

THE EFFECTS OF BELIEFS ON GASTRONOMY

Aysu HİTAPOĞLU¹, Orhan BATMAN²

ABSTRACT

Tourism sector is a sector that can serve many people from different nationalities and different religions at the same time. Food and beverage services are in the “sine qua non” of the tourism sector. The idea that “People should eat because they get hungry” is related to physiological needs. However, what people choose from present alternatives when they have a chance of preference is relevant to their culture, traditions and religious beliefs. Religion affects every section of life, even people’s food culture.

This study includes the investigation on the attitudes of five-star hotels towards application of religious rules in food and drink services and to what extent it could be possible for hotel companies to apply these rules. Ten executive chefs have been interviewed with semi-structured questions and asked about their attitudes toward rules of any monotheistic religion of their customers and the results were evaluated. Research results concluded that kitchen managers pay attention to the religious sensitivity of their guests and they take religious rules into account in all phases of food preparation and presentation.

Key Words: *Gastronomy, religion, dining culture, hotel, tourism.*

Introduction

Gastronomy is a science and art of eating and drinking. Religion, on the other hand, is a social institution that systematizes the belief and worship in God, supernatural powers and various sacred beings (www.tdkterim.gov.tr). While religion gives the people peace in this complicated world, nutrition is one of the indispensable needs for the sustainment of a healthy life. Majority of religions include principles about the life style and orders about nutrition.

Regarding the world population, approximately 34 % of it consists of Christians, 20 % of Muslims, 14 % of Hindus, 6% of Buddhists, 1 % of Jews and the remaining 25 % consists of people who are the members of other religions and the unbelievers. The existence of people

¹ Dr. Sakarya University, Institute of Social Sciences, aysuhatipoglu@gmail.com

² Prof. Dr. Sakarya University, Faculty of Business Administration , obatman@sakarya.edu.tr

who are members of different religions in the world creates a variety in eating-drinking habits, as well. Religious belief has the potential of affecting the nutritional habits and shopping patterns of a group. Some people determine the daily, weekly and annual plans of their lives, the way and time of eating and dressing by taking the religious principles into consideration.

Importance of the Study

The increasing income level, spare time and desire of travelling have caused a variety in tourism sector, as well as the increase of quality and the competition between enterprises today. People are sensitive about consuming the foods and beverages that are prepared in accordance with their beliefs. Thus, the eating- drinking service that is received at the hotel where they prefer to accommodate affects the preference level of the enterprise in question.

This study is important in terms of revealing the attention paid by five-star hotels in Turkey Bodrum to religious principles in terms of eating-drinking, whether the managers of these facilities have these information or not, and the applicability of these principles.

1.The Concept of Gastronomy

Gastronomy could be defined as a discipline that involves the studies of comprehending, applying, developing all the features of foods and beverages starting from the historical development process with all the artistic and scientific elements they include in detail and adapting them into today's conditions (Eren, 2007:74). According to Ünlü and Dönmez (2008), gastronomy is a nice, delicious and well-designed order and system of cuisine and course that is convenient for health; according to Baysal and Küçükarslan (2003), it is the process of bringing all edible materials on the table in a hygienic but yet not necessarily healthy way in accordance with maximal palatal and eye delight.

Gastronomy is a multidimensional and multi-discipline science. The questions of why people eat food, which elements affect their tastes, why they can not like other things while enjoying one particular thing are related with the science of psychology; sharing the foods and beverages, eating out while someone is eating at home and trying to comprehend their motivations are related with sociology and economics; trying to comprehend the evolution of instruments used in the kitchen is related with the science of history; presenting the local menus, which comprise the most important element of the human culture, to guests is related with the science of marketing; and the preparation of an authentic product is related with folklores.

1.1. Relationship of Religions with Gastronomy

Approximately 55 % of the world population consists of those who believe in divine religions. Divine religion is the general name of religions, which are comprised of Jewishness, Christianity and Islam, and have a book that is sent from heaven. These religions are separated from other monotheistic religions, since they respectfully accept and celebrate the prophets and religious men of previous and next religions. Considering the doctrines of divine religions, this study will try to explain the relationship of the gastronomy-religion.

1.1.1. Jewishness

Jewishness is a monotheistic religion, which started to develop together with the revelation received by Moses in the XIII. century B.C., was sent to the Israeli and has distinctive religious principles (Adam and Katar, 2005:28). The fact that prohibitions have a national character rather than a universal character and thereby, some foods are considered to be forbidden only for the Jewish people attracts attention in this religion (Erdem, 1998:168).

1.1.1.1. Principles to Be Followed Regarding Jewishness and Nutrients

In Jewishness, the nutrition principles are called “Kosher” (kashrut or kasher). Dictionary meaning of kosher is “clean, edible, convenient”. When a food is kosher, it means that it is allowed and acceptable. The foods that are inconvenient for the Jewish principles are called “trefa”. Glatt Kosher, on the other hand, is a term that is used for providing flexibility to eat an animal with a disease during exceptional cases such as widespread starvation. Being very strict, kosher principles are applied during the phases of breeding and slaughtering the butchery animal, having the meat output and processing the meat into the product (Öztan, 2003:14). Kosher principles are explained in the 11th book of the Leviticals part of Torah and in the 17th book of the Testament (Koluman, 2009:29). According to food groups, it is possible to explain these principles as follows:

a) Principles regarding the meat consumption: Even though these principles are generally formulated as non-ruminant and non-cleft foot animals and foods that are manufactured from them (Erdem, 1998: 168); there are also some exceptional cases. In that context, the meat and milk of biramous-foot and ruminant animals such as sheep, goat, cattle, deer and ox could be availed. The forbidden ones are as follows; camel, rabbit, pig, eagle, hawk, crow, ostrich, goshawk, owl, cormorant, swan, finch, vulture, white stork, bat, mouse, lizard, chameleon (Leviticals, 11/1-12; Testament 14/7-20).

24 species are forbidden among the poultry animals. The poultry animals with a crop,

digestive vesicle and claw, which are considered kosher, include chicken, turkey, goose and duck. Kosher eggs shall be obtained only from the aforementioned poultry animals (Koluman, 2009:29). The consumption of eggs with a blood stain is forbidden. The remains of non-kosher animals can not be processed into the bi-product and used for the nutrition of animals that are considered kosher (Öztan, 2003:14).

b) Methods regarding the slaughter of animals: Animals that are allowed to be eaten should be slaughtered with a certain method. If the animal dies naturally, gets sick or is slaughtered with an unacceptable method, the meat is not allowed to be eaten. The slaughter that is convenient for kosher is called “Shechitah” in Hebrew and the animal is slaughtered by “Shohet”, who is a faithful, gracious and capable butcher. Accordingly, the meat of both ruminant and poultry animals could be eaten only after shedding their blood properly with the help of an incision on the trachea and esophagus (www.kaserutr.tripod.com).

The throat of the animal-to-be-slaughtered should be clean and its trachea and esophagus should definitely be cut. No hesitation or torture should be involved during the slaughter, the animal should not be allowed to agonize and blood should be shed over the animal. Following the slaughter, the internal organs and the lung should be checked. The meat that completes these phases is considered to be obtained as kosher (Öztan, 2003:14).

c) Examination of the slaughtered animals: The meat is not allowed to be consumed without a “post mortem” control.

d) Preparation of the meat: In order to consider the meat kosher, it should be separated from blood, tallow, blood vessels and sciatic nerves. Since animals have blood vessels at the back that are very hard to be separated from the meat, this part of the meat is not edible; thus, it is sold to butchers who do not sell meat for the Jews (Alalu, 2001:126). The meat that is cut by the shohet is soaked after the required trimming (the process of separating the arteries, veins and some forbidden fats from the meat) and it is prepared for the salting process after being soaked for 30 minutes. The salting process is conducted by a trained master under the supervision of the Rabbi (Öztan, 2009:14).

The kosher salt that will be used during the salting process is prepared by the Rabbi in a peculiar way. The salted meat is aged for an hour and is expected to release water. And then it is washed with plenty of water, the bloody water and salt are separated from the meat, it is boiled in accordance with the intended purpose and by this way, the meat is considered kosher. The whole kosher meat should either be made kosher right after the slaughter, or washed within 72 hours without question (Öztan, 2003:14).

Since the naturally-prepared liver contains plenty of blood, it never is considered kosher. This principle is mentioned in the Temperament (2003) as follows; “However, you shall not eat bloody meat as the blood contains life”. Thus, the surface of the liver should firstly be drilled and cut on various parts, and then it should be gently washed and finally, be smoked until the color becomes grey-white (Yabancı, 2009:270).

e) Principles regarding milk and meat: Meat and milk products should not be consumed together. Accordingly, it is forbidden to anyhow cook milk and meat together, eat such products being cooked that way, cook milk products in utensils that are used for meat, wash the dishes of both products together (Koluman, 2009:29). In general, a person who eats meat is not allowed to drink milk for the next six hours. In order to eat meat, an hour is required to pass after consuming milk and its products. Being originated from the judicial opinion, the prohibition of co-consumption is not based on the Torah text (www.ou.org).

Eggs, fruits, vegetables and cereals are called “Pareve”. These nutrients could be consumed with both meat products and milk products. Soft cheese and the cheese that contain culture and aroma materials are not kosher. They can be considered kosher only if they are cooked (www.ou.org).

f) Products of forbidden animals: Even though the honey bee is not an edible nutrient, honey is considered kosher, because honey is believed to include no characteristics of the bee (Yabancı, 2009:270)

g) Consumption of water products: According to Torah that is the foundation of the kosher law, only the fish with scale (Marcus, 2009) and wing/fin should be consumed. The fish with only fin and no scale can not be considered kosher (Özbaş, 2001:55). Considering this principle, water products such as lobster, shrimp, calamar, mussel and conger are not eaten by the Jews (Alalu, 2001:126). According to the provisions in Talmud, the water should be a stream rather than a still water (Çiğdem, 2009:442).

Since the Jewish law does not evaluate the fish in the meat category, the prohibition of the co-consumption of milk and meat is not applied for fish. However, meat and fish shall not be cooked and eaten together. On the other hand, the consumption of smoked and post-processed fish products is free (Koluman, 2009:29). The requirement of slaughter and blood cleaning is not valid for the fish.

Even though it is not a problem to consume the caviar of the fish that are considered kosher, it is forbidden to consume the caviar of the forbidden ones. Accordingly, the fish that are caught as dead on the sea are not considered kosher (Torah, Leviticals, 11/11). Besides, when some

instruments, which were previously used on a forbidden fish, are used on a kosher fish, this action excludes that fish from the category of kosher (Çiğdem, 2009:443).

h) Other foods: Emulsification agents (chemical substances that enable the emulsion formation with the help of the interface motion) and aroma entrainers are included in the kosher definition according to the resource they are obtained from (www.jewfaq.org). The utensils that are used for products such as cream, fill materials, cake decoration materials, wine and grape should be in accordance with the kosher (www.ou.org).

2.1.1.2. Jewishness and Fasting

The only fasting that is required in Jewishness is the redemption fasting called Yom Kippur (Redemption/Repentance Day). It is a big fasting that is performed without eating anything for approximately 26 hours on the 10th day of the Tirsi month, which is the first month of the Lunar Calendar (Tümer and Küçük, 1988:253).

Starting on the 19th of April and lasting for one week, the Pesah fasting is generally performed on Mondays and Thursdays right after the Passover (www.e-sehir.com). Houses are cleared of ferment and unfermented bread is eaten throughout the seven days of the Pesah (Çıkış,12/15,19,20). Jews are also forbidden to use the unfermented food called “Hametz” on the aforementioned days at home. Even if the thing that is considered Hametz is merely mixed up in courses, it is considered forbidden in the Pesah Holiday (Alalu, 2001:14). The fasting days, which forbid the water and food intake from the sunrise until the sunset, include the Tzom Gedaliah, 10th day of Tevet, 17th day of Tamuz, Ta’anit feast and Ta’anit Bechorim (Koluman, 2009:28).

1.1.2. Christianity

Christianity is a monotheistic religion originating from the Middle East that places faith in Jesus and has three religious sects as Roman Catholicism, Eastern Orthodoxy and Protestantism. Its holy writ is the Scripture and this writ consists of two main parts as Old Testament and New Testament. On the other hand, Bible is the name given to each first four parts of the New Testament of the Scripture. It is celebrated with four writers of the Bible; Matthew, Mark, Luke and John. Bibles narrate the life and doctrines of Jesus (www.tr.wikipedia.org).

1.1.2.1. Principles to Be Followed Regarding Christianity and Nutrients

Since the Bibles do not include a clear classification about nutrients as in Torah, Christians obey the provision of Torah regarding this subject. Christianity considers all kinds of animal

meat allowable; however, eating the meat of animals, which are presented to idols, slaughtered or choked, and blood are all considered forbidden according to Torah (Affairs of Prophets, 15/20-29).

In the Bible of Mark; it is stated that even though the things being received from outside do not tarnish the person, the things that arise from the person will tarnish her/him and all kinds of foods are accepted to be clean (Mark, 7/15-19). Although the New Testament does not include any new statements, Christians accepted the pork, which is considered unpalatable and dirty by Jewishness and Islam, to be allowable and predicated this subject on the dream of Petrus (Affairs of Prophets, 10/9-16;11/5-11).

In Christianity, the practice differences between sects are mostly observed during suppers on religious days. In this context, the sects and their views about eating-drinking could be explained as follows:

a) Roman Catholicism: Catholicism is a religious sect with a great authority in Christianity. The Catholic Roman church, which represents this sect, is led by Pope. Christmas and Easter are among the important religious days of Catholics (Yabancı, 2009:271). Christmas is the birth anniversary of Jesus. In many countries, Christmas Supper is prepared and family members gather around the table in the afternoon of December 25. Christmas Supper differs from country to country and the most common course is the roasted turkey. In some countries, the cake (Christmas pudding) is inflamed with brandy following the course and is represented as dessert. In the night of the Christmas Eve, foods are left in houses for Santa Claus and his deers. In the USA, milk and cookies are left. In England, on the other hand, sherry, fruit pie and carrots are left (www.wikipedia.org).

Corresponding to the Sunday following April 15 in general and lasting for one week, the Easter is a feast day on which the death and resurrection of Jesus are memorialized. During the holiday suppers, the whole family generally gathers and prepares foods and beverages that are peculiar to their hometowns. For instance, while the French prepare “buche de noel” that is a very sweet cake shaped like yule log, Italians cook a fruity and sweet traditional bread called “Panettone” (Kittler and Sucher, 2001).

b) Eastern Orthodox Christianity: The greatest difference of the Orthodox from Catholics is that they apply the commandments in Bible by revising. Consumption of fermented bread instead of unfermented bread during Communion ceremonies (the Lord’s supper) could be considered to be among them. The third Sunday before the Lent day is the Meat Sunday and only meat is eaten in houses. The Sunday before the Lent is the Cheese Sunday and only

cheese, egg and butter are eaten. The following Monday is the Clean Monday. The Sunday before the Easter is the Herald Day of Virgin Mary and fish is consumed on that day (Kittler and Sucher, 2001).

c) Protestant Christianity: Protestantism is a sect originating from reform and in this sect, the greatest authority is the Bible (Kahraman, 1993). Christmas and Easter are the holidays of the Protestant tradition. Even though foods have an important place in these holidays, there is no food that is peculiar to the present day. Families prepare foods according to their own habits (Yabancı, 2009:271).

1.1.2.2. Christianity and Fasting

In Christianity, fasting/diet is the third commandment of the Church. The purpose of fasting is to start suffering for the committed sins in this world. The fasting age in Christianity is 21-60. This subject is specified in written in the Roman resolutions, which were taken in 1966 (www.e-sehir.com). Bible attaches a great importance to fasting and praises it. However, there are differences between the Christian sects in terms of the time and rules of fasting. The information about the fasting practices between sects are as follows:

a) Roman Catholicism: Fasting days include the days like the new year, Easter feast, etc. These fastings vary from avoiding to receive nutrients the whole day to receiving certain nutrients. During the Eucharistic Fasting that is performed 40 days before the Easter, the water and solid nutrient intake should completely be stopped 1 hour before the Communion. While this fasting used to anticipate eating-drinking nothing from 12 a.m. until the time of the Lord's supper in the past, today it is performed in such a way that the person eats nothing 1 hour before the ceremony and drinks no alcohol 3 hours before. (Koluman, 2009:29; Tümer and Küçük, 1988:254). Another fasting of Catholics is the "Ecclesiastes Fasting". This fasting consists of the 40-day diet period in the Catholic church. It involves the intake of only one course in the daytime and mild foods in the morning and in the evening (Tümer and Küçük, 1988: 254).

b) Eastern Orthodoxy: Fasting days of the Orthodoxy are higher in number (Diakonoff, 1972). New Year, Easter, the day Jesus was taken to the Judgement Church, Temptation Day (the day the Lucifer promised Jesus the world and suggested him to abandon being Messiah), meatless feast, milkless feast are among those days. Animal products and water are forbidden in fastings. Some believers might also refuse consuming vegetable oil. The intake of all kinds of foods is forbidden only on the crucifixion day (Koluman, 2009:29).

c) **Protestantism:** Compared to other sects, it is observed that fasting is not common in Protestantism (Kitler and Sucher, 2001). In Protestantism, the practices of fasting, especially according to the Mormon Sect and the Sect of Seventh Day Apostles, are only performed on the Christmas day. Being a state of partial hunger, fasting is not obliged to be performed. Stimulatives such as coffee, tea and alcohol drinks are forbidden in the Mormon Sect. Having a different practice, the Middle East Mormon Sect involves a fasting of 1 day in a month and assistance to the poor on the fasting day.

Members of the Sect of the Seventh Day Apostles claim that the excessive food consumption is a sin and they care about being fed on Lakto-ovo-vegetarian (avoiding to eat chicken, fish, red meat, but egg and milk products). If they are supposed to consume meat in exceptional cases, majority of them avoid pork. Water is drunk before and after the course, not during the course. Eating something between the courses is not desired, as well. Strong aroma materials and sweetening agents are also forbidden (Koluman, 2009:29).

Christianity encourages fasting on Wednesday (the day Jesus was revealed), Friday (the day Jesus was crucified) and Saturday (the day Jesus was buried), and on the eve of some feasts. In Christianity, it is important to perform fasting on the Easter, which is believed to signify that Jesus was resurrected after death and taken up to heaven. Performing fasting for two days before the Easter is a common practice among religious Christians (www.e-sehir.com).

In Christianity, fasting has provisions and traditions changing according to countries. While some Christians avoid eating egg and fruit; some of them only eat crust and some of them eat none. Some Christians, on the other hand, avoid animal products and perform the fasting by eating vegetational nutrients (Tümer and Küçük, 1988: 254).

1.1.3. Islam: Being a monotheistic religion with the holy writ Koran, Islam emerged in the Hejaz region during the 7th century A.D., and started to be spread in the Arabian Peninsula by means of the Prophet Muhammad (www.tr.wikipedia.org). There are sects of faith and practice within the scope of this religion (Yörükhan, 1998:42-102).

1.1.3.1. Islam and Principles to Be Followed Regarding Nutrients

In the Islam religion, while the nutrients that are allowed to be eaten are called “halal”, those that are not allowed to be eaten are called “forbidden” and the forbidden nutrients are indicated in Koran. The term forbidden is valid not only for foods, but also for nutritional addition agents and contact agents. The nutrients, which are not halal but at the same time are not specified to be forbidden and would cause a problem when consumed, are defined as abominable (www.diyenet.gov.tr).

Things that are forbidden in previous divine religions especially in terms of eating-drinking and many other subjects are also forbidden in this religion, which attracts a great attention. The nutrients that are considered halal are as follows; the milk of cattle, sheep, camel and goat, honey, fish, non-toxic plants, fresh fruits and vegetables, dried pulses, husked seeds (nut, peanut, walnut), meat and its products (cattle, sheep, camel, non- hunting birds, fish, goat) (Koluman, 2009:30). The nutrients that are considered forbidden, on the other hand, are as follows; pork and its bi-products, blood, felidae, meat and bi-products of all reptiles, all species of insects, meat of dead animals, carrion meat, animals that are slaughtered in the name of things other than Allah, and the meat of halal animals that are not slaughtered conveniently (Maide, 3; www.diyamet.gov.tr).

1.1.3.2. Islamic Slaughter Method

It is required for edible butchery animals to be slaughtered in accordance with Islamic methods to be considered “halal”. When the animal is slaughtered by a Muslim or a person who believes in one of the prophets and divine writs, it is sufficient for the meat to be halal. There is no difference between performing the slaughter in an Islamic country or in other countries (Maide, 5; www.diyamet.gov.tr). Islamic slaughter processes are defined as Zebh (choking the animal on the throat by means of a knife and cutting its veins). The animal that is choked or about to be choked is called “Zebiha” (www.islamiyol.com). The person that will slaughter the animal should be mentally healthy. It is not important whether the person who slaughters is in the adolescence period and male or female (Öztañ, 2003:16). The animal that will be slaughtered should not be pregnant.

During the slaughter, the knife should be in such a way through the trachea and two veins that blood is shed. Then the slaughtered animal is skinned. During the slaughter, it is required to recite bismillah and tekbir, turn the animal and butcher towards Mecca, lay the animal down the left side towards Mecca without hurting it, sharpen the knife beforehand, slaughter the camel in the part where the throat is connected with the chest standing and slaughter other animals in the part where the throat is close to chin (Öztañ, 2003:16).

1.1.3.3. Islam and Fasting

In Islam, fasting has the objective of acquiring a merit in order to show gratitude for what Allah gives, understand poverty and have the absolution for previous sins. Fasting is performed on the Ragaib Night, Bara’ah Night (Shahi Bara’ah: a fasting day performed in Syria), Nawruz (A fasting day of the Iran region), Mevlid-i Nebi (the day Muhammad died)

and throughout the Ramadan month (Koluman, 2009:30). Apart from these, fasting is also performed on six days during the Shawwal month (according to the Hijri calendar, it is the tenth month of the year following Ramadan), ten days during the Muharram month (according to the Hijri calendar, it is the first month of the year) and on the ninth day of the Zilhicce month (according to the Hijri calendar, it is the twelfth month of the year, when the Muslims go on a pilgrimage to Mecca and sacrifice an animal for Allah) (www.tr.wikipedia.org).

1.1.3.4. Aspect of Islam Regarding Water Products

The statement of “Fishing and eating the fish is halal for you and those who travel on earth as it is healthy” clarifies the subject of water products in Islam (Maide, 96; www.diyinet.gov.tr). However, it should be kept in mind that there are differences between the sects regarding the practices of water products.

1.1.3.5. The Traditionalized Food-Beverage Habits in the Islamic Culture and Halal/Kosher Food Certification

Sometimes the society might be unintentionally fulfilling the requirements of a religion as customs or performing an old custom as religion (Hatipoğlu and Batman, 2009:34). In that context, the food-beverage ceremonies, which come to the forefront the most, have a religious or only a traditional quality with no connection to religious provisions, are as follows: tooth wheat, rain prayer, puerpera sherbet, hadji course, funeral course, religious night courses, iftar course, rose pudding, Noah’s pudding, oblation food, meat that is cooked during the sacrifice holiday, desserts that are cooked during the Ramadan holiday and the Zekeriya table. Since it was important for the study to investigate whether these traditionalized foods are involved in hotel kitchens or not, this subject was discussed as well.

It is known that there are approximately 1,5 billion Muslims and 14 million Jews in the world. Thus, it is anticipated that the number of people who will require halal and kosher food products is very high. Since kosher principles are stricter than the halal principles, it is perceived as the symbol of “quality, hygiene and confidence” by Christians, Muslims, vegetarians, risky health groups and groups that prefer healthier and more natural and confident foods. Although an important part of products certified as halal does not provide the Kosher conditions, all the products certified as kosher provide the Halal conditions. Since it was thought that products certified as halal/kosher would be demanded by hotel customers, this study also included the usage states of certified products in hotel kitchens.

2. Target Population and Method of the Study

Target population of the study consists of head cooks of ten five-star hotels, which operate in Bodrum that is one of the most important touristic destinations of the Turkish tourism. There were seventeen five-star hotels in Bodrum on the date when the study was conducted. However, since the study was conducted in winter, seven hotels were closed and therefore could not be reached. In this study, a literature review was performed in an attempt to obtain information firstly about gastronomy and then divine religions, and as a result of the obtained data, an interview form consisted of nineteen questions was formed in an attempt to ask questions during the semi-formed interview. Additionally, regarding the questions, the opinions of three specialist academicians and head cooks of two five-star hotels located in İstanbul were received; the profoundness and accuracy of the information were tried to be provided.

The aforementioned questions were directed towards the head cooks of ten five-star hotels in Bodrum. The data obtained from these interviews were assessed in accordance with the analysis principles of qualitative studies, the obtained data were interpreted and some suggestions were made. In this study, the reasons of using the qualitative method are as follows:

- Since the effects of beliefs upon the gastronomy are primarily under the responsibility of kitchen managers of enterprises, it was assumed that using a quantitative method would limit the views of kitchen managers.
- The views of kitchen managers regarding the subject were tried to be obtained profoundly.
- The number of enterprises that were included in the study is limited.

3. Findings and Interpretation

Each hotel has a head cook. Table 1 involves information about the enterprises that were included in the study, head cooks that were interviewed, as well as the place and time of interviews. During the presentation of study findings, the names of enterprises and head cooks were coded and indicated in this table to make it easy. A letter, mentioning the objective and importance of the study, was sent to each kitchen manager regarding the interview request. Upon the response of enterprises, appointments were made and interviews performed.

The interviews were performed in the offices at hours required by head cooks. Attention was paid to reach to the place of interview before the hour that was specified for interviews and keep the environment silent throughout the interview. A camera was provided and some notes

were taken at important points during the interview. Upon the responses and behaviours of head cooks, questions were asked again in different ways for confirmation. In addition to this, flexibility was provided by changing the order of questions from time to time, according to circumstances. In order to enable the head cooks to express their views about the subject comfortably, humane factors, voice and clothing were considered carefully. In order to determine the viewpoints of head cooks regarding the effects of beliefs upon the gastronomy, at least two questions were formed for each constituent and questions were asked in a certain order. According to the responses that were received, the findings and interpretations are as follows:

3.1. Findings regarding the demographic features of head cooks

In this part of the study, 4 questions were asked in an attempt to determine the demographic features of head cooks. According to the responses that were received, the following interpretations were made:

Gender: All of the head cooks who participated in the study are male. The reason of including the gender factor in the study is to reveal that the viewpoints of female head cooks and male head cooks regarding gastronomy and religion would be different. However, there is no female cook among the head cooks, who were interviewed.

Age: It was determined that the head cooks who participated in the study are in the age range of 35-48. Ages of head cooks are included in Table 1. The reason of including the age factor in the study is to reveal that the viewpoints of young head cooks regarding gastronomy and religion would be different from that of older head cooks. Comparing the responses of questions that were asked with this thought and the age factor, it was concluded that the 35-year-old head cook is open-minded primarily about serving pork products and many other subjects; whereas the 48-year-old head cook is more traditionalist and highly strict about especially keeping pork products in hotel managements.

Educational Status: According to the data obtained from the head cooks who participated in the study, K1, K3 and K8 are high school graduates. Since K4 is a graduate of Basic Education Course for Personnel Training at Tourism Enterprises, he is considered to be a graduate of high school and its equivalents. Among other chefs, while K10 is a secondary school graduate, K7 is a primary school graduate. K2 had dropped out of secondary school and K6 had dropped out of high school and started to work in the kitchen. Two of the chefs gave no information about this subject.

Field of Training: Among the head cooks who were interviewed, only K1 is a graduate of High School of Tourism and Hotel Management. Considering the fact that K4 is a graduate of the cookery department of Basic Education Course for Personnel Training at Tourism Enterprises (TUREM), we can conclude that only two of the head cooks who participated in the study are trained in the field of tourism.

3.2. Findings regarding the occupational experiences of head cooks

Five questions were asked in an attempt to determine the occupational experiences of head cooks. These questions are as follows: “How long have you been in this business? How long have you been working as a head cook? How long have you been working in the present enterprise? Do you have an experience abroad? Do you have an experience of national team of cooks?” The responses and interpretations are as follows:

Total Occupational Experience: It was determined that the head cooks who participated in the study have an occupational experience of 18-32 years as from the apprenticeship training. The reason of questioning the total occupational experience is to determine the frequency of encountering incidents that support the relationship of gastronomy-religion.

Period of Working as a Head Cook: Head cooks spend the last 8-10 years of their occupational experience as head cooks. The reason of examining this factor could be related with the thought that head cooks might impose their views about gastronomy and religion on their teams, as well.

Period of Working in the Enterprise that is Included in the Study: While 4 of the head cooks who participated in the study stated that they had been working in the enterprise for two years, 4 of them stated that it was their first year. Among the participants, only K1 stated that he had been working in the same enterprise for 10 years and K6 stated that he had been working for 13 years. According to these data, it was concluded that head cooks generally change their enterprises. The reason of questioning this factor could be related with the thought that “It will be easier to place standards in the kitchens of enterprises in terms of religious principles, unless the head cooks are changed frequently”.

Abroad Experience: Among the head cooks who were interviewed, only 4 have an abroad experience. K10 stated that he had worked in the house of Ambassador at NATO, Belgium, for one year, K3 stated that he had worked as a protocol cook in Kazakhstan and K7 stated that he had participated in 45-day trainings twice in Germany. The statements of K1 are as follows:

“I travelled to Moscow and Maldives for a contest in 2004; and I had a 25-day trip in three countries in an attempt to research the Far East cuisine in 2010. During this trip, I had the opportunity of examining the kitchens of hotel chains.”

This factor was questioned with the thought that it would increase the rate of getting acquainted with different cultures and members of various religions, and getting acquainted with their eating-drinking principles.

Experience of National Team of Cooks: Among the head cooks who participated in the study, only K1 was selected for the National Team of Cooks and represented his country in international contests. This question was directed towards participants with the thought that food materials that are cooked within the frame of beliefs could be learned by means of these contests.

3.3. Findings regarding the subjects questioned by guests

2 questions were directed towards head cooks who participated in the study, which were as follows: “Do you have customers who come to the kitchen and check or request checking the materials being used?” and “Are you questioned by your customers about whether the materials you use are halal/kosher?” Within this context, subjects such as the convenience of the kitchen for a visit and halal/kosher certificates were discussed.

Visiting the Kitchen: All of the head cooks who participated in the study stated that they enable the customers to visit their kitchen as long as they request. The head cook K1 stated that not only the guests accommodating individually, but also the agency executives visit the kitchen before the contract, and that he had organized a cooking course in his kitchen in order to prove the transparency of his kitchen and many people residing in Bodrum had participated in this course. This factor was questioned especially for guests who go to enterprises that involve pork products along with other meat in their kitchens.

Questioning the Halal/Kosher Food Certificates: 5 head cooks who participated in the study indicated that their guests are not informed about the halal/kosher food certificate and thereby, they do not question it. 4 head cooks indicated that the guests question brand names rather than certificates especially regarding meat products. Only 1 of the head cooks indicated that he had encountered with a guest questioning halal/kosher food certificate and that guest was a Turk living abroad and these certificates were used very commonly abroad.

3.4. Findings regarding pork products

4 questions were directed towards the head cooks who participated in the study, regarding whether they keep pork products at their hotels, and if so, how they provide and preserve it.

Use of Pork Products in the Enterprise: Among the head cooks who participated in the study, K1 and K2 indicated that they only keep pork pastrami called “Bacon” in their kitchens. It was determined that other participants involve no pork product in their kitchens. Regarding the avoidance of using pork products, head cooks indicate that this decision is made not only by employers or the management, but also by their personal preference.

Procurement of Pork Products: Among the head cooks who participated in the study, the chefs who keep pork products in their kitchens indicated that it is possible to provide certified pork products in Bodrum and there are firms marketing these products. K8 indicated that he was informed about the fact that these products are brought from İstanbul. K2 indicated that these products are brought by firms with a customs permit and that they are provided in a cooked way in evacuated and sliced packages.

Demands by Foreign Customers Regarding Pork Products: Among the senior kitchen managers who were interviewed, six out of 8 participants who do not keep pork products in their kitchens emphasized that they had not encountered with a customer demanding pork products, because the guests were aware of the fact that they were in holiday in a Muslim country. Expressing an opposite opinion, K7 and K9 indicated that they had encountered with guests insistently demanding pork products and they had to provide these products in the face of this insistence.

Preservation of Pork Products: Among the head cooks who were interviewed, the views of K1 regarding the preservation of pork products are as follows:

“The refrigerator of this product is separate. We receive it in evacuated packages of 250 grams and consume it on the day it is opened. The personnel is also aware of this subject and it is not possible for them to confuse it with other products”.

Regarding this subject, the views of K2 are as follows:

“The cook who uses Bacon wears disposable gloves. He keeps it in a separate partition in order to avoid a contact with other products. This practice is related not only with sin, but also the fact that the smell of pork products easily gets permeated with other products”.

3.5. Findings regarding the use of butchery meat and meat products by head cooks

Within the scope of the study, a total of 4 questions were directed towards head cooks regarding the use of meat and meat products, procurement ways, Islamic slaughter method, illegal slaughter and existence of horse-donkey meat in the market. The responses and interpretations are as follows:

Table 1. Information about the enterprises that were included in the study and the head cooks who were interviewed

Property Code	Age	Kitchen Manager Code	Interview Date and Time	Address
A	42	K1	31.03.2010 09:00	Center/Bodrum
B	35	K2	31.03.2010 14:00	Turgutreis/Bodrum
C	36	K3	01.04.2010 09:00	Turgutreis/Bodrum
D	36	K4	02.04.2010 14:00	Center /Bodrum
E	45	K5	03.04.2010 14:00	Turgutreis/Bodrum
F	40	K6	04.04.2010 09:00	Torba/Bodrum
G	45	K7	02.04.2010 09:00	Türkbükü/Bodrum
H	48	K8	04.04.2010 14:00	Zeytinli Kahve Mevkii/Bodrum
I	41	K9	01.04.2010 14:00	Turgutreis/Bodrum
K	42	K10	03.04.2010 09:00	Torba/Bodrum

Procurement of Butchery Animal Meat: Regarding this subject, the views of participants are as follows:

K1; “We do not purchase the butchery animals from an ordinary butcher. We obtain them from the production fields of the best integrated meat plant of Turkey, The Marmaralar. We visited their plant. We purchase and use their products confidently”.

K2; “We only use steak fillet as the butchery meat. We obtain the steak fillet required by the hotel from many butchers in an agglomerated and shocked way. A butcher might be slaughtering the animal accurately, but it is not possible to inspect how other places, which

agglomerate meat, slaughter animals. Now that pigs, horses, donkeys are slaughtered and put on the market for commercial earning in our country, I do not think the animals are slaughtered in accordance with Islamic methods”.

K3; “We prefer the products with a great brand awareness for the procurement of butchery animals. We visit the factory and production plant of every firm to make an agreement together with our food engineer. We compromise as a result of the common approval”.

K4; “We work with big firms. There are main theme materials that are greatly consumed, especially such as meat. There are meat firms that have become famous. They bring us the required documents. They certificate the convenience, usage conditions and whether the animals are slaughtered in accordance with Islamic methods or not. Since they are big firms, we purchase their products confidently”.

K5; “The firms we deal with are the best firms of Turkey; we purchase the salami and sausage from a firm and the meat from another firm. If they do not pay attention to Islamic methods, then what can I say; what a shame”.

K6; “We obtain the meat of butchery animals from one of the biggest firms of Turkey. The firm we work with is the firm that started this business. We will continue to make the purchases from this firm in the new season as well, because we trust in this firm”.

K7; “We obtain the butchery products from one of the biggest firms of Turkey. Having standards, the firm has already proven its quality. We have confidence since we do not work with any other firm. Our hotel inspects the supplier firms. This application is performed by our buying manager, food-drink manager or the kitchen chef at regular intervals. Meanwhile, we are able to see the places, vacuum stores and production conditions of supplier firms”.

K8; “We purchase the meat products from famous firms and our hotel has food engineers who take care of this”.

K9; “We work with certain firms. These firms provide the required analyses. We make everything in accordance with the five-star hotel. We check the analyses whether they include any foreign substance, those mixtures –as you claim-, and whether they are vacuumed or not. After the approval, we put them in our stores”.

K10; “We procure them from enterprises with integrated plants”.

In line with the data obtained from the head cooks, it was concluded that 9 of the head cooks prefer working with big firms with an integrated meat plant and only K2 prefers providing agglomerated meat from butchers

Precautions Aimed at Illegal Slaughter, Existence of Horse – Donkey Meat in the

Market: The head cooks who were interviewed indicated that they trust the firms they work with and thereby, the meat in question would never be included in their enterprises. Besides, they also emphasized that they are involved along with the slaughterhouse chefs during the delivery of the meat. They indicated that the kitchen personnel has the competence of discerning such meat from the meat of butchery animals and additionally, such meat has some distinctive features. Regarding this subject, K6 stated the following; “*We can technically realize this while cooking. Horse meat does not have fat and it is observed that it is darker than the veal. Thus we can easily discern*”.

Use of Boar in Banquet Services: All of the head cooks who were interviewed emphasized that the rumours regarding that boars are involved in banquet services since they are lower in price are true, and there are many enterprises performing this practice. The chefs indicated that they do not encounter with such incidents and that such proposals of following a method are made by enterprise owners.

Slaughter of Butchery Animals in Accordance with Islamic Methods: All of the head cooks who participated in the study indicated that they trust the enterprises from which they obtain the butchery animals and they think that those firms slaughter the animals in accordance with Islamic methods.

3.6. Findings regarding the changes made by head cooks on menus on religious days

3 questions were directed towards the head cooks who participated in the study, in an attempt to learn the changes made on menus on religious days.

Changes Made on Menus in Ramadan: All of the head cooks who were interviewed indicated that since the Ramadan month has been in the season especially for the last two years, the dinner service is prepared during the iftar hour in this month and that they are attentive to serve stews. Since all of the hotels that work with the ultra inclusive system render service for 24 hours, they indicated that they render service during the sahur as well and others indicated that they can render service during the sahur upon request. The only exception regarding this subject is K1. Regarding this subject, the views of K1 are as follows:

“Since we work as bed and breakfast, there is no change on our menu. We prepare an additional “Ramadan Menu” that is special to Ramadan. This is optional. We have a very rich iftar plate and also courses consisted of a total of 4 courses. Once our guests arrive,

firstly the iftar courses are served. And then they are expected to make a selection on the Ramadan menu, which has various price alternatives”.

Changes Made on Menus in Muharram Month: Among the head cooks who participated in the study, all of the chefs –except for K1- indicated that they include Noah’s pudding not only in the dessert banquet in Muharrem month, but also in the activity that is organized under the name “Turkish Night” every week. K1 stated; *“We cook Noah’s pudding only for our personnel and do not include it in the dessert menu. If a regular customer, in whose sincerity we trust, is at the hotel as well, we offer her/him, too”.*

Changes Made on Menus in Christmas/New Year: All of the head cooks who were interviewed indicated that they prepare special menus for new year. Participants were divided into two groups in terms of the main course being served; while half of them indicated that they mostly offer turkey, the other half indicated that turkey is an old style dish and instead, they use steak fillet courses.

3.7. Memories of head cooks that support the relationship of gastronomy-religion In this part of the study, the senior kitchen managers were asked to talk about incidents they had encountered throughout their careers, which would support the relationship of gastronomy-religion. 1 question was asked within this context. This question was answered by Participants 1, 5, 9 and 10. The views of participants are as follows:

K1; *“We have a regular Jewish customer who owns a boat. He brings his own cheese. Since he believes that especially the parmesan contains lard oil, he never eats parmesan. He brings vacuumed utensils for every product. He cooks his own products. He requires the personnel to make a small banquet on special days. He closes the restaurant and conducts a religious ceremony with his wife and children. He brings his special little glasses. They perform these practices without any delay”*

K5; *“Our customers celebrate Easter at the end of April. We, as the enterprise, prepare colorful eggs, boiled eggs, chocolate eggs on Easter. If the customers have different demands, we do what they want. I met a Jewish group. They generally bring their own materials. They try not to use the materials of the personnel. They make their wines separately. They try to avoid eating animals and their products on some special days; they sort of perform fasting”.*

K9; *“One day, a Jewish group came. They brought their own pots, plates. They cooked their own meals. They were just staying at the hotel. We were helping them by heating their meals in the kitchen”.*

K10; “One of our Turkish guests ate Bacon in the banquet service in spite of the menu cards and said “it is very nice and crispy”. He was a regular customer. He used to go abroad very frequently. I told it was pork. He firstly got astonished, but appreciated it. If he had stirred a trouble, I would have shown the menu cards again and said “a warn is written here”.

4. Conclusion and Suggestions

Religion formed one of the biggest elements of gathering people by determining the food that would be consumed and the way to consume it. In all world countries, primarily the religious thought that is the base of the sociological structure and then hygienical criteria, habits and personal approaches were taken into consideration in food practices. As a result of this study, which was basically conducted by giving examples from three divine religions, a similarity was determined between commandments and prohibitions. The general results that were obtained are as follows:

- Three religions forbid slaughtering animals in the name of things other than Allah and eating blood.
- Prohibitions not only provide the balance between the individual and society, but also become the value criteria between the human and the creator. By courtesy of these prohibitions, human beings are controlled by the divine authority and subjected to tests in many subjects.

The data that were obtained in the field application of the subject assisted in the revealment of the following aspects:

- Five-star hotels that operate in Turkey rarely involve female head cooks.

A great majority of enterprises function with the “all-inclusive” system and render banquet service.

- Having different rates, the tourists that visit Turkey and their beliefs are varied.
- A great majority of tourists are aware of the fact that they are in a Muslim country and thus, do not insist on consuming pork products.
- In case that there is a demand for pork products, there is a sufficient number of importer companies that sell certified products in Turkey and they are provided easily.
- The concepts of halal food and kosher food are new concepts for Turkey.
- The rate of head cooks of five-star hotels regarding working in the same enterprise for long years is low.

- It is observed that illegal slaughter and existence of horse-donkey meat in the market, which is frequently brought into question, is performed by small butcheries and that the firms with big integrated meat plants avoid keeping such meat in their firms in order to protect their images.

- The rates of chefs regarding the abroad experience and selection for the contest teams are low.

Another Results that Emerged During Interviews;

- “All-inclusive” system decreases the service quality.
- Enterprise owners demand using boar in order to reduce the costs. Head cooks emphasized that they had to accept this situation or else they would be made quit the job.

Suggestions for the Sector;

- All five-star hotels should involve a permanent food engineer; food engineers should be present especially during the contracts and acceptances, and engineers should periodically control the enterprises with which procurements are performed. Besides, it should be compulsory to involve food engineers at hotels.
- Attaining the awareness of the fact that women could advance in the profession of cooking, female chefs should be supported.
- Hotels should pay attention to buying certified products during the procurement.
- On religious days, kitchen managers should include the foods-beverages required by the religion in question in the menu and present them to the customers.
- Supervisions should be performed frequently in terms of lawless hunting and marketing of boars, and penal sanctions should be increased and put into practice.
- The hotel personnel, who work in food-beverage and kitchen departments, should be informed about the belief systems of individuals with different beliefs on seminars. A support should be received from universities regarding this subject.

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