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## Biyotik Bir Değer Olarak Gelişen Bir Beslenme Kültürü: Sürdürülebilir Sağlıklı Beslenme

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### ABSTRACT:

Sustainable diet is defined as “The type of diet that protects food safety and quality of life for future generations while preserving biodiversity and ecosystem.” To protect the ecosystem and prepare a sustainable environment for future generations, our eating habits have been discussed in recent years, and awareness has been raised on our consumption patterns. In this context, some diet types can be discussed such as vegan/vegetarian diet, healthy and balanced diet and slow food. Vegetarianism is a diet that mainly includes consuming includes cereals and legumes foods. Veganism is a way of life that supports refraining from exploitation of animals for food, clothing and other purposes, for the benefit of the ecosystem and the use of alternatives rather than the use of animals. The Slow Food Movement was launched in Italy that caused the extinction of local and traditional food and the standardization of flavour. Healthy and Balanced Diet is necessary for health and well-being. It is possible to consider sustainable healthy diet as a bioethics value with its aspects such as sustainable environment, sustainable consumption, responsibilities to future generations and environmental ethics.

**KEYWORDS:** Diet culture, bioethics, sustainable environment, sustainable healthy diet, sustainable consumption.

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## ÖZ:

Sürdürülebilir beslenme “*Biyçeşitliliği ve ekosistemi koruyarak gelecek kuşakların gıda güvenliğini ve yaşam kalitesini koruyacak şekilde beslenme*” şeklinde tanımlanmaktadır. Ekosistemi korumak ve gelecek kuşaklara sürdürülebilir bir çevre bırakabilmek için son yıllarda beslenme örüntümüz ve alışkanlıklarımız ele alınmakta, tüketim kalıplarımız konusunda bir farkındalık gelişmeye başlamaktadır. Bu konu kapsamında vegan/vejetaryen beslenme, sağlıklı ve dengeli beslenme ile yavaş beslenme olarak adlandırılan beslenme çeşitleri ele alınabilir. Vejetaryenlik, ağırlıklı bitkisel kaynaklı besinlerin tüketilmesini içeren bir beslenme tarzıdır. Veganlık, hayvanların yiyecek, giyecek ve başka amaçlar için sömürülüp zulüm edilmesinden (mümkün olduğunca) kaçınmak, ekosistemin yararına ve hayvanları kullanmak yerine alternatifler kullanılmasını destekleyen bir yaşam tarzıdır. Yavaş Beslenme Hareketi, yerel ve geleneksel gıdanın yok oluşuna ve lezzetin standartlaşmasına karşı İtalya’da başlatıldı. Sağlıklı ve dengeli beslenme, sağlık ve iyilik hali için gereklidir. Sürdürülebilir sağlıklı beslenme, sürdürülebilir çevre, sürdürülebilir tüketim, gelecek kuşaklara karşı sorumluluklarımız, çevre etiği ve biyoetik yönleri olan bir beslenme çeşidi olup bu yönleriyle biyoetik bir değer olarak kabul etmek mümkündür.

**ANAHTAR KELİMELER:** Beslenme kültürü, biyoetik, sürdürülebilir çevre, sürdürülebilir sağlıklı beslenme, sürdürülebilir tüketim.

## INTRODUCTION

As a result of human interference to the ecosystem, some natural resources have disappeared, as well as many animals are extinct and many are endangered (Keleş and Ertan 2002: 181-201). Futuristic use of limited world resources has brought the world to this point. For this reason, the issues that are focused today include environmental rights, environmental ethics, bioethics, our responsibilities to future generations, sustainable consumption, sustainable environment (Des Jardins, 2006). Therefore, the new concept discussed in this context today is *sustainable diet*.

### 1. Sustainable Healthy Diet

Sustainable diet is defined as “*The type of diet that protects food safety and quality of life of future generations while preserving biodiversity and ecosystem*” (Sabaté and Soret, 2014). “*Sustainable Healthy Diets are dietary patterns that promote all dimensions of individuals’ health and wellbeing; have low environmental pressure and impact; are accessible, affordable, safe and equitable; and are culturally acceptable*” (FAO and WHO, 2019). Donini et al. (2016) defined sustainable diet as “*consuming mainly fruits, vegetables, legumes, cereals and fish, while consuming meat rarely and with low-fat*”. Determinants of sustainable diet have been defined as adequate and balanced diet, environmental sustainability, culturally accepted, low cost and accessibility (Sabaté and Soret, 2014). Accordingly, diet types called *vegan/vegetarian diet, slow food and adequate and balanced diet* can be covered by sustainable diet (Leitzmann 2014; Donini et al., 2016; Sağır, 2017; Sabaté and Soret, 2014; TVD, 2020a; Vegetarian Society, 2020).

#### 1. 1. Veganism/Vegetarianism

Vegetarianism is a diet that mainly includes consuming plant-derived foods (such as cereals, pulses, fruits, vegetables, nuts and seeds). Meat is not consumed in a vegetarian diet, secondary animal products (milk and dairy products, eggs etc.) are limited and/or optionally consumed (Karabudak, 2008: 7; Vegetarian Society, 2020; TVD, 2020a). Veganism, on the other hand, is a concept first used by Donald Watson, a way of life that supports refraining from exploitation (as much as possible) of animals for food, clothing and other purposes, for the benefit of the ecosystem and the use of alternatives rather than the use of animals. Vegans do not consume animal meat and secondary animal products, as well as any products obtained through animals or through the use of animals (honey, wool, silk, leather, animal experiments etc.), do not go to circuses where animals are used, do not visit zoos and large aquariums, do not participate in activities where animals are raced (The Vegan Society, 2020; TVD, 2020a; Tunçay, 2020).

In this context, it is also important to mention the concept of speciesism. Speciesism is a positive attitude when it comes to the interests of one species’ own biological species, a negative attitude when it comes to the interests of other biological species, and a biased approach towards that species (Singer, 2005: 43). Recognition is that one species has its own interests above others (Demirağ, 2012: 387). Speciesism is self-absorbed by the application of

domination and exploitation on non-human beings by not giving intrinsic value. It is thought that speciesism is no different from attitudes of ageism as discrimination between races, sexism as discrimination between genders, discrimination shown between ages. In the approach of anthropocentrism, human beings are held above other beings from a *speciestic* point of view. Non-human beings all come for humans, and they can use them any way they want. With this approach, human beings also have no ethical responsibilities to other creatures. On the contrary, non-human beings have to serve human beings and meet all the needs of human beings, albeit at the expense of their lives (Demirağ 2012: 387; Ağin Dönmez, 2012: 284-285). In everyday life, it is possible to see examples of species that contradict in them. An example to this can be given as the fact that people continue to eat the meat of dairy calves deprived of eggs of chickens or their mothers, real foods and the freedom to lie on their legs while protesting against the habit of eating dogs in Korea or the killing of baby seals in Canada (Singer, 2005: 228-229). A reflection of the speciesism attitude is that animals' consent is not taken for their use. Considering from this perspective, there is no difference between procedures carried out on animals without their consent and any procedures applied to a person without consent. Veganism, in particular, is a way of life considered as an opinion against speciesism. Because in vegetarianism, secondary animal products are consumed preferentially, and therefore, exploitation of animals is still involved. As an opinion against vegan/vegetarianism, the idea is that animals eat each other in nature. Therefore, according to them, humans can also eat animals; this is the law of nature. The answer to this view is that human beings do not have to kill another creature to live, but a carnivorous animal may have to do so. Furthermore, not all animals are carnivorous (Pollon 2009: 361-395; Masson 2015: 18). In addition, people often eat domestic vegan animals (such as cattle, sheep and chickens) that are forced to eat enriched feed (Gannon, 2016: 32). In another defence about the consumption of animal meat, these people argue that plants are also alive and that should be not given an intrinsic value and consumed. The explanation that can be made at this point may be that people must no longer eat crops to live (Veg&Nature Journal, 2014: 7). In other news, it is ethically acceptable to consume it only if the main food source is animal meat. However, in many parts of the world in today's technology and, under transportation and communication conditions, it seems likely to reach the source of food outside of meat. Besides, when it comes to vegan/vegetarianism for ethical reasons, it is often seen that people defend animal meat consumption (in fact themselves) with these and similar expressions.

Another concept that needs to be addressed when it comes to the exploitation of animals is carnism. Carnism is to choose not knowing how briefly meat production is carried out. It is known that the meat comes from an animal and it reaches up to our plate after it is cut. However, people treat as if animal cutting does not exist or is unknown. While a little lamb is loved, the fact that it can come across as a dish on a plate is ignored when it grows or even when it is still a cub before it grows. That is how the meat industry wants people to behave. What makes it easier is that most people do not have to face this reality. It facilitates carnation when animal meat is presented to people as shredded and/or cooked. People do not really think about where and how products come from in this way. That is exactly what Paul McCartney's sentence "*If slaughterhouses were glass, everyone would be vegetarian*" explains. However, there are also counter-views regarding the essence of this sentence. It is thought that happy exploitation is defended with this sentence. Whether it is the use of the animal's meat or the products obtained from the animal; either way, there is exploitation of animals, and there can be no happy exploitation. In other words, vegetarianism is defended with this sentence. However, vegetarianism is not enough to prevent animal exploitation, a person should be vegan. The problem here is not animal meat, but animal use, not forms of treatment, but the use and exploitation of the animal as a commodity (Pollan, 2009: 361-395; Melanie, 2015; Foer, 2015: 238; Abolitionist Vegan, 2020).

There are two perspectives based on the ethical approach to veganism. First one is Kantian Ethical Approach, the task approach put forward by Immanuel Kant. The other one is Utilitarian Ethical Approach developed by Jeremy Bentham and John Stuart Mill (Altınal, 2015a; Çobanoğlu, 2009: 16-17, 242). According to Kant, regardless of the outcome of the action, the nature of purpose determines the value of the action. The important thing in this approach is that individual decides in accordance with his/her free will and inner value. According to Utilitarian Ethical Approach, action that will give the highest number of people the highest level of favour is considered as good action. According to this approach, important issue is the result of action, if the result is good, the action is good (Çobanoğlu, 2009: 16-17, 242).

Considering in terms of Kantian Ethical Approach; it should not be accepted to exploit by humans because they do not have free will. In addition, the use of animals contradicts this approach with the judgment that "*Live life cannot be used as a tool for any purpose, regardless of its motive*". Although Kant has not intrinsically value non-human beings, Kant's view that "*Human life cannot be used as a tool for any purpose, regardless of its justification,*" is thought to

change in the context of the process of evolution of animal rights. According to the Utilitarian Ethical Approach, the use of previously purchased products such as silk, wool and leather is acceptable because the outcome for those animals will not change after that. According to Singer, when you go to a restaurant and order a vegan salad and a cheese-chopped salad arrives, it should be eaten instead of rejecting it. Because that cheese has gone through production stages that cannot be changed until it comes to the plate, and there is no longer anything that can be changed from an animal's point of view, and the return of the cheese is most likely a waste. This view, advocated by Singer, is an example of the Utilitarian Ethical Approach. In addition, according to this approach, it is acceptable to conduct research on animals in the field of health for the benefit of many people as well as animals (Altınal, 2015a; Çobanoğlu, 2009: 16-17, 133, 242).

In veganism, Gary L, the founder of Abolitionist approach (the word, Abolition, means abolition of slavery). Francione based the animal rights movement on the concept of ethics. According to Francione, if people do not want to harm animals, the most important thing is to adopt a vegan lifestyle. Because the harm and killing of animals is a result, and the reason for this result is that animals are seen as a commodity. According to Francione, the problem is not the way people use animals, but the use itself (Altınal, 2015b; Abolitionist Vegan, 2020). Francione's views are separated from those of Bentham and Singer. Bentham has advocated that people can have a cow and eat it. According to Bentham, it was acceptable to use them as a commodity for human interests, only the principle of equally observed in the context of interests of animals not suffering must be respected. Singer's views are also based on Bentham's theory, and according to Singer, animals can be seen as commodity but should not be treated as purely economic commodity (Francione, 2008: 252-253, 255).

What if we have to walk past a burning building where a dog and a person are staying inside, and we have enough time to save only one of them, if we really encounter situations that are not likely, like being trapped somewhere and in danger of starvation and there is nothing herbal to eat around? In these cases, if we hold the human interest above that of the animal, it does not mean that the animals do not carry intrinsic value. We have had to make tough decisions all our lives. In another example, a physician has to choose between two patients who came to the emergency room in a car accident and needed a blood transfusion. If he gave you the blood on his hand 50/50, both patients would die. One of the patients has a fatal disease regardless of the car accident. The other patient is healthy. If blood was given to the sick person, he would die after a week due to his illness. In this case, it is a plausible and ethically acceptable decision to do blood transfusions to the healthy person. However, the decision of the physician in this direction does not mean that the desired experiments are done on people with terminal illness. Likewise, removing a human from a burning building first or defeating an animal because there is no other option to survive does not contradict the understanding of animal rights and does not mean that animals are not given an intrinsic value (Francione, 2008: 287-288).

Considering in terms of health, it can be observed from studies that vegan/vegetarian diet is healthier than omnivorous diet. Diseases such as cardiovascular diseases, high cholesterol level, obesity and diabetes mellitus have been found to be less common in vegan/vegetarian individuals (Karabudak, 2008: 9-10; Pilis et al., 2014; Dyett et al., 2014; Le and Sabaté 2014; Yokoyama et al., 2014; Kınkoğlu, 2015). However, the particular focus especially for a healthy vegan/vegetarian diet is on not feeding unilaterally (e.g. carbohydrates), and applying an adequate, balanced and low-fat diet. In addition, vegan/vegetarian individuals are less likely to get cancer due to the consumption of cereals, dried legumes, walnuts, nuts, fruits and vegetables (Pollan, 2009: 361-395; Singer, 2005: 250-254; Tantamango-Bartley, 2013; Clarys et al. 2014; Orlich et. al., 2015; Kınkoğlu, 2015: 19; Kiran, 2020).

## 1. 2. Slow Food

It is also possible to talk about *Slow Food* as a sustainable diet. Slow food is a concept discussed in association with Slow City (*Cittaslow*, *Slow City*) and is a form of consumption that covers the same purposes as sustainable diet and sustainable consumption (Sağır, 2017). The philosophical perspective of the Slow City is based on enjoying life. The Slow City movement set out with the goal that cities will be a realistic alternative to cities where people can socialize, self-sufficient, sustainable, protect local handicrafts, local cuisine, nature, traditions and customs, also have no infrastructure problems, use renewable energy sources and benefit from the facilities of technology (<https://cittaslowturkiye.org/> 2020). Although positive and negative criticism of these trends has been made, it is considered that globalization may be a beginning for reducing the effects on the vital fabric of cities and a return to traditional lifestyles (Sağır, 2017). The Slow Food Movement was launched in Italy in 1986 in response to McDonald,

an Italian gastronomy that caused the extinction of local and traditional food and the standardization of flavour. The aim has been to ensure common cultural and gastronomic sustainability. The Slow Food Movement also the biodiversity of food farming around the world, protecting all animal and vegetable species (Paksoy and Özdemir, 2014; slowfood.com, 2020). In Slow Food, local dishes are consumed fresh and seasonal as part of local culture, and local dishes are passed down from generation to generation (Sırım, 2012; Burkut, 2017). It is seen that the new generation is getting further and further away from the local food culture, developing a food culture such as fast food. One of the goals of the Slow Food movement is the use of local food and the transfer of this culture from generation to generation. Slow Food has emerged as a trend that has adopted the principle of having local flavours, respecting the ecosystem, eating healthily, knowing what it eats, even being able to grow own food, taste from food, socialize with food. With the understanding of good, clean and fair food, the concept of “*Sustainable Quality Food*” has been reached (Sırım, 2012).

The aim of slow food is to protect nature on the one hand and to ensure the consumption of healthy and natural foods on the other. Slow food is based on three principles. **1. Good Food:** Foods should be healthy, good quality and delicious. Foods should carry geographical and local cultural characteristics, and fruits and vegetables should be consumed during the season. The local characteristics of food are preserved in slow food. Fast Food and ready meals obtained in the field of industry in slow eating and with the same flavours and characteristics are not consumed all the time, everywhere. Consuming more of these foods; it can cause local flavours, which are also an important part of culture, to be forgotten and/or destroyed. Likewise, to preserve biodiversity and ecosystem, foods with genetically modified organisms (GMO) that are said to have been developed to feed the growing world population and that are discussed a lot because of industrialized agriculture, are also not consumed. **2. Clean Food:** Food and waste that occurs after consumption should not harm the environment and live health; it should be sustainable. **3. Fair:** According to this principle, where fair wages and social justice issues are involved, the right of both the producer and the consumer is observed in the sale of food. According to this principle, there should be affordable prices for consumers and fair terms and fees for manufacturers (Bayraç et al. 2011: 9-12; Korkut and Sosyal, 2013; Paksoy and Özdemir, 2014; Ak, 2017; Cebirbay and Aktaş, 2017; slowfood.com, 2020). Foods mature in their branches and in their season, and local production is highlighted. It is also known under what conditions and how the products are produced in this way, and traditional production methods and domestic seed and biodiversity are preserved (Sırım, 2012).

Symbolized with the snail figure and today in more than 150 countries; The Slow City and Slow Food movement, with over 100,000 members and 1,600 branches, including chefs, youth, activists, farmers, fishermen, experts and academics, has also been recognized by the FAO. Currently the 18 cities in Turkey is implementing the Slow Food movement. In Turkey, in March 1999 in parallel with the Slow Food movement as “*Mess Kit Movement*” was launched with the name of a stream. The aim of this trend is to support consuming home meals instead of fast food. The Campaign, chosen as a name and symbol, also symbolized tradition (Eker 2006, Sırım 2012, Paksoy and Özdemir 2014, www.slowfood.com 2020). In the definition made by the United Nations Food and Agriculture Organization (FAO) (Food and Agriculture Organization, FAO) and the World Health Organization (WHO), this Slow Food has been defined as a sustainable healthy diet (FAO and WHO, 2019).

### 1. 3. Healthy and Balanced Diet

Healthy eating is necessary for optimal health and well-being. Unhealthy diet is an important risk factor for many diseases. In the development of cardiovascular diseases, tobacco use, physical inactivity, unhealthy diet that can lead to obesity (Eylem Planı 2015, Global Nutrition 2018, Pekcan 2019a, Pekcan 2017: 72). In the 20<sup>th</sup> century, the theme of nutritional science was an adequate and balanced diet; in this context, nutrients have been defined, needs have been identified, and nutritional guides have been developed to ensure that these nutrients are met by diet. In the twenty-first century, nutritional science focused on the concept of optimal diet. Optimal diet is defined as having positive effects such as improving health and reducing the risk of disease, beyond the fact that nutrient and, nutrient components meet the requirements and take part in normal physiological processes in the body. With the concept of optimal diet, the role of nutrition in the prevention or treatment of diseases is better understood and, it is accepted that there is a very strong relationship between nutrition and health (Büyüktuncer Demirel, 2019). Almost every country has a nutrition guideline. The main recommendation of the 2015-2020 nutritional guidelines, developed by the USA (Çakır Aydın 2012), where fast-food consumption habits are quite common, is to maintain health, to have a nutritional habit to

reduce the risk of disease and, to consume an appropriate amount of energy (Dietary Guidelines for Americans 2015; Garipağaoğlu 2019).

These definitions may result in a healthy and balanced diet that may differ personally. For example, the nutrition programs of people who have excess weight and low body according to their height should be different. Or the amount of salt in a person's diet with high blood pressure should be less than in other people.

Some principles of a healthy and balanced diet are providing sufficient energy, consuming less fat, cholesterol, salt and sugar, and adequate intake of vitamins, minerals and fiber. In this respect, it is seen that it has similar characteristics with the Mediterranean diet and the Mediterranean diet is expressed as a sustainable diet. It has been seen in the researches that when the countries of the world are compared, people living in the Mediterranean region live longer and healthier / better quality depending on nutrition and the life expectancy of the people of this region is longer. While red meat and its products were included in the Mediterranean diet several times a month, cereals such as bread, rice, pasta and bulgur formed the base of the pyramid. Vegetables, fruits, legumes and dairy products are also an important part of the daily diet. In addition, in this diet, it is recommended to consume fish, mainly chicken, eggs several times a week and prepare meals with olive oil. In this diet, saturated fat and salt are consumed limited and therefore fast food is not consumed (Barbaros ve Kabaran 2014, Garipağaoğlu 2019, Pekcan 2019b).

The aim of a healthy and balanced diet is to be healthy as well as to protect the ecosystem. In this diet, neither too much nor less is eaten; every food is consumed as much as necessary in a required balance. The view, “*not living for eating, but eating for living*”, is adopted. Therefore, limited world resources are not consumed and wasted in vain without a reason (Foley, 2014: 53).

## 2. Sustainable Healthy Diet as a Bioethical Approach

Agriculture takes the greatest responsibility for greenhouse gas emissions and climate change. The majority of emissions caused by agriculture are methane released from cattle and paddy fields, nitrogen oxide rising from fertilized fields and carbon dioxide released as a result of the cutting of rain forests in the name of agriculture-livestock. To meet the growing world's demand, animals are grown rapidly on meat-producing factory farms. Due to these farm mills, where cattle are kept for miles, farmland, meadows, forests and habitats of wild animals have been destroyed. Animal factories are places where hundreds of thousands of animals are collectively trapped in feed units as industrial livestock farms are being fattened for slaughter, causing climate change as well as environmental problems such as air pollution, water pollution, soil erosion, desertification, and only less than 1% of animals killed for their meat in America come from traditional farms (Masson, 2015; Foer, 2015: 61; Foley, 2014: 45; Ahmed, 2015). To put an end to animal exploitation, combating the environmental problems posed by livestock, as well as one of the most effective solutions to improve human health; the main suggestion is the regulation of eating habits, i.e. the development of sustainable diet (Francione, 2008: 300; Taltekin, 2015, Akay and Demir, 2020). It has already been found that one of the reasons vegan/vegetarian individuals prefer this diet is to cause less damage to the ecosystem (Tunçay and Bulut, 2019). The sustainability feature of vegan/vegetarianism mainly originates from animal meat, as well as the fact that vegans do not consume secondary animal products. Meat production is a serious burden on natural resources. It has been calculated that 1 kg of steak obtained from calves grown in the feed unit costs about 5 kg grain, 20,000 L water, 8 L energy equivalent to gasoline and 35 kg eroded surface soil. Vegetable foods use a much smaller portion of the world's resources and environment in all ways. Producing 1 kg meat requires 50 times more water than necessary to produce 1 kg wheat and 8% of the world's water use is spared to livestock. In addition, animal factories cause severe water pollution (Singer, 2005: 234-235; Özkan, 2014: 18-20, Vegetarian Club, 2015). In other words, comparing meat and plant-based diets with their impact on the ecosystem, it is concluded that vegan/vegetarian diet results in less harm with its pros and cons (Sabaté and Soret, 2014). Greenpeace also points out that vegetarian diet has more positive ecosystem effects. Accordingly, the carbon footprint with vegetarian diet is less (Greenpeace, 2016).

It is seen that there are differences between countries in meat consumption. For example, while daily animal protein production per person is 61.8 g in the EU, this value is 12.8 g for underdeveloped countries and 15.1 g for Africa. Animal protein consumption is considered to be an indicator of the country's development. In addition, the market for vegan/vegetarian products in these countries with high meat consumption is a contradiction (Akman, 2013: 217). In addition to vegan and vegetarian diet, semi-vegetarian and flexitarian diet is mentioned in the positive aspects of

ecosystem and health. Animal meat is limited in both diets, but with slight differences; accordingly, in a semi-vegetarian diet, any of the animal meat types (red meat, chicken meat or fish) (usually red meat) are not consumed. Other animal meats are also consumed only one or two days a week. The terms, flexitarian, developed by Blatner with a combination of words, flexible and vegetarian, and in Flexible Vegetarianism, people also consume any animal meat once or twice a week. However, processed meats (sausages, salami, etc.) are not recommended in these dietary types because they are unhealthy. It is also stated that these types of diets are more beneficial for both human health and nature than omnivorous (both herb and meat eater) diet, as well as easier applicability (Karabudak, 2008: 8; Forestell, 2018; Streit, 2019).

It is predicted that the number of vegan/vegetarian feeds and awareness of this issue will increase with each passing year. Many news reports on the subject in recent years support this prediction (Bilge, 2019; Başkara, 2020, Hidrelç 2020). In addition, there are four reasons for this to happen. **1. Bioethics:** According to the changing and evolving world view, the idea that animals also have an intrinsic value and that animals do not need to benefit people in this way is becoming more and more widespread. **2. Protecting the Ecosystem:** Trying to minimize the damage to nature. Awareness of the stages in the production process of food is increasing. **3. Sustainability:** People are starting to feel responsible for leaving a sustainable and healthy ecosystem for future generations. **4. Health:** A plant-based diet is preferred to be healthy (Leitzmann, 2014).

When looking at Slow Food it is thought to be related to many aspects of life such as environment, agriculture, politics, culture (Paksoy and Özdemir 2014) and the load on the ecosystem is less with Slow Food. As a matter of fact, protection of the environment is among the criteria for being a Slow City (Sarm 2012). Slow Food is evaluated in the same way in Vegan / Vegetarian Diet and Healthy and Balanced Nutrition. The common denominator of all these diets are consumption patterns. The pressure on natural resources increases day by day due to the rapid increase in the world population and consumption patterns (Tunçay and Çobanoğlu 2016, Global Nutrition 2018, Pekcan 2017). Consumption mentioned in this topic; is sustainable consumption. Since the 1960s, consumption has begun to be seen as an indicator of happiness, and being able to spend unnecessarily and excessively has started to be praised. Shopping malls, it adds entertainment to the entertainment with its restaurants, bars and cinemas, supermarkets are filled with all kinds of food. Consumption is not just a necessity; it has gradually turned into a phenomenon based on desires (İnam Karahan, 2017). Sustainable consumption is increasingly emerging as credible perspective toward ensuring intergenerational equity in terms of securing general good of all generations (Nkamnebe, 2013). With all these characteristics of sustainable diet in mind, it would be more accurate to call it *sustainable healthy diet* (Donini et al., 2016).

It has been possible to see consumption patterns and the effects of people on the ecosystem with the Covid-19 pandemic that has affected the entire world. There are many unsubstantiated claims that pandemic is produced in the laboratory, that a virus is naturally mutated and infected with human beings, and that the virus spreads from the bat or a snake species (TÜBA, 2020: 27). In addition, the exact cause is unknown, but according to the available data, the source of pandemic is thought to be wild animals sold illegally in the Huanan Seafood Wholesale Market. The first case of Covid-19 pandemic began on December 31, 2019 and quickly spread to the world from February (Turkish Ministry of Health). In addition to the thought that this virus is infected due to the exploitation of animals and the consumption of animal meat, this pandemic is thought to have developed as a result of excessive human intervention in nature. And the scientist, Thomas Lovejoy, explained it by the phrase, “*This is not revenge for nature, we did it ourselves.*” According to Lovejoy, experts have discovered that between two and four viruses occur each year as a result of human intervention in natural life, and any of them risk turning into pandemic (TVD, 2020b; BBC, 2020).

Even if the cause is not known for certain, many facts have been revealed with this pandemic. How people destroy nature has been clearly seen. In many parts of the world, when there are no people, nature has been seen to come alive and beautiful. For example, the turquoise colour of the Bosphorus, although connected to the rain and storm that is effective in Istanbul, the fact that there are no ships passing through the strait in this process has been very effective. Dolphins displayed in the Bosphorus have been another proof of this (CNN Turk, 2020). Another example of these natural beauties, which come with lockdowns on Earth, has been Venice. The canals, which had previously had a mud green appearance, were clearer than ever with curfews, increased the number of fish, and swans began swimming in the canal (NTV, 2020). In the days of pandemic, when people were lockdown in homes, decreased air and water pollution and the revival of non-human life in these waters are seen as a warning for humanity to reconsider what its priorities are and, also as an opportunity to correct the situation (Çobanoğlu, 2020). In addition, people’s consumption

habits were also seen with pandemic. Along with pandemic, some people shop for stock and victimize other people. This was seen in the example of the reaction of a mother who could not find diapers in any grocery store (Çakar, 2020). How much will it be possible to expect today's people who do not think about each other to change their consumption habits by thinking about their next generation rights and our responsibilities to them?

## CONCLUSION AND EVALUATION

To protect the ecosystem and leave a sustainable environment for future generations, today's dietary habits, as well as consumption patterns need to be seriously evaluated with a critical eye and related policies should be developed. Sustainable healthy eating; whether it is preferable to be healthy or to protect the ecosystem; it is thought that there may be a much better solution proposal than GMEs developed on the grounds of satiate the growing population. For a sustainable environment, the choice of sustainable healthy eating has begun to provide the development of a new food culture, and this is also seen as necessary for future generations. Sustainable healthy diet is seen as an important bioethics approach for future generations in light of the issues we discuss in the article and because of its mentioned characteristics.

### Compliance with the Ethical Standard

**Conflict of interest:** The authors declare that they have no conflict of interest.

**Ethics committee approval:** It is not required for this study.

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