his family played a dominant role.

Elif and Baran have a softer approach to German cuisine. Elif prefers Turkish food when she is with her family. But when Elif stays alone in Bremen, usually eats ready-made meals from outside and prefers German food without pork. Because she doesn't like the taste, and her religious prejudice does not allow her to eat pork. Most of the participants stated that they didn't eat pork. Because they don't like the taste, and also their religious prejudice does not allow them to eat. "Each Turkish child know Muslims were not eating pork"(Kadir). They say what they heard from their families.

The situation is slightly different for Baran. His family's a doctor. They have no prejudices against pigs. So Baran's dining preferences are quite extensive. However, health and healthy food in the foreground. There is no such thing as choosing or disliking food for Baran. It is more important that it taste and be healthy. However, the answer to the question of which cuisine do you love and prefer:

I cannot say I do not like it. (Talks about German cuisine). But if I do not live here and do not go out with my friends, I do not think there is a German meal I am going to miss and look for. (Baran)

It makes a more flavor-oriented comparison. Although Baran prefers Turkish food, he does not discriminate if there are others (German friends) with him. He can eat at every restaurant. Pork, like Alcohol, does not have its limits. It is quite reasonable for Baran to consume them. This situation may have been influenced by the fact that he grows in a well-educated family. Also, the mother and father were not very much concerned with the kitchen. Because they are working people, and he had spent more time with Germans children in kindergarten. He has a working mother and father, so he starts at an earlier age than children raised in other Turkish families. Another participant who can support the Baran case is Altun, who works in the construction sector and is married to a German. In Altun's house, who lived with his family before marriage, meals are made by his mother as in the classical Turkish family structure. Mostly Turkish dishes are cooked.

My mom would order food outside if there were a special invitation. If my father's German friends were to attend, she would cook them separately and order pork because she did not want to cook pork. They did not like to eat pork because of their beliefs. But they respected the other people's choices. I don't have the same idea as them. That's why I'm eating, I'm not someone who chooses food. (Altun, 28 years old, man, Civil engineer, Married and has a child)

Here we see a family profile that respects German food preferences but does not prefer to consume it themselves. For Altun, this situation changes after his marriage because Altun's wife is German and has nothing to do with the kitchen.

I wouldn't say I like every meal of the Germans, but since I don't make a distinction, I can eat from every kitchen. I like French cuisine very much. I love their soup, macaron, exceptionally beautiful. German cuisine includes Rouladen, Eintopf, and Sauerbraten. I love them. Inside, there are similar things to our taste, meat, vegetables, potatoes, onions, tomatoes, and different ways of presentation from us, but the taste is delicious. I love the sauces of these dishes. (Altun)

Although he comes from a traditional family, there is no restriction in Altun's life, as in the case of Baran. We might say that his social environment and his friends influenced in this way. Although they say traditional for their family, they are open and respectful to different cultures. It seems to have affected not only the kitchen preferences of Altun but also the choice of wife. Altun, who married a German woman, unlike other immigrant Turkish families, is doing something that will create a breaking point for Turkish culture.

The main thing I want to mention in Altun's statement is that he makes a comparison of the tastes he loves with Turkish cuisine even when states that do not have a unique kitchen he prefers. He seeks familiar flavors in three dishes, which he calls German dishes. He counts onions, tomatoes, and potatoes, which he thinks are used frequently in Turkish recipes.

It may be appropriate to look at the concept of the "collective subconscious" put forward by Jung. It corresponds to the idea of the "archetype" that passes from ancestors to one's own and influences the decisions he makes unconsciously in daily life. (Jung, 2014.) We can see examples of this concept in the participants' comments. They cannot give a specific reason when explaining their kitchen preferences. It is also possible for Baran, Altun, and Elif to say that they do not have certain lines in general and that they live open to all culinary cultures. Because "collective subconscious" is a term that explains the similar needs of human beings wherever they are in the world. According to this, some behaviors, people, or events taking place in the human subconscious and based on basic needs have been partners since the mythic period, even since creation. (2014.) So, they make similar comparisons in promoting their favorite and favorite dishes. As can be seen in the example of Altun, this may be a vegetable or spice. In this case, we can look at what the indispensable ingredients vary for them in Turkish culinary culture.

5.1.2. What are indispensable ingredients in Turkish food culture

In Turkey, it is possible to find different types of food between regions. Each region has its cooking techniques and nutritional culture (Mavis, 2003). These differences can vary even between provinces. Each of the participants in this study is people living in Germany but have different backgrounds in Turkey. When they talk about their preferences between German and Turkish cuisine, they often comment on flavors, spices, and ingredients used. When we include the country or local factor in the research, the materials used together with local dishes are also evaluated. It also affects their eating preferences in their daily lives. Timur, for example, has been to Turkey for most of his life. He expressed that he loved and missed Turkish food in every part of our conversation. As a choice of food, he says he has no limitations in himself. However, when he is with his family, he underlines that they eat Turkish cuisine. According to Timur, all Turks living in Germany now need to adapt to this modern life and German culture. Here's what they say when they support this idea:

We are from Malatya. We have a lot of meat dishes. **Stuffed**, for example, is one of them. These foods outside are usually completely bulgur, but my mother puts meat in her outer mortar for me, and so does. There's herb roasting. That's one of our special dinners. My mom can't find all the ingredients here, so she changes the recipe a little bit. She puts **fennel, leeks, green onions, beet stalks, spinach, but normally Hibiscus²²**, and an herb called **Labada²³**, and **no green onions**, so he can't find them here, so he puts it in every weed he can find. I think **onions and tomato paste are already a must for Turkish food**. That's why it's at this dinner. (Timur, 27 years old, a psychology graduate)

Timur can't ignore his native Malatya and its food. Because the collective subconscious and the food he eats at home is predominantly in this context. The ingredients used in the dishes are also used frequently, especially in the Malatya region, such as bulgur, onions, tomatoes, meat. Although he argues that the environment must be adjusted, he cannot break the order at home. Another point Timur is talking about here is his generalization of the essential ingredients of Turkish food. After the elements he counts, he generalizes, "This is what's happening in all meals." It's something I've identified as typical in almost all participants, which is the specific sentence they said after their comments, no matter where they were from. For Example:

We are from Sivas. Sivas is very famous for "meat bread." My grandmother makes the best of it; they have houses in the village, there are stone ovens there, it made in this oven in it. Bread tandoori bread, the ingredients in the meat, all the classic Turkish dishes. Onion, tomato paste, garlic, black pepper, pepper flakes, mint, thyme to pour on top. (Elyasa, 21 years old, international relations student)

I listened to a similar sentence from a participant who spends most of the time with his family and loves Turkish culinary culture more than German cuisine.

Turkish cuisine is very diverse, there are different tastes for each region, for example, since we come from Mersin, we have "**Tantuni**"²⁴ as you know. We have a lot of meat dishes, more meat dishes than pastries, tomato paste, onions, and meat, I think, are the most essential things in Turkish cuisine and tomatoes, peppers, garlic, pepper flakes, I think these are indispensable ingredients. That's what's in almost every food. If I think about the spices, we have a lot of seasonings, but spices like mint, sumac, oregano use more. That's what I see in my house. (Sinem, 23 years old, sociology student)

²² Hibiscus, self-growing in the fields, can be 50 to 60 centimeters in length, alternate leaves, leaves can be cooked and edible as vegetables, flowers cough, hardness, stomach pain and so on. herb used as counter medication.

²³ The root of starch, sugar, vitamin C is a very useful plant because it contains house weed.

²⁴ Tantuni, is a kind of wrap from Mersin in Turkey.

Timur, Sinem, and Elyasa are three different characters in this research, each with varying roots of the family. (Apart from being Turkish, the difference in the country.) However, what they all point in common is the similarity in the essential ingredients of Turkish food. We can quickly establish a sentence that is a perfect observer for female participants and spends more time in the kitchen. Given this situation, it is quite reasonable for them to count these materials. However, male participants also gave close answers.

Turkish cuisine is a very vast area. I'm from Çanakkale²⁵, and when we get there, for example, there's **cheese halva**²⁶, and we eat it, and of course, it's **fish**. We can eat anything that comes out of the sea. I love it so much; I go and collect mussels myself. I go fishing with my cousins. I like doing these things. There's a **Sardine**²⁷ that we make a lot of famous, and we make it in the form of appetizers. It contains onions, salt, lemon, garlic, sardines, and tomatoes. What's important here is the construction of this mezze. There are two places to eat with the same taste; the first one is Çanakkale and the second in Portugal. There is also very famous seafood. (Mert, 24 years old, came to Bremen for a university internship)

Mert may be another example of this. His family is very free in his home life. In addition to Turkish dishes, international and German cuisine made. His mother was having a dinner she invited all the neighbors to on New Year's Eve. She was here making a pork dish with sauce for his guests. According to Mert, she combined this dish with Turkish delicacies and replaced it. It's in it that the Germans don't usually prefer. Germans, for example, do not use green onions, parsley, garlic, and tomato paste for this meal, but Mert's mother adds them to the dish along with pepper.

As can be seen from the example, the social environment in which they live, the structure of the house and family, or all the factors of educational education are into account, and the food for Turks has specific patterns. And everywhere they go, they carry it in some way. Turkish families struggle to keep traditional culture alive, while others prefer to adapt to the modern era. She is making changes to the recipes. It modernizes existing Turkish flavors. But the only thing they cannot change is their palate structures and the characteristics they are looking for in the food. Although the third-generation, their children, has broken downs and transformations in traditional culture, they say similar things when they start comparing food and preferences come into play.

²⁵ Çanakkale, in northwestern Anatolia in Turkey, it is a city situated on the banks of the narrow strait that bears his name.

²⁶ Cheese halva is special for Çanakkale. The main ingredients are cheese, flour, sugar, water or milk, margarine, and oil.

²⁷ Sardine is a young pilchard or other young or small herring-like fish.

As a common ingredient, almost all participants have onions, tomatoes, tomatoes, pepper flakes, and meat. (Solmaz, and Altiner, 2018). The way these materials are varies in all of them. However, when it comes to Turkish food, these are the first things that come to mind. So, where do Turks, a migratory community, find these materials in Europe, and where do they shop?

5.2. Where do they get the ingredients for Turkish food?

Maintaining traditions is an essential issue for Turkish immigrant families. The same is true for the third-generation Turks. While children are born in German culture, on the other hand, Turkish culture is conveyed to them by their families. Therefore, they take special care of the ingredients in the meals made at home. When I asked the participants where do you shop, the answers are fascinating.

Usually, we do very little shopping from Germany. We buy our urgent needs from Turkish markets. My parents are going to drive two times a year to Turkey. They bring back all our winter needs. When they go in the middle of the year, they fill the car and bring it in the same way. My father even buys tea from Turkey. Although the drinks come from Turkey, where it makes her feel more comfortable. (Zeynep, 22 years old Production Management Student)

Although there have been significant improvements in transport, most families are striving to maintain the tradition. Zeynep's family is one of them. Doing their shopping from Turkey to feel more confident in them. This may be since those products manufactured and sold in Europe produced in their own countries. They are buying from Turkey to feel more comfortable most products. They also shop at German markets, but Zeynep describes it as:

Let me tell you; we go when we need milk or tomatoes and cucumbers. My mother does not like too much, but she loves German coffee. We especially love the filter coffee we get from there. On the other hand, we buy some of the spices from the Turkish market. My father solved our meet needs. Each month he sacrifices an animal for god. My mom has a meat grinder at home, and she makes the minced meat at home. (Zeynep)

We can say that they limit their shopping in Germany to themselves. Outside, the small shop usually gets all the materials from Turkey. But they also have habits that they like and cannot give up — filter coffee, for example. Turkey is not a thing in the house that consumed too much coffee filter and has found himself more in the European culture.

Although Turkish families try to preserve their traditional culinary culture and traditions, they also add something from their social environment. They also made meat shopping easy for them. Zeynep's family has sacrificed sacrifices and fulfilled a religious duty and fulfilled their meat needs. Some families do not do this in this way.

We are bringing our materials from Turkey every time. We are already shopping here in the Turkish market. We do not buy everything from grocery stores. Mom makes her tomato paste. Make with my grandmother in Turkey brings from there. Pickles also take the ingredients and make them here. Grandmothers are making jams for us. Better for us to shop from Turkey. Because it grows on **our land** there. No matter how fresh we get here, **they come from all over the world**. We only buy milk and eggs from German markets. Our meat from the Turkish market, spices ending our home, our rice's, our cheese, but we're getting something from Turkey; we always bring our core products. (Efehan 21 years old teacher-student)

What appears in Efehan's family is very similar to Zeynep's story. When it comes to finding products for Turkish food, they think about Turkish markets before the German ones. Or bring these products to Turkey from becoming the first choice for them. In Efehan, this situation emerges with a more nationalistic sense. "**Our land**" We can see how Turkey says the phrase adopted. Just because he wasn't born there doesn't change anything. Anything related to the family and sees himself as Turks and Turkey "**we**" can easily use cases. It is a very appropriate approach to the concept of homesick mentioned earlier — the lack of experience and aspirations of the products produced in Turkey's availability. Even though the chance of having these products in Germany is trying to buy from Turkey, he insisted. Another point that attracts attention in families who shop in Germany is the following. In Turkish families, meals made by the mother. The first figure in the kitchen is always a woman. Shopping is a shared task between men and women. Shopping in Turkish families in Germany has become an activity with the family. Most of the respondents generally state that they do these collections collectively and with their families. Likewise, almost all he had traveled to Turkey once in their life and shopping by car back.

We come to the Turkish market every month by car with my family and go shopping. We buy the rest of the little things from other markets. But we buy all the essential needs of the house from the Turkish market. We buy spices, meat, rice, bulgur, cheese, sausage, salami, sausage, bacon, and so on. We buy things like milk, eggs, flour, sugar from other markets. We buy all the essential ingredients for Turkish food here. (Refiye, 25 years old, Master of Intercultural Communication.)

Refiye shares her shopping ritual with her family, like Zeynep and Efehan, what is different in their house is that they shop at other markets. Turkish markets are for the ingredients used in Turkish dishes. However, they do not hesitate to go to other markets if anything is needed. I understand from Zeynep and Efehan's discourse that they always prefer the Turkish market as a first choice and devote a particular time to it.

Usually, we go to all markets, but there is a Turkish market for meat or an exclusive butcher shop in Hamburg. We only eat meat at home. (Hamburg) I don't eat a lot of meat in Bremen, so I never bought it. When I am in Bremen, I don't pick up groceries. When I am with my family, we can do our shopping from all the markets. We do not have a select list from the Turkish market. Because there is nothing that my mother buys except the meat from the Turkish market. We go to the Turkish market only for meat. Turkish market in Bremen is significant for me already essential things spices I bring them from home. Because I'm the only one, sometimes I bring meat, but I bring it cooked, and I'm too busy doing it myself. It is very comfortable for me to go shopping with my family and do it collectively. (Cansel, 23 years old, woman, born in Hamburg, living in Bremen, undergraduate student)

Cansel's words confirm the point of a particular time. Shopping has become an event here. They continue to shop between Turkish and German markets. Some of the shops only in Turkish markets, but they usually prefer both. At this point, one of the participants brought a different perspective on shopping. She said they used cargo instead of all these methods. Ozlem, who lives in Bremen with her family, is a graduate student at the University of Bremen and has a very active life. Someone came and went continually craving Turkey. For example, during periods of license read, Erasmus went to Turkey for the first year. Meanwhile, learning that send supplies via cargo from Turkey to Germany.

There are two Turkish markets in Bremen that I know / we can find most of the things we are looking for there. Apart from that, there are small Turkish grocery stores, and when there is something we can't see, we can usually order from there. I don't know how they handle it, but they bring what we want, and maybe they want it from those who come. Because we do things that we can't find. My family is not very often we'd go more often now go to Turkey in advance. Right now, I'm bringing more because I'm going there, I'm already eating as I wish.

But I still do things that I miss, not as a material or food, but my late grandmother had a kebab made of auberge I miss him very much, my mother is doing the same way my sister-in-law makes my uncle's wife but none of that flavor. (Ozlem)

Ozlem says she can easily find most things she is looking for there. She and her family found a way. They can quickly bring the products they want through the groceries they know in Germany. I see that they draw a particular framework for finding unique ingredients for Turkish food. They usually identify the places they find suitable for them and shop from there. They do this in a routine. They can live programmatically.

My house is very close to the Turkish market is usually my first choice when I buy something, but it closes a little early, and I work in the markets, so I'm mostly open shopping. I go to the store once a month with my parents. Then we do a collective shopping with them. My mother does not go to other grocery stores too much, they go for small things, but in general, they buy most of the ingredients from the Turkish market. They like to shop there, so I feel more comfortable shopping. I don't think I will have a problem with the products I buy or buy, but when I go to the German market, I feel like I'm going here for the first time, even though I was born and raised here in a way I don't know why. (Rumeysa, 22years old, woman, Undergraduate student Midwifery.)

Rumeysa has a Turkish market as the first choice in its statement. According to Rumeysa, the most important reason for this is that it is close to home. Apart from is a statement overlaps with the other participants, and they go to public shopping once a month with their family. Going to another supermarket for the family is not even among the options. But for Rumeysa, the situation is a little different. Working hours of Turkish markets do not match it. If they were open until later, Rumeysa would have preferred to shop there. Another critical point is that shopping in German markets creates a sense of uneasiness for her. It's strange that every time she goes to the German market, she feels as if she has just arrived. She made me think she did not feel like she belonged here. It's like being in Turkey as if it is a more comfortable living space for her. When I asked, "What do you think is the most different here?" She said:

The most straightforward olive oil sounds different to me I was taking it from Rewe because it was open most of the time, but once I got it from my mother, even the smell of olive oil was very different. Marinades, for example, my parents are doing at home usually does not make a difference between both of them brought from happening in Turkey because they do here. Still, I can see how to make pickles I got from German stores. It is always sweet to me.

Once I bought to make pasta salad, I could not go to the Turkish market I forgot that the pickle is delicious, although all of the salad ingredients are the same, the taste of a single vinegar is so sweet that I wouldn't say I liked it at all. We can find everything in German markets, but I forget that the pickle is soft and put it in the taste of the salad so bad that the next time I will make Turkish food, I will never buy from the German market I said to myself. (Rumeysa)

5.2.1. Does it taste differences in Turkish foods in Germany?

After this point, the flavor factor comes into play. Generally, one of the comments about the taste of the palate. Just as with the use of spices and ingredients. That is true for people all over the world. Whatever you're used to or what you have as a genetic predisposition, you're looking for the same taste, no matter where you are. Where you cannot find the same flavors, you are searching for similar ones. That is, the concept of collective consciousness reappears. (Jung, 2014)

Since some flavors identified with Turkish food and Turkish cuisine, it is more convenient to buy from there. Tomato paste, for example, bulgur, especially bulgur, say that they understand. (Refiye talks about the Germans.) Because for me, when it comes to Turkish food, the things that are put in unique and so it is easier for me to buy from there. There is a grocery store near my house. (Refiye)

She has been looking for the flavors she has been accustomed to for years in Germany. It evaluates in terms of price and performance. When you think the taste of the food makes you feel comfortable to bring supplies to Turkey from the Turks or Turkey to get from the market.

There are certain features in the flavor comparison for the participants. These materials were one of the Turkish markets; the latter elements brought from Turkey; the taste is familiar in the third set with dishes and finally connect their meals. Many factors emerge at this point, such as those who make memories and meals. Refiye's statement follows these details.

I think it's different. Doner is different here, but I'm eating differently in Turkey. Doner meat, smell, the spice is very different. My mother took food from the material between the Turkish markets, such as doing dishes made with material brought from Turkey with his taste difference is going much flavor. I think it's the spice that gives the food it is feeling. The fresh seasonings we bring here and the spices we get here are different tastes.

We take salami and sausage from here. You're taking something that belongs to you is very lovely sausages Turkey Egetürk further beautify the European standards. But I can't like vegetables here at all. I never eat gumbo. I eat here a lot in Turkey.

Such as peas or beans I never eat here I'm taking in Turkey. You only notice such unusual things as you go and go, but in general, they are things that vary. (Refiye)

One of the things to get the fresh taste of dishes that play a role, also bring another one from Turkey. We can see this in most participants' comments. Cultivating and producing products in Turkey is very important for them. They believe that flavor depends on it. When they buy a product made in Germany or Europe, they think it will directly affect the taste. They say the differences in foods prepared at home as follows; Is it made with materials brought from Turkey? Or was it done with a Turkish market? Because, according to them, there is a difference in taste.

There is not much difference in home cooking. My mother brings supplies from Turkey or Turkey where we're getting from the market. But I think there are differences in restaurants. Returns in Germany are very different. Turkey turns me delicious than I had in Germany. There's a lot of kind of sauce but not in Turkey.

And for dessert, I love "**Künefe**"²⁸. It's also in Germany, but it tastes very different. I can say to him that I love so much "**Künefe**" I ate in Turkey. When I compare it to Mersin, I don't find it very tasty. (Sinem)

If we look at the words of Sinem, we see that there are no flavor differences in individual dishes. For example, "Doner" is more delicious for him in Germany. The reason for this is that he likes the way it is made in Germany and likes his sauces. But when it comes to local food, their ideas change. For Sinem, this is an example of a dessert Künefe. (Karaca, Guven, Mutluer, Saydam) For her, the Künefe made in Mersin is delicious. Because the ingredients, the oven where cooked, and the way made are beautiful in its original state. The fact that she can reach this dessert in Germany does not satisfy her. Sinem identifies this dessert with Mersin; it can be interpreted that it does not like it even if it is delicious when eaten in Germany. We can continue with Mert's words as a different point of view.

My mother is looking for these tastes from time to time; they went there as a child and had dinner there (talking about Turkey), their mother made Turkish food at home. They know their taste and say it is not the same here. (Mert)

They are more related to the taste of Turkey. Mert's family and they say made this comparison. Because according to him, he must have lived in Turkey to make this comparison.

²⁸ Künefe is a traditional Hatay dessert made with sweet, sugar-based syrup-soaked cheese pastries.

Sinem and Refiye's freshness statement, to be brought from Turkey or were said to be from the Turkish markets such situations. According to Mert's interpretation, it takes us to the point that we must have eaten the original to compare the flavor of a dish. Afterward, they ate in Turkey with his assessment indicates that there are differences between they eat in Germany. So, those who prefer to eat at home or repeats in his speech that they had brought from Turkey. We can say that Mert and Refiye provide first and second items to confirm the statements. Sinem's explanations support them. In another example, it is a definitive judgment that the differences in flavor are very high.

The flavor is of course different. Once those brought in from Turkey is going very fresh so it is very nice. We're all really upset at home when it's over or running out. (Elyasa)

For Elyasa, the most important reason for this difference is freshness. According to him, to be held in Turkey for the production of vegetables or other products is a critical factor. Elyasa makes a statement in support of other participants. The point that draws my attention here is that he used the phrase "absolutely." According to Elyasa, there will not be differences in taste Turkish food only if done with the products of Turkey. In other participants, this situation is more adapted to everyday life and does not contain such conclusive judgments. Among the participants, there is someone who doesn't like Turkish food. So, his statement catches the issue from a very different place like Elyasa.

I saw a lot of Turkish food. I can't say I love them very much. I'm used to Germany and its food. For example, I give weight when I went to Turkey. Because the food is too greasy for me. I wouldn't say I like Turkish desserts at all. It sounds sweet and sweet. But in Turkey, we are going to my grandmother. I haven't been going for two years, but we're going to tell him there's only one that stays there. It's the one I miss, and after I see it, I feel this feeling. I want to go back to Germany. Other than that, I can look at it as different kebabs are very different in Turkey. It's more beautiful than Germany. The taste and quality of meat are getting better in Turkey. They're having a little sauce here and waiting, so it's not nice everywhere. Kebab is the best place in Adana. Meat is always the best. (Cansel)

Cansel's family likes to cook and eat Turkish food. However, her Turkish dishes can be greasy, salty, or sugary. Therefore, it shows an opposite view in flavor comparison.

Yet, when comparing this eating meat dishes and kebabs in Turkey is expressed, Find more delicious. Cansel's hometown Adana and kebab, meat dishes identified with it for her. Although Turkish food is greasy for her, when it comes to local dishes, she meets with other participants at Cansel. Once again, the flavor differences are different according to the regions. In general, there is a feeling that the local dishes are more delicious when made in their area. For example:

My mother is making pickles in Turkey. We go to Adıyaman²⁹ every year. During the summer vacation, my grandmother and my mother are preparing pickles, tomato paste, spices, and Tarhana. We bring their stuff to Bremen. That's why my mom doesn't buy much here. Ravioli for example (Turkish mantı)³⁰ here in the Turkish market, I have frozen, but my mother does not. My grandmother and I are bringing dry ravioli here. Yufka³¹ never buys ready-made packages that are not made at home. Dough-mixing desk so just brought from Turkey. She doesn't like to bought vegetables in the foodstuffs. But there's nothing to do. So, we're taking them from here. (Rumeysa)

Rumeysa's statement is one of the best examples at this point. She is from Adıyaman. They prepare winter food supplies and flavors that belong to her mother and grandmother in Adıyaman. For her, everything that has a place in Turkish cuisine has the hand of her mother and grandmother. Every year there is preparation for their adventure with them in Turkey. This situation has gained more place in her life. They are not satisfied with shopping from Germany. They buy their fresh vegetables from Germany because they have to. They do not like to buy things from their own country. Therefore, what is valuable and delicious for her is that the products are unique to Adıyaman, and they are all prepared and consumed together. Here we see that the bonds they establish with the products made and the memories with the people who prepared those products are significant.

This research focuses on the third-generation of Turks; Her thoughts on Turkish culinary culture, preferences, where they shop, and comparison of the tastes of Turkish food. Also, it is focused on the impact of Turkish restaurants in Germany on Turkish culinary culture what the third-generation Turks think about this issue.

²⁹ Adıyaman is a city located in the western part of the Southeastern Anatolia Region of Turkey.

³⁰ Manti: Ravioli is a dish made by putting the minced meat, which is seasoned with various spices, into small pieces of dough and boiled in the water.

³¹ circular dough and rolling pin-thin leaf drop.

5.2.2. How Turkish Restaurants Affect Turkish Food Culture in Germany?

With the phenomenon of migration, Turkish culinary culture began to take its place in Europe and other World countries. Especially in Germany, the majority of the Turkish population somehow created an environment for this situation to be high. Turkish culinary culture came along with the immigrants. In time, Turkish restaurants started to open in many parts of Germany. It has become a rapidly growing market. Doner is one of the most widely offered services in particular. We can call this “gastro diplomacy.”

The concept of “gastro diplomacy,” which aims to provide intercultural interaction through the culinary cultures of countries and thus to create a positive country image and to develop commercial relations, is a concept that has emerged in the recent years and consists of a combination of food culture and diplomacy (Turker, 2018).

The point examined in this part of the study is the evaluation of Turkish restaurants in Germany from the perspective of third-generation Turks. According to the third-generation Turks, how successful is gastro diplomacy in Germany? What do Turkish restaurants mean to them? Why do they prefer to go to these restaurants? Or Not? Learn the answers to questions.

Somehow, I feel like I'm in Turkey, everyone loves their food except me at home, but I know everyone will speak Turkish when I go, and I like it very much. Or when I ask for something, I know that it is exclusive from Turkey and the Turks, and I love it very much. I can't find everything I'm looking for, yes, but it makes me feel more comfortable than any other restaurant. (Rumeysa)

Restaurants run by Turks for Rumeysa feel in Turkey. For her, such places are areas where she hears emotional Turkish speeches and feels comfortable. Going to Turkish restaurants may be appropriate to say activity to satisfy her longing to speak Turkish and Turkish. Because she does not like the food in these restaurants, but she is going to feel good. Although she can't find the taste and service she is looking for, the thought of feeling in Turkey encourages her to go to these restaurants. Another participant's comment supports Rumeysa. This participant says Turkish restaurants are better in significant cities in Germany.

I can't say I don't like Turkish restaurants. But it's not my preferred place. I wouldn't say I like the i'ages in Bre'en. They don't look like quality, clean areas. They look more like buffets. There's one I've been to in Dortmund, for example, it's like in Turkey. It's run in a full restaurant sense.

I think such restaurants differ in places where Turks live and in slightly larger cities. So, the restaurant owners are more adored. (Mert)

For Mert, Turkish restaurants are not very high-quality places in Germany. It is quite evident with this interpretation that he is more familiar with the perception of luxury restaurants. We can also say that it does not conform to this representation of Turkish restaurants. He speaks Turkish food should serve in places with better quality and clean appearance. He is comparing it to restaurants in Turkey. He says that restaurant owners in small cities in Germany are sloppy and more careful in big cities. He cannot comment much on food and delicacies. He doesn't like restaurants. However, Rumeysa, it was different. Rumeysa went and spent time there, even if she did not like the food to feel herself in Turkey. For Mert, we can say that this is at a more formal point. As a participant opposing these two views, we can include Sinem's aspects. According to Sinem, Turkish restaurants represent Turkish food and culture very well in Germany.

When I go to a Turkish restaurant, I feel like I'm in Turkey. Maybe you can't find everything here, but they do not have much of a big deal. I think they make Turkish food enjoyable here. But vegetables are not the same; you can't tell the difference between meat dishes. Vegetables are very obvious. I usually take my German friends to Turkish restaurants, and I want them to like Turkish food. Sometimes we sit outside in cafes and eat things, but I'm not very full, so I need to have Turkish food, meat, and bread if they have them ok, no problem. I have friends from other Turkish families, and they can change, and we all grow up differently. I love meaty food because I'm from Mersin, so I guess that's why. (Sinem)

As a consensus with Rumeysa, Sinem says feels like in Turkey. We can say that they are experiencing this because of the atmosphere in the restaurants because most Turkish restaurants in Germany feature Turkish motifs in decoration. They play Turkish songs. They choose their employees as Turks (Batman, 2013). They are trying to make their guests comfortable with all. Therefore, we can say that most participants have some truth in the sentence feel like they are in Turkey. However, I do not think it is the same as their homesick. Business owners may be doing these feelings because they know they feel it. It is purely commercial for them, and if we focus on Sinem's words, she wants her German friends to try Turkish food and love them. It aroused the idea that she wanted to be accepted by them. What Sinem intends to do here is that her German friends want her to take her as a Turkish identity. It's a pretty good idea; it shows that at some point, you're absorbing the situation of being Turkish and aren't afraid to represent it.

If we look at his thoughts on the dishes, she is satisfied with the taste and presentation of meat dishes. However, like most participants, Sinem says vegetables have different flavors. It also highlights the differences in the cultivation of families by re-appearing in the local variations. I got all these comments from another participant, Elif. She said she ate the most rotary or Lahmacun in Turkish restaurants (Turkish pizza). Like Mert, he says Turkish restaurants are very cheap in Bremen and therefore look like small kiosks. Elif attributes the reason for this situation to the fact that there are too many spinners. That's why the prices are affordable, and the portions are more significant. Turkish cuisine for the Germans seems to be just Doner and meat. Another view of Elif is that there is much more food in Turkish cuisine. However, this does not take place in restaurants too much. He thinks many Turkish dishes have lost their name and taste in Germany. For example, he cited the ravioli (Mantı). Usually, its name is known as Kayseri ravioli (Mantı). Although each region does it in different ways, it is its original name, which is that it is minimal and fits too much ravioli on a spoon (Sitti, Hayta, & Orphan, 2009). However, according to Elif, it doesn't matter in Germany. In restaurants, it's called just ravioli, and it's different in size than it was original. As a result of his observations:

And this situation seems strange to me, so I don't think the Germans know Turkish cuisine. The designs of Turkish restaurants are the same as what I see in Turkey, but I don't feel like I'm in Turkey because of the differences in food. I think there are few Turkish employees in Bremen, especially in most rotary. I saw a restaurant in Hamburg with more Turkish employees. The system, which established because more Turks live in Hamburg, is more organized. Maybe I'd say it's changing from city to city. Because I don't feel that way in Hamburg. It seems to me that I eat food in Turkey. The restaurant I'm going to, and the service offered sounds of better quality. Perhaps this should be studied, and special occasions should be organized to make Turkish food culture look right and beautiful. I don't know, but I see that we have our shortcomings (Elif)

In Elif's views, Mert's words are supportive, and he thinks Turkish restaurants vary by city. He says the service in the big cities is of better quality. (Kara and Yaylı, 2017). The critical point that Elif adds to the subject is that Turkish food is losing meaning or reputation. That's what she's making of his explanation for the Ravioli (Mantı). There are unusual names for dishes belonging to some areas of this type. "Kayseri Ravioli" is one of them. In Germany, this dish is called Ravioli. And the way it's done, Elif says, it's different from the original. So, some dishes lose their properties. Such as names and recipes. In this case, it may not be correct for Turkish restaurants to say that Turkish cuisine is entirely representative.

I think the restaurants here are too weak to represent that. For example, there is a cafe in Hamburg where we go, which is called a hookah cafe and they make Turkish food. They sell ravioli there. It's called ravioli, but we went somewhere in Bremen, where the ravioli maker does not look like our ravioli or tastes like us. I think it varies from area to region. (Elyasa)

Elyssa's views support Elif's observation. Because of both of them through experience. Two different participants experience the ravioli dish. As a city, their examples support each other. Both point to Hamburg, a more substantial town than Bremen. They say tasted better when they prefer Turkish food in Hamburg, they are better to serve, and they are of good quality. However, when they arrive in the smaller city of Bremen, they encounter the opposite picture. They say it is not connected to the original. So, it can be lost its properties. This shows us there is a discrepancy between the representation of Turkish cuisine.

Although restaurants make them under the name of Turkish food, it is not possible to bring 100% of the ingredients from Turkey. I don't think that's entirely possible in Turkey. It doesn't matter if you put natural material in it. What's important is the way that food made and the presentation. I think it should reflect everything and the original. Turkish culinary culture is not that simple. There's a lot of different areas, for example, we have palace cuisine, with dried fruit dishes, saffron rice. We don't see it that way in Germany. (Altun)

Given the discrepancy in representation, Altun's interpretation can be a very decisive example. As you can see, there is no consensus on the image of Turkish cuisine. Altun also supports the idea that the food is losing names and recipes. According to him, to reach the original form of a dish today, one-on-one, you have to apply the recipe. It doesn't matter where you get the stuff. Or where you made this dish. The important thing is that the recipe for the meal is the same as the original. According to Altun, culinary culture is not a simple thing. It has a structure that can feed on other countries and change over time.

In the restaurant review, Altun says:

I think it will do. But compared to Turkey, they can't even get away with it. If I have to consider it as a delicacy, I like the swirls and kebabs I eat in Turkey better. The meat gets better, the less fat. Portions are small for me in Turkey. But the pieces are big all over Europe. Visually, it's not very elaborate here, but I think it's more of a revolving street flavor.

He thinks they don't care about the visuals of food in Germany. He also believes there are differences in taste. He says he likes the eat food in Turkey.

In this interpretation, rather than originality, we can say that it focuses on flavor and visuality because there is such a judgment against Turkish restaurants in Germany in general. Kadir makes a similar comment. He says they used to eat better food when they went to Turkish restaurants. Nowadays, they are not very adored and that this is a bad example.

The view that most of the participants share is that restaurants in major cities serve food by Turkish culinary culture. It is like the example of Hamburg. They said that there was not a problem with too much flavor in meat dishes. They think there is a difference in vegetable food in terms of freshness and taste. Only one participant stated that Turkish cuisine adequately represented. Another critical point for the participants who make many points is to feel like they are in Turkey. The second is the food that makes them feel special based on the dishes they believe has lost their meaning. One of the essential issues to be discussed in this case is the feeling of belonging, and the other is what the food is unique to them. These two issues need to be addressed separately.

5.3.A sense of belonging for the Third-Generation Turks

In today's global world, food and beverages are of particular importance. Globalization has caused people to meet new people, tastes, cultures, and countries. Thus, it was possible to find ethnic cuisines even in different countries and to communicate and interact with different nations (Sapuan,2018). Approximately 5.5 million of the more than 6.5 million Turkish citizens living abroad have settled in Western European countries. One of these countries is Germany. (Yurt Dışında Yaşayan Türkler, 2019)

One of the critical points about the culinary culture here is a sense of belonging. It can be taken. A study by the Centre for Turkish Studies and Integration Studies in Germany found that in recent years, people of Turkish origin have increased the tendency to feel "strongly" in Turkey. In this study, it is possible to reach this idea from the participant comments. It is possible to see specific points about this subject in the answers given to questions about Turkish culinary culture. Usually, when participants comment and compare, they think about their time in Turkey and their memories with their relatives. Turkish food means "home" to them. Or it reminds me of "crowded tables." Some participants describe it as "eating together," and beyond these comments, when asked about Turkish restaurants, they make specific comments such as "I feel good," "I am going to feel like I am in Turkey." There are also answers to these interpretations.

In interviews with third-generation Turks, it seems that there is a complicated situation regarding Turkey's longing and sense of belonging.

The answer to the question of whether you miss Turkey can be a good start to elaborate.

I was born and raised in Bremen, but I never felt entirely of belonging here. I always said I'm Turkish; I'm from Gaziantep. Now, I think that's why I'm not so far away from my dad telling me to go back. I know what it's like to live in Germany. I know what it feels like to be a German when I go to Turkey, but for the first time, I have an opportunity to say that I am Turkish, and I live in Turkey, and I want to evaluate this and adapt to Turkey. (Zeynep)

Zeynep is one of the participants who will return to Turkey in August 2019. During the interview, she suddenly gave this information and moved the matter elsewhere. One of the closest participants to the idea of returning. She is not happy about being a minority in Germany. She wants to live the Turkish culture she sees in her own family. When I say you never feel like living in Bremen, I don't think you think of it as just a Turkish culinary culture. A similar comment on this issue comes from Kadir. He said that "I speak German, everything is beautiful, but Turkey is different for me." This was the first reaction to Zeynep when I asked the question because learning the language was one of the biggest problems for immigrant Turks. For Kadir, who also underlines that he does not feel comfortable, it is essential to experience Turkish culture in full. Therefore, we can say that it feels like it belongs to Turkey. Looking at the issue from another perspective, Ozlem said:

Most Almancı³² (Turks born and raised in Germany) say so, especially for my peers; confused, does not feel precise what belongs to Turkey, nor does Germany. But when you go and live for a while and act with the idea of building a life there, you can see better. I was lucky to go and discover where I felt good, where I was longing. Of course, some of us went and experienced the opposite emotions. It's perfectly normal. There may also be people in Turkey who do not feel comfortable and prefer to live in Germany.

In this statement, she looks at the issue from another window. Ozlem is a woman who went to Turkey for Erasmus. A lucky young woman who has experienced living in Turkey for a year. She discovers where she belongs in her life by experiencing this experience. The best explanation for this example is the concept of "double-consciousness."

³² Turkish workers working in Germany.

It is perhaps one of the most beautiful definitions that can be made for third-generation Turks. **Double-Consciousness** refers to identity consciousness, which caught between the cultural code brought from the motherland and the established cultural code in the country where it is life. As a result of the fact that the members of the first migration movement, which was carried out for returning, began to become permanent, the immigrant population began to increase with children born in the countries where they were born, both through family reunions. This generation emerges as an important factor in the continuity of migration. It defined as the second generation and third generation. This generation forms a heterogeneous community that shows quite different orientations. They have "**double-consciousness**," which expressed as identity and belonging, multicultural, hyphenated, or hybrid identities. The environment in which this generation socializes/grows plays a decisive role in shaping the social status that has been adopted. (Costu, 2016).

In all these conversations, there is a mass of people who are truly happy to be in Germany and feel they belong here, one of which is Cansel.

Even when I'm here, I miss Hamburg, so I would love to be in Hamburg. My family wants to go to Turkey for the last two or three years. I do not want to tell them I will stay here if you go. They don't want to leave me alone, so they have to stay here. They miss everything because they were born and raised there, and they want to call. Our relatives are there. But I was born here. I have a job in Bremen, and I have a part-time job in Hamburg, and I want to teach in Germany, so I don't want them to take me back. (Cansel)

For Cansel, being born in Germany is something that makes her belong here. She thinks it is very compatible with the social environment and culture she sees. She prefers to live in Germany as a Turk rather than living in Turkey. Another participant who participated in this comment is Refiye. She is a participant who, like Ozlem, she has had the opportunity to live in Turkey for a While. However, the opposite of Ozlem returns in emotion.

When I first left, I always had. I thought that the thought of me was going to change my mind, but I could not. Even though I knew Turkish, I could not. Twenty-four years later, it's very different to give up everything and set it up from scratch. I have seen a big difference between going in between and seeing and living there. For example, my speech was always accent-accented, and they noticed it and asked if you would come from Germany all the time. Or, for example, when I was eating, I reacted like I was eating every meal for the first time, and I was surprised at what happens in everyday life. As a friendship, I stayed for about nine months, and it didn't work out the way I built it in Germany in Turkey. I felt like a stranger. I was always sitting in a Turkish-German bookstore, trying to feel like I was in Germany.

I love Turkish food, yes, but for me, living somewhere, I guess, isn't just related to food. What's important to me is that the order, my family, my social circle, and my friendship relationships that I'm so used to from the food I eat, I understand that. (Refiye)

As you can see, this situation in Refiye occurs in a very different way. We can reiterate that there is a complicated situation in belonging to third-generation Turks. They take every concept of double-consciousness. We see this clearly in their social environment preferences, their depressions in belonging, and their choices about Turkish culinary culture. The adaptation process seen in the second-generation differs for the third-generation. Together with the double-consciousness, we know the sense of "**Homesick**" in the third-generation. Based on the comments of the participants, I can tell you that they want to feel like they belong somewhere. When we look at this situation from the perspective of Turkish culinary culture, we see that they are trying to overcome a deficiency with dishes that have special meanings for them.

5.3.1. What role does Turkish food play in terms of identity and belonging?

The concepts of identity and belonging have long been discussed. From the third-generation of Turks, it is possible to address the issue in many ways. If we evaluate this subject through Turkish culinary culture, we can say that the bonds and memories established by the participants with the food are beneficial.

"Cauliflower" was the first meal I learned when I was alone. I love this food. My mother cooks a lot of food, but it's the most precious thing to me. When I was staying in Istanbul, I smelled "cauliflower" on my nose, and I realized that I missed this dish. It wasn't the food I missed; it was my home. A dish that is cooked very often in our house is cauliflower. I love that the whole house covered with this smell of food. It's not a sweet smell, but I love it because it always reminds me of home. (Refiye)

In Refiye's narrative, cauliflower is one of the most striking points. When she remembers the house when she was in Istanbul, she thought of cauliflower. She makes this dish to feel his family and her home. Refiye's adventure in Istanbul results in her feeling good and finding his place of belonging. She thinks she is Turkish and that it is suitable for her to be in Turkey, and the opposite, and she goes back to Bremen. She was born and grown older, thinking she belonged to the ground more. She says it is because her family and friends are in Bremen.

After returning from Turkey, she goes to a house near her family. When I interviewed her to help with the research, she said she wanted to meet her at her new home and that he wanted to make her favorite meal when she spoke.

I can't cook much because I work, but I'm so glad to think I'm going to have this dinner with you. Because I was going to do something in my own house that reminded me of being home. (Refiye)

She repeated that sentence during the interview. Although she is now in her own home, she uses the emotional bond with cauliflower to remember and feel good about the environment she lives with her family. I heard a similar thought from Altun.

My grandmother made delicious anchovy rice (Hamsili Pilav)³³. I like it the most. When I was a kid, I called it little fish rice. I always ask my mom. It's hard to do here. Anchovies are hard to find. We find fish, but anchovies are an exceptional fish here. It's hard to find. That's why I make my mom rice and squeeze lemons and eat it like that. That's how I try to satisfy my grandmother's and Turkey's longings. If we go to Turkey in the winter, I will eat it (Altun).

Anchovy is a dish made with fish and rice. It reminds Altun of his childhood and his grandmother. The fact that his mother made this dish in Germany does not quite meet his feelings. When he goes to Turkey, he always prefers this dish. However, to be able to reach this meal in Germany in part, we can say that it feels a little bit in Turkey. Another example of the subject is Ozlem's narrative. In their views on identity and belonging, Altun and Refiye stated that they felt more comfortable in Germany and that it was almost good for them to be there, that they loved. When it comes to food, they said they like Turkish food. Ozlem, unlike them, is a much happier participant than being in Turkey:

When I was little, I used to choose a lot of food, and I did not eat every meal in the house. I have even had my mother have a hard time because I want things that are not easy to find here. Red soup, for example. Red soup is Tarhana³⁴ soup for me. It is not like there is a lot of stuff in our house because mom and dad do not like it. I did not know about this soup. I went to my friend's one day. I drank it for the first time, and I loved it. After I got home, I asked my mom for red soup. My mom did not know what it was. So, at first, she made tomato soup, then she made lentil soup. Finally, she called our neighbor and asked her what did she do for us. That's how we found out.

³³ It is the most popular traditional fish and rice dish of the Black Sea cuisine, especially Rize and its surroundings.

³⁴ Tarhana means that; cooked soup, bulgur or fermented and crumbled dough with tomato, pepper, onion, fragrant herbs and yogurt made by adding a soup material.

However, we did not have Tarhana in our house, and we were not going to Go to Turkey anytime soon. That's why my mother had to ask our neighbor. From that day on, whenever she went to Turkey, she always brought Tarhana from my aunt, even if it was a bag. (Ozlem)

Dishes such as cauliflower, anchovy rice, and tarhana soup are not the first foods that come to mind in Turkish restaurants or when it comes to Turkish cuisine. However, because they had extraordinary memories for the participants when they asked questions about Turkish food, they appear as dishes that have been included in their minds.

There is a patient soup that is special to me, and my mom used to do it whenever I was sick. It has got chicken, noodles, and mint. I used to be very happy when I was a kid, especially when she made this soup. And then their lentil dumplings, and I love her very much. Every time we go to her, she does it. And this meatball has red lentils, bulgur, tomato paste, parsley, and spices, and there's a special dish for Edirne. It's called Mutancana³⁵, and there's raisins, plums, apricot dried, veal, and when they cook, they put walnuts, honey, and almonds in it, and my grandmother says it's a dish of Ottoman Palace cuisine. She does it at home every holiday. It's more likely to be done, especially during the winter holidays. (Elif)

Elif's narrative contains three different dishes that resemble the examples above. She has got a different relationship with all of them, which she calls patient soup about her mother. It's a Turkish dish she makes. When Elif first commented on Turkish food, she said, "To feel at home." For her, a Turkish cuisine is a safe place where he is with her family.

The second dish is the lentil patties. It's a meal prepared for them by Elif's grandmother, who lives in Turkey. Elif is very dominant with all the movements of her mother and grandmother in the kitchen. She is making good use of what they are doing and the time they spend in the kitchen with them. We can tell by the ability to count the ingredients of the food even though she doesn't know how to cook. This dish reminds him of Turkey. It's a classic he knows will be ready every time he visits.

The third dish is Mutancana. It's a fantastic holiday dinner. For Elif, too. It's a dish that's left in your mind as her celebratory dinner. Another link between Turkish and Turkish food comes with this dish. No matter where she lives or feels like she belongs, they somehow make a connection between food and being Turkish. Definitely what you want to be told here with emotional attachment, no matter where social life, education, economics, or all other factors make them feel.

³⁵ Mutancana is a meal made with chicken or red meat.

One of the things that third-generation Turks do consciously or unconsciously is the bonds and memories they have established with Turkish food. It has a real impact on identity and a sense of belonging in their daily lives.



6. CONCLUSION

This research carried out to study Turkish culinary culture in Europe based on the concept of migration.

This study is not aimed at proving any hypothesis, was carried out with the third-generation of Turks living in Germany.

This study questions the experiences of Turkish culinary culture of the third-generation living in Germany, their daily eating habits, and their relationship with Turkish food. The focus of analysis based on personal narratives on related topics.

Therefore, this study focuses on the relationship of Turkish cuisine between tradition and modernity and individual behavior in Germany. In this context, tradition refers to "the Turkish cuisine," modernity relates to the "German cuisine." It also questions what Turkish cuisine means to the participants. It sheds light on their views on Turkish food and the effects of their lives in Germany on culinary habits. Therefore, the narrative analysis method used in the study.

The study reached 14 participants, 7 of whom were women, and 7 were men. The participants selected from the third-generation of Turks are highly educated, have a business, high German level, socially spending a lot of time in Germany. Audio recordings of interviewees used to analyze narratives. These records were listened to by me and coded manually. These codes play an essential role in the formation of subheadings in the analysis section.

The participants born and raised in Germany have many situations about being Turkish. The fact that they are children of immigrant families is one of them. Third-generation Turks see themselves as representatives of the continuation of tradition and culture in the theoretical framework. That's why his narratives about culinary culture become a critical topic. What foods do they prefer in their daily lives? How do they get to these materials? How do they compare the taste of Turkish food they eat in Germany? What effect do Turkish restaurants have on their lives? They contribute to the study of many sub-headings.

Finally, perhaps one of the most critical points in this topic, identity and belonging in the daily lives of the discussion of the subject of precious work, comes across in the reviews.

To summarize; In this research based on narrative analysis, there is no single conclusion that can be reached in line with the answers to the interview questions.

While some of the participants define Turkish food culture as "home" and "crowded tables," some of them evaluate it as "taste." However, there are some points where 14 participants with different experiences meet together. One of them is "homesick." They combine Turkish food

with their memories in this way. We can make this judgment based on the feeling of longing. Another is "double consciousness." The knowledge of both cultures (Traditional and Modern culinary culture), but they are in a search. This brings us to identity and belonging. They experience a desire to feel belonging to a place with their preferences. Therefore, the main starting point of this research is to examine the individual choices between traditional Turkish culinary culture and Modernity (Germany-Europe).

This study carried out to contribute to the field of cultural studies based on the shortcomings in the literature. This research, which is a preliminary resource for future studies; How is Turkish cuisine culture and idioms transferred to new generations? What changes have occurred in culinary cultures over time? The comparative analysis may be needed to examine issues such as whether they affect the way Turkish young adults perceive and express their experiences.

This study does not show possible historical changes, as it focuses on the personal experience and narratives of interviewees regarding their current situation. Therefore, it would be valuable to prepare personal narratives directly with changes in Turkish culinary culture.

References

- Abbots, E. J., Klein, J., & Watson, J. (2016). Approaches to Food and Migration: Rootedness, Being and Belonging. W: J. Klein i J. Watson (red.). The Handbook of Food and Anthropology. London: Bloomsbury, 115-132.
- Abdurrezzak, A. O. (2014). Communicative Aspects of Food Culture in the Context of Functional Theory. *Journal of Turkish Studies*, 9 (Volume 9 Issue 11), 1-1. doi: 10.7827 / turkishstudies.7523
- Abdurrezzak, A. O. (2014). İŞLEVSEL TEORİ BAĞLAMINDA YEMEK KÜLTÜRÜNÜN İLETİŞİMSEL YÖNÜ. *Electronic Turkish Studies*, 9(11),1-16.
- Almerico, G. M. (2014). Food and identity: Food studies, cultural, and personal identity. *Journal of International Business and Cultural Studies*, 8, 1.
- Amelina, A., Horvath, K., & Meeus, B. (2016). Migration and social transformation: Interdisciplinary insights and European perspectives. In *An Anthology of Migration and Social Transformation* (pp. 1-13). Springer, Cham. doi:10.1007/978-3-319-23666-7_1
- Anbinder, T. (2002). *Hungering for America: Italian, Irish, and Jewish Foodways in the Age of Migration*. By Hasia R. Diner. Cambridge, Mass.: Harvard University Press, 2001. xvii+ 292 pp. Index, notes, illustrations. Cloth, \$39.95. ISBN 0-674-00605-4. *Business History Review*, 76(4), 863-865.
- Ashley, B., Hollows, J., Jones, S., & Taylor, B. (2004). *Food and cultural studies*. Routledge.
- Ashley, B., Hollows, J., Jones, S., & Taylor, B. (2004). *Food and cultural studies*. Routledge.
- Batman, O. (2013). Kültürün Turist Tercihleri Üzerine Etkileri: Almanya’da Yaşayan Türkler Üzerine Bir Araştırma. *İşletme Bilimi Dergisi*, 1(1), 1-15.
- Baysal, A. (2002), “Beslenme Kültürümüz” T.C. Ministry of Culture Editions: 1230, Yayınlar Dairesi Başkanlığı Kültür Eserleri: 389. Ankara: TTK Press.
- BAZANCİR, R. (2013). SİBİRYA’DAN BİR MASAL ANASI. *Atatürk Üniversitesi Sosyal Bilimler Dergisi*, (51), 303-309.
- Beardsworth, A., & Keil, T. (2011). *Yemek Sosyolojisi*, (Çev. Abdülbaki Dede) Ankara: Phoenix Yayınevi.
- Belge, M. (2016). Tarih boyunca yemek kültürü. *İletişim Yayınları*. ISBN-13: 978-975-470-865-3
- Benwell, B., & Stokoe, E. (2006). *Discourse and identity*. Edinburgh University Press. University Press <https://doi.org/10.1080/14780880701700421>
- Beşirli, H. (2010). Yemek, kültür ve kimlik. *Milli Folklor*, 22(87), 159-169.
- Borman, K. M., LeCompte, M. D., & Goetz, J. P. (1986). Ethnographic and qualitative research design and why it doesn't work. *American behavioral scientist*, 30(1), 42-57.
- Cleveland, M., Laroche, M., Pons, F., & Kastoun, R. (2009). Acculturation and consumption: Textures of cultural adaptation. *International Journal of intercultural relations*, 33(3), 196-212. DOI : 10.1016/j.ijintrel.2008.12.008
- Crenn, C., Hassoun, J. P., & Medina, F. X. (2010). Introduction: Repenser et réimaginer l'acte alimentaire en situations de migration. *Anthropology of food*, (7), Accessed on 19 November 2019: [<http://journals.openedition.org/aof/6672>]
- ÇINAR, Y. TÜRK ALMAN İLİŞKİLERİNDE ALMANYA 'DAKİ TÜRK GÖÇMENLER (1961-2000). *Bitlis Eren Üniversitesi İktisadi Ve İdari Bilimler Fakültesi Akademik İzdüşüm Dergisi*, 2(2), 1-21.
- Çoştu, Y. (2016). Göçmenlerin Kimlik Arayışı–Avrupalı Türkler Örneği. *Hitit Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 9(2), 533-546.
- Deborah Barndt (Ed.). (2004). *Women working the NAFTA food chain: Women, food and globalization*. Canadian Scholars' Press.

- DEDEOĞLU, A. Ö., & SAVAŞCI, İ. (2005; 81) TÜKETİM KÜLTÜRÜNDE BEDEN GÜZELLİĞİ VE YEMEK YEME ARZULARI: KADINLARIN TÜKETİM PRATİKLERİNE YANSIMASI. *Ege Akademik Bakış Dergisi*, 5(1), 77-87
- Diker, O. (2016) History of Turkish Cuisine Culture and the Influence of the Balkans. (n.d.). Retrieved from <https://docplayer.net/50571545-History-of-turkish-cuisine-culture-and-the-influence-of-the-balkans.html>
- Drewery, W. (2000). *Discourse and Cognition*. Edwards, D.(1997). Sage, London: pp. 368.£ 49.50 ISBN 0-8039-7696-8 (hardback),£ 15.99 ISBN 0-8039-7697-6 (paperback). *Journal of Community & Applied Social Psychology*, 10(1), 79-81.
- Edwards, D. (2006). Discourse, cognition and social practices: The rich surface of language and social interaction. *Discourse Studies*, 8(1), 41-49.
- Elliott, J. (2005). *Using narrative in social research: Qualitative and quantitative approaches*. Sage Publications.
- Emerson, P., & Frosh, S. (2004). *Critical narrative analysis in psychology: A guide to practice*. Springer. doi:10.1057/9780230000674
- Fieldhouse, P. (2013;1). *Food and nutrition: customs and culture*. Springer.
- Forson, P. W., & Counihan, C. (2013). *Taking food public: Redefining foodways in a changing world*. Routledge.
- Gabaccia, D. R., & Gabaccia, D. R. (2009). *We are what we eat: Ethnic food and the making of Americans*. Harvard University Press.
- GOODE, J. (2005). Yemek. (Çev: Fatih Mormenekşe).*Millî Folklor*, C. 9(67), s.172-176.
- Goody, J.,Guran, G., Cev, (2013). *Food, Cuisine, Classes*, Pinhan, İstanbul.
- Güler, S. (2010). Türk mutfak kültürü ve yeme içme alışkanlıkları. *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, 26(S 1), 24-30.
- Halıcı, N. (1997). Anadolu bayramlarında beyaz renkler. *Türk Mutfak Kültürü Üzerine Araştırmalar*, 65-67.
- Halkier, B., & Jensen, I. (2011). Doing ‘healthier food in everyday life? A qualitative study of how Pakistani Danes handle nutritional communication. *Critical Public Health*, 21(4), 471-483.
- Hinchman, L. P., & Hinchman, S. (Eds.). (1997). *Memory, identity, community: The idea of narrative in the human sciences*. New York: State University of New York Press.
- Holmboe-Ottesen, G., & Wandel, M. (2012). Changes in dietary habits after migration and consequences for health: a focus on South Asians in Europe. *Food & nutrition research*, 56(1), 18891. DOI : 10.3402/fnr.v56i0.18891
- Holstein, J. A., & Gubrium, J. F. (2000). *The self we live by: Narrative identity in a postmodern world*. <https://dergipark.org.tr/en/pub/beuiibfaid/issue/29631/318208>
- Inglis, D., & Gimlin, D. (2015). *The globalization of food*. Nova York.
- İçduygu, A., & Aksel, D. B. (2015). Migration Realities and State Responses: Rethinking International Migration Policies in Turkey. In *Social Transformation and Migration* (pp. 115-131). Palgrave Macmillan, London.
- Jung, C. G. (2014). *Four archetypes*. Routledge.
- KARA, M., & YAYLI, A. (2017). Almanya’da Türkiye İmajına Yönelik Sivil Toplum Örgütlerinin Görüşleri (Opinions of. *Journal of Tourism and Gastronomy Studies*, 116, 141.
- Karaca, O. B., Güven, M., Mutluer, U., & Saydam, İ. B. Hatay künefe peynirinin yapılışı ve özellikleri. *Türkiye*, 10, 745-748.
- Kershen, A. J. (2017). *Food in the migrant experience*. Routledge. DOI : 10.4324/9781315255170
- Kiliç, S. (2012). Food and Drinks Before Islam Among Turks. *Journal of Turkish Studies*, Volume 7 Issue 2(7), 707-716. doi:10.7827/turkishstudies.3336
- Klein, J. R. (2014). Durkheim, Emile. *The Encyclopedia of Theoretical Criminology*, 1-5. doi:10.1002/9781118517390.wbetc086
- KÖKSAL, O. (1984). “Psiko Sosyal Yönden beslenme, Ağız Tadı ve Tatlıların Sağlık Yönünden Durumları”. *Kültür ve Turizm Bakanlığı, Geleneksel Türk Tatlıları Sempozyumu Bildirileri*, Ankara: Başbakanlık Yayınevi.

- László, J. (2008). *The science of stories: An introduction to narrative psychology*. Routledge.
- Le, C. B. (2017). What Food tells us about Culture. *Freely Magazine*, Jan. Access (09.10.2019) Retrieved from <https://freelymagazine.com/2017/01/07/what-food-tells-us-about-culture/>
- Leach, E. (1976). *Culture and Communication: the logic by which symbols are connected. An introduction to the use of structuralist analysis in social anthropology*. Cambridge University 37-56 (1973) Press.
- Malinowski, B. (1939). The group and the individual in functional analysis. *American Journal of Sociology*, 44(6), 938-964.
- MAVIŞ, F. (2003), *Endüstriyel Yiyecek Üretimi*, Ankara: Detay Yayıncılık.
- Medina, F. X., Leal, M. D. P., & Vázquez-Medina, J. A. (2018). Tourism and Gastronomy. An Introduction. *Anthropology of food*, (13), accessed 23 November 2019: [<http://journals.openedition.org/aof/8448>]
- Mishler, E. G. (1986). (1986b). *Research interviewing: Context and narrative*. Cambridge, MA: Harvard University Press.
- Nar, M. Ş. (2014). Yapısalcılık kavramına antropolojik bir yaklaşım: Levi-Strauss ve yapısalcılık. *Antropoloji*, (27), 29-46.
- Nicolaou, M., Doak, C. M., van Dam, R. M., Brug, J., Stronks, K., & Seidell, J. C. (2009). Cultural and social influences on food consumption in Dutch residents of Turkish and Moroccan origin: a qualitative study. *Journal of nutrition education and behavior*, 41(4), 232-241.
- Onaran, B. (2016). *Mutfaktarih: yemeğin politik serüvenleri*. İletişim Yayınları.
- ORING, E. (2012). Folklorun Üç İşlevi Halk Bilimsel Tanım Olarak Geleneksel İşlevselcilik.(Çev. Aslı Büyükokutan). *Milli Folklor*, 96.
- Ögel, B., (1982). *Development of Turkish Cuisine and Turkish History Traditions*. <http://www.turkish-cuisine.org/culinary-culture-202/the-development-of-turkish-cuisine-18.html>
- Ramli, A. M., Zahari, M. S. M., Suhaimi, M. Z., & Talib, S. A. (2016). Determinants of food heritage towards food identity. *Environment-Behaviour Proceedings Journal*, 1(1), 207-216.
- Randall, W. L., & Phoenix, C. (2009). The problem with truth in qualitative interviews: reflections from a narrative perspective. *Qualitative research in sport and exercise*, 1(2), 125-140.
- Ray, K. (2004). *The Migrant's Table: Meals And Memories* In. Temple University Press.
- Ray, K., & Srinivas, T. (Eds.). (2012). *Curried cultures: globalization, food, and South Asia* (Vol. 34). Univ of California Press.
- Roulston, K., DeMarrais, K., & Lewis, J. B. (2003). Learning to interview in the social sciences. *Qualitative Inquiry*, 9(4), 643-668.10.1177/1077800403252736.
- Ruacan, Ş., & Enstitüsü, O. (2005). Bilimsel araştırma ve yayınlarda etik ilkeler. *Gazi Tıp Dergisi*, 16(4), 147-149.
- Santhakumaran, D., Benwel, B., and Stokoe, E. (2007). *Discourse and identity*. Edinburgh: Edinburgh University Press, 2006. *Gender and Language*, 1(2), 315-318.
- Sapuan, K. E. (2018). STRATEGI PEMERINTAH INDONESIA MENGGUNAKAN GASTRODIPLOMACY TERHADAP AUSTRALIA (2004-2014).
- Sceats, S. (2000;92). *Food, consumption and the body in contemporary women's fiction*. Cambridge University Press.
- Sharts-Hopko, N. C. (2002). Assessing rigor in qualitative research. *Journal of the Association of Nurses in AIDS Care*, 4(13), 84-86. doi:10.1016/s1055-3290(06)60374-9
- Sitti, S., Hayta, M., & Yetim, H. (2009). Kayseri mantısı: Hazırlanışı ve kalite nitelikleri. *II. Geleneksel Gıdalar Sempozyumu*, 27-29
- SOLMAZ, Y., & ALTINER, D. D. (2018). Türk Mutfak Kültürü ve Beslenme Alışkanlıkları Üzerine Bir Değerlendirme. *Safran Kültür ve Turizm Araştırmaları Dergisi*, 1(3), 108-124.

- Song, M., & Parker, D. (1995). Commonality, difference and the dynamics of disclosure in in-depth interviewing. *Sociology*, 29(2), 241-256.
doi:10.1177/0038038595029002004
- Surucuoglu, M. S., & Akman, M. (1998). The diachronic change of Turkish cuisine and the current reasons for this change.
- Sürücüoğlu, M. S., & Özçelik, A. Ö. (2007). Türk mutfak ve beslenme kültürünün tarihsel gelişimi. ICANAS, Uluslararası Asya ve Kuzey Afrika Çalışmaları Kongresi, 10-15.
- Şar, S. (2013). Tarihi Süreç İçerisinde Türk Mutfak Kültürüne Kısa Bir Bakış. Mersin Üniversitesi Tıp Fakültesi Lokman Hekim Tıp Tarihi ve Folklorik Tıp Dergisi, 95-95.
- Talas, M. (2005). Tarihi süreçte Türk beslenme kültürü ve Mehmet Eröz'e göre Türk yemekleri. Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi, (18), 273-283.
- Tezcan, M. (1993). *Kültür ve kişilik: (Psikolojik antropoloji)*. AÜ Eğitim Bilimleri Fakültesi.
- Tezcan, M. (2015). Eating habits of the Turks and their associated behaviors. Turkish Cultural Foundation. <http://www.turkish-cuisine.org/culinary-culture-202/eating-habits-of-the-turks-199.html> (Accessed on 30.09.2019).
- Türker, N. 2018, Gastrodiplomasi Türk Mutfağının Tanıtımında Bir Araç Olabilir Mi?. *Güncel Turizm Araştırmaları Dergisi*, 2(Ek1), 14-29.)
- MEDINA F.X., D. P.-M. (2018). Tourism and Gastronomy . *Anthropology of Food*.
- Yurt Dışında Yaşayan Türkler. (2019, 10 11). mfa.gov.tr: http://www.mfa.gov.tr/yurtdisinda-yasayan-turkler_.tr.mfa
- Welsch, W. (1999). Transculturality: The puzzling form of cultures today. *Spaces of culture: City, nation, world*, 13(7), 194-213.
- Wilk, R. (2006a). Home cooking in the global village: Caribbean food from buccaneers to ecotourists. Berg.
- Wilk, R. (Ed.). (2006b). Fast food/slow food: the cultural economy of the global food system. Rowman Altamira.

APPENDIX A

6.1. Example for Interview questions

Warm-up questions

- ❖ Can you introduce yourself a little bit?
- ❖ -born place, age, major in university, family background, etc.
- ❖ I see that you speak Turkish very well, where did you learn it?
- ❖ Which language do you feel the most comfortable?
- ❖ How often do you visit Turkey?
- ❖ -place of stay, days, activities, impressions.
- ❖ Do you have regular connections with Turkey?

Questions about their migration story

- ❖ Did your family emigrate to Germany or were they born and raised here?
- ❖ Where did emigrate?
- ❖ When did I say "Turkey" what is the first thing?

How does it feel to be a Turkish born and raised in Germany?

Questions about Turkish food Culture

- ❖ What do you think about Turkish cuisine and Turkish food, what comes to your mind first?
- ❖ Based on this question, which is your favorite Turkish food / Why?
- ❖ What is your favorite German food / Why?
- ❖ Which Turkish dishes can you find and eat easily in Germany? Is there your favorite Turkish food?
- ❖ If you feed this food you can also taste comparison in Turkey?
- ❖ If the Turkish food you consume is made at home, who is cooking it and how is the food provided?

- ❖ Do any of these dishes have a special memory for you? for example, my mother makes that dinner when I'm sick, or it's like our celebration dinner.
- ❖ How are your daily food preferences in Germany (in the morning, lunch, and dinner) predominantly Turkish or German?

Questions About shopping, taste differences

- ❖ If Turkish food is made at home, who is making it / how to get to the ingredients?
- ❖ How do you shop here (do you prefer Turkish or German) (Why)?
- ❖ Are there any special Turkish products you buy in the markets or can you find Turkish food products in German markets?
- ❖ Are you going to Turkey / How often do you / Is there a particular food product, kitchen supplies or fetch you from there? / Why do you prefer to buy from there?
- ❖ Do you have access to these products in Germany / if there is a taste difference between you?

Questions about Turkish Restaurants, belonging and identity

- ❖ What do you think about the place of Turkish cuisine in Germany?
- ❖ How Turkish restaurants are here?
- ❖ How do you feel when you go to?