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## FOOD CHAIN IN GÜDÜL AND NEW SOLIDARITY ECONOMICS\*

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### Abstract

The aim of this study is to comprehend how food chain in Citta-Slow GÜDÜL aligns with the New Solidarity Economics (NSE) concept through hybridization. This relatively recent prosumption culture resocializes and respatializes food due to ethical consumption, catalyzing a shift towards food democracy. In this study, Seven YouTube videos and three podcasts that includes 16 interviews with agroecological Tahtacıörencik Natural Life Collective (TADYA) producers, were analyzed through netnography. The research findings indicate that TADYA appears to represent a hybrid food chain model, where consumers and producers draw closer, strengthening urban and rural relationships, influencing rural migration, creating a sustainable food system, and adopting innovative marketing techniques. In contrast to international examples, TADYA employs non-profit organizations (NPOs) as intermediaries and utilizes a flexible economic model devoid of quotas, prepayments, and guarantee systems. This food chain model holds significance in understanding the future of hybrid systems within the NSE.

**Keywords:** *Food Chains, New Solidarity Economics, Slow Consumption, Urban-Rural Networks.*

## GÜDÜL'DE GIDA ZİNCİRİ VE YENİ DAYANIŞMA EKONOMİSİ

### Öz

Bu çalışmanın amacı, Sakin Şehir GÜDÜL'deki gıda zincirinin melezleşme yoluyla Yeni Dayanışma Ekonomisi (YDE) kavramıyla nasıl uyum sağladığını anlamaktır. Bu nispeten yeni üretim kültürü, etik tüketim nedeniyle gıdayı yeniden sosyalleştirmekte ve yeniden mekânsallaştırmakta, gıda demokrasisine doğru bir değişimi katalize etmektedir. Bu çalışmada, agroekolojik tarım yapan Tahtacıörencik Doğal Yaşam Kolektifi (TADYA) üreticileriyle yapılan 16 görüşmeyi içeren yedi YouTube videosu ve üç podcast yayını, netnografi yoluyla analiz edilmiştir. Araştırma bulguları, TADYA'nın tüketici ve üreticilerin yakınlaştığı, kentsel ve kırsal ilişkileri güçlendiren, kırsal göçü etkileyen, sürdürülebilir bir gıda sistemi yaratan ve yenilikçi pazarlama tekniklerini benimseyen melez bir gıda zinciri modelini temsil ettiğini göstermektedir. Uluslararası örneklerin aksine TADYA, kar amacı gütmeyen kuruluşları (STK) aracı olarak kullanmakta ve kota, ön ödeme ve garanti sistemlerinden yoksun esnek bir ekonomik modelden yararlanmaktadır. Bu gıda zinciri modeli, YDE içindeki hibrit sistemlerin geleceğini anlamak açısından önem taşımaktadır.

**Anahtar kelimeler:** *Gıda Zincirleri, Kır-Kent Ağları, Yavaş Tüketim, Yeni Dayanışma Ekonomisi.*

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## **1. INTRODUCTION**

Today's rapidly increasing consumption culture causes individual, social, and environmental problems (Baudrillard, 2021). For this reason, individuals develop slow and sustainable forms of consumption in order to cope with the problems created by consumption culture (İrfanoğlu, 2021). NSE is a model suggested initially by Polanyi where a hybridization of technology and non-market aspects is observed. It presents an ethically conscious model where collective good is prioritized rather than individual interest (Alberio & Moralli, 2021). Hybridization of social, natural vs. material, local and global, production and consumption, alternative and conventional devices are characterized (LeVelley, 2015). From this perspective, food networks are described as innovative, and they redefine relationships towards democratic means (Chiffolleau, 2019).

The subject of the study is to understand how solidarity networks between the Citta-Slow GÜDÜL and Ankara are built through community-supported agriculture (CSA) and the prosumption economy. Preliminary research on GÜDÜL (literature studies, events in the region, websites of relevant institutions and internet posts) shows that the district stands out with its agricultural (CSA) activities rather than tourism. For this reason, natural agricultural methods, the CSA model and the effects of these agricultural activities on rural-urban relationship networks were included in the scope of the research. In this context, it is discussed how rural-urban relations are respatialized and resocialized through solidarity networks (food and production chain) and how they form the New Solidarity Economics (NSE) model.

In the research, Tahtacıörencik Natural Life Collective (TADYA), which is a community-supported food chain in Ankara, GÜDÜL, and its activities were examined through netnography (16 interviews on YouTube and podcasts). The study is limited with GÜDÜL-Ankara and cannot be generalized to other cities. Based on the literature, the research problem is that individuals are deprived of the right to food (access to clean, affordable, and just food) and food democracy (sustainable production and consumption of food) as a result of industrialization, globalization, and price-sensitive means of the agricultural production system. Consequently, individuals quest for alternative and sustainable means of production where they can be involved in the process. The main questions of the research are as follows:

1. How are the rural-urban relationship networks between GÜDÜL and Ankara established through the prosumption culture?

2. How does the active CSA system between GÜDÜL and Ankara contribute to the NSE?

In the study, the video and podcast analyses reveal that the producers emphasize the topics of sustainability, food democracy, non-public structure, urban-rural proximity, local to global networks, trust and transparency as well as the importance of technology and transportation. Producer categories are divided into three: leaders, natives, and immigrants. Within the framework of agroecological transformation, a technology-oriented relational prosumption system is formed between producers, leaders, consumers, and nature that strengthens rural-urban interaction. Briefly, the research is important in terms of showing how GÜDÜL's slow consumption culture contributes to sustainable urban-rural relationships.

## **2. THEORETICAL BACKGROUND**

### **2. 1. New Solidarity Economics (NSE)**

The essence of rural-urban relations is based on the relationship that human beings establish with nature with a focus on food, which is their basic need (Girgin & Turgut, 2023). The agricultural revolution led to the transition to a settled order, and after the industrialization revolution, the rural-urban divide emerged as a result of industrial production with urbanization and population growth (Davoudi & Stead, 2002: 1). The countryside has become a center of production and the city a center of consumption, and the two have become spatially and socially disconnected (Girgin & Turgut, 2023). The lifestyle of contemporary society has given rise to the shaping of a fast consumption culture, especially in the cities (Baudrillard, 2021). Over time, as a result of capitalist market pressure, excessive consumption resulted in infrastructural and environmental problems.

Today, within the development perspective, the focus has shifted from solely economic growth to incorporating environmental and social dimensions with the impact of sustainability. This has given rise to a sustainable development model that encompasses economic, environmental, and social dimensions (Tutulmaz, 2012; Yavuz, 2014; Çetin, 2006). İstiklal Alpar (1997) defines modernization with the four horsemen of the apocalypse as industrialization, energy, population, and environment (Yücel, 2003: 102). Because of this great impact of human beings on nature, today is also called the Anthropocene Age, that is, the human age. However, instead of old *Anthropocentric Approaches*, contemporary times witness the development of environmentally centered models with the *New Ecological Paradigm* (NEP) (Catton & Dunlap, 1978). Even though the neoclassical anthropocentric views present solely an economic growth model, new environmentalist models incorporate ecosystems and future generations into the equation. For instance, the concept of the non-human, developed by Craig MacFarlane, challenges the anthropocentric perspective by emphasizing the place and importance of non-human entities within the relationship system (Powell and Depelteau, 2013). Additionally, Bruno Latour (1996), refers to the system arising from the relationship between non-human (*actant*) entities such as robots, plants, nature, IoT, and humans (*actors*) that is the *Actor-Network Theory*.

As a result of new environmental and egalitarian social movements initiated by ecological perspectives, the consumer society is criticized, leading to the emergence of new consumption trends. Concepts such as slow consumption, green consumption, responsible consumption, minimalism, and prosumption have been developed in this direction (Özkaynar et al., 2022). Prosumption is a combination of the words production and consumption (Özkaynar et al., 2022). This involves sensitive consumers engaging in a production-oriented behavior while consuming, aiming for a sustainable and quality life. Prioritizing the sustainability of society, these views advocate for a conscious consumption pattern against excessive consumption and materialism, preventing environmental damage (İrfanoğlu, 2021). Responsible consumers consider how and by whom a product is produced and what social and environmental impacts it has while making choices and exploring alternatives (Taş, 2020). These consumers embrace a simpler, less harmful, and more authentic way of life.

New Solidarity Economics (NSE) is a system that fosters proximity between the urban and rural. Within the NSE, a democratic and moral economy is established based on sustainability, which was initially described by Polanyi (Alberio & Moralli, 2021: 447; Chiffolleau et al., 2019). This new economic model is not purely based on rational and individual interest, but it also focuses on solidarity (Alberio & Moralli, 2021: 448). It includes hybridization of market and non-market poles embedded in social relations (Chiffolleau et al., 2019). The solidarity economy is an example of an alternative economy in which production activities that fulfill needs are implemented instead of profit-oriented production (Boz, 2021: 50). In this system, production and consumption relations are reorganized. Social Solidarity Economy (SSE) is associated with sustainable development and has examples in Turkey and around the world (Erdoğan, 2019: v). SSEs can be realized through associations, unions, and cooperatives and prioritize formal employment, green economy, local growth, sustainable settlements, women's empowerment, food security, and health (Erdoğan, 2019: 9, 28). There are examples in Canada, Spain, Scotland and India (Erdoğan, 2019: vii).

NSE is a perspective that aims to present an alternative to the capitalist and state-centered authoritarian economic systems and transform the public, private, and NGOs (third sector) in a way to serve social welfare (RIPESS, as cited in Simsek, 2023: 304). SE is a community-based project that is against the hegemonic capitalist system, which aims to increase production, employment and improve the life quality at the local level through the allocation of resources and the creation of common spaces (Aykaç, 2018: 27, 28). The so-called Social and Solidarity Economics is significant in prioritizing humans and the planet instead of capital and profit which is operated by democratic principles and solidarity relationships (Gürler, 2023: 351). SE is an ecological alternative to development economics that aims for the democratization and autonomization of local communities, which is non-public and non-market (Quingo, 2006, as cited in Aykaç, 2018: 29). This third sector is composed of cooperatives, foundations, associations and charity organizations (Gürler, 2023: 353). The common features of those community based structures, collectives and trade unions are democratic participation and decision making, being voluntary and autonomous, supporting small scale development at local level and having national as well as international cooperations (Aykaç, 2018: 90, 91). The local communities use the exchange system (distribution model) as a remedy to global market dependency, which is based on ethics rather than an economic

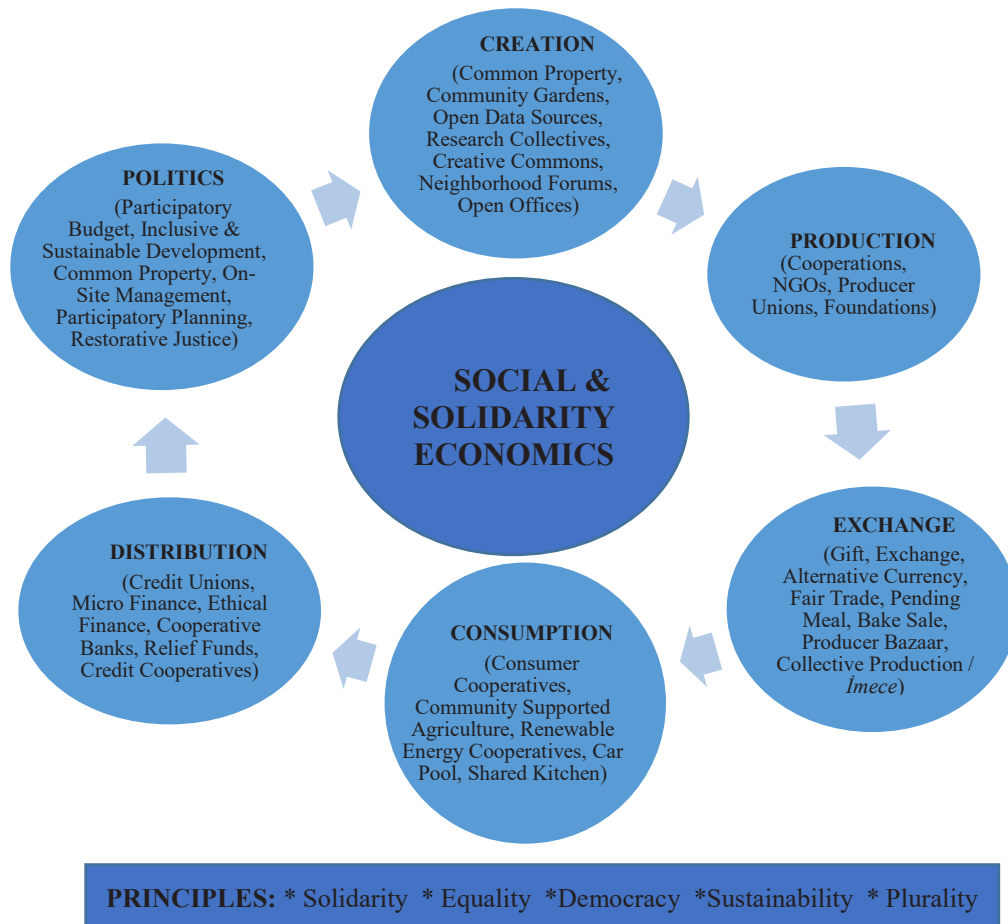
foundation (Aykaç, 2018: 116) and that connects producers directly to consumers without any intermediaries (Aykaç, 2018: 118). In this system where sharing is more important than production, the use of technology and the internet is significant for dissemination (Aykaç, 2018: 119). According to Aykaç (2018), SE is initiated on four fundamental grounds: the production, distribution, workplace democracy, and labor solidarity (2018: 9, 10). Local governance is a common feature of SE supported by local development agencies that aim to reduce local differences (Aykaç, 2018: 121, 123). Finally, labor distribution aims to overcome the disruptions in distribution and revitalize the potential labor capacity (Aykaç, 2018: 178).

Globally, NSE is initiated after the environmental and social destruction the neoliberal free market economy created beginning in the 70s (Simsek, 2023: 305). Opening the borders as an extension of the neoliberal structure led to the increase of global inequality and harmed the sovereignty of states (Aykaç, 2018: 121). SE has risen in two branches: one initiated by grassroots organizations that criticize neoliberal economies aiming to transform the system and the other international institutional approaches such as the UN (Simsek, 2023: 305). NSE is mostly significant in terms of its transformative power on neoliberal economies and capitalist principles and is also defined as *transformative economies* (Gürler, 2023: 352). While structures such as cooperatives and commons are old, what is different today is the impact of this system on the social and economic order (Dash, 2015, as cited in Simsek, 2023: 302). The SE movement began with national cases such as the occupation and self-governance of factories by workers in France during the 1970s and as a response to global inequality (Gürler, 2023: 358). Additionally, the dispossession process in South American cases initiated by “Social Movement Unions” led to a larger peasant movement in the 1980s (Gürler, 2023: 359). The Zapatistas in Mexico and Landless Workers’ Movement in Brazil are among the radical social movements (Aykaç, 2018: 32). In 1997, the SE got an international dimension following the meeting in the capital of Peru, Lima, which ended up with the formation of an international movement called “Intercontinental Network for the Promotion of Social Solidarity Economy” (RIPESS) (Gürler, 2023: 361).

Although the solidarity economy emerged in South America, Spain, and France in the early 90s following the anti-capitalism and anti-globalisation movements, it became widespread in Turkey only after the 2000s (Simsek, 2023: 302). Even though there exist hierarchical traditional solidarity networks in Turkey, initiated by the fellowship, sects, and congregations, these are quite different from the horizontal, collective, and egalitarian solidarity relations of today’s SE (Simsek, 2023: 302). Neighbor relationships and collective production (*imece*) in Turkish tradition is more relevant to SE (Aykaç, 2020, as cited in Simsek, 2023: 310) rather than the governmental and non-governmental charity culture that evolved with the neoliberal populist policies, especially after the 2000s (Simsek, 2023: 311). In Turkey, the cooperatives are common, but they are mostly structured from top to bottom, initiated by the government (Aykaç, 2020, as cited in Simsek, 2023: 303). Contrastly, a successful cooperative system includes the democratic and independent decision-making of its members rather than solely economic realms (Simsek, 2023: 303). Examples of recent grassroots organized cooperatives in Turkey are the environmental movements (Özden Fırat, 2018; Aykaç, 2020, as cited in Simsek, 2023: 312), women’s cooperatives (Duguid et al., 2015, as cited in Simsek, 2023: 303 & 315), agricultural cooperatives (Şahin, 2018, as cited in Simsek, 2023: 315), and urban cooperatives initiated following the 2013 Gezi Park Resistance neighborhood forums to solve workplace problems and inequality (Germen, 2015, as cited in Simsek, 2023: 312).

According to Polanyi, the economy is not a self-regulating market mechanism separate from and out of the control of the society as suggested by neo-liberal capitalist paradigms but rather there is a democratic transformation (LaVille, 2013: 1). Economy is rather constructed through the relationship between people and their natural surroundings (life) and solidarity economy is defined as an alternative to the capitalist system within a framework of democracy (LaVille, 2013: 2, 4). From Polanyi’s perspective principles of economy is composed of “market exchange”, “redistribution” ve “reciprocity” (Simsek, 2023: 307). *Redistribution* refers to a system where goods and services are gathered in a centralized point and distributed to various points in the community (Simsek, 2023: 307). In other words, *redistribution* is the state’s attempt to reduce inequalities (LaVille, 2013: 2). *Market Exchange*, on the other hand, serves only economic purposes and influences the functioning of the economy only through the existence of markets (Simsek, 2023: 308). The third principle *reciprocity* is a kind of relationship based on values such as trust, solidarity and loyalty (Simsek, 2023: 307) structured by the voluntary collective actions of equal citizens (LaVille, 2013: 2). *Reciprocity* doesn’t include the traditional relationships of

family, fellowship, sect and congregations but it is based on a more horizontal, egalitarian and anti-authoritarian platform (Simsek, 2023: 308). The term is also associated with “democratic solidarity” that combines free and equal individuals rather than charity work (e.g. associations, foundations), which evolves on an unequal relationship and reproduces social hierarchy (Simsek, 2023: 308). Democratic solidarity introduces egalitarian reciprocity based on equality among citizens and redistribution through the state as a central resistance to market society (Mauss, 1997, as cited in LaVille, 2013: 7, 9). The table below provides overall information on the principles and characteristics of social solidarity economies (*Figure 1*) (Doğan, 2021: 11):



**Figure 1. Wahl, 2026 – Designing Regenerative Cultures & Walljasper – Commons, 2015, as cited in Doğan, 2021: 11.**

Overall, SE doesn't involve predetermined theories but aims to increase the potential of collective imagination and richness of creativity for finding self-solutions for the economic problems of local groups and differs from case to case (Miller, 2010, as cited in Simsek, 2023: 309). The most significant aspect of SE is “creating networks” (from local to global) to establish its own ecosystem (RIPESS, as cited in Simsek, 2023: 309 & Curl, 2010, as cited in Simsek, 2023: 314). The potential risks of SE are deviation from its basic principles due to its relationship with the public and private sector (Gürler, 2023: 362). The recent model of “social entrepreneurship” is making the difference between the public, private sector, and third sector blurry and creating a new model of “fourth sector” (Utting 2015, 2016, as cited in Gürler, 2023: 363). This may distort SE from its initial purpose by changing to a hierarchical management structure or by being dependent on public support (Gürler, 2023: 363). Additionally, growing in scale may harm the democratic decision-making process and the sovereignty of the model (Thomas, 2015, as cited in Gürler, 2023: 363, 364). On the other hand, SE has a transformative potential due to its grassroots movement, its inclusive and activist nature beyond economics, and its ideology to combine the free citizen and dependent employee dichotomy together through democratization of the economy (Gürler, 2023: 365, 366).

## **2.2. Food Chains (Community Supported Agriculture – CSA)**

Food communities are divided into “Community Supported Agriculture” (CSA) and “Participatory Approval System” (PAS). CSA groups are increasing in the US, EU, India, Australia, and Japan (Özden, 2020: 89). It is widespread across Europe and is growing rapidly in China (Özden, 2020: 89). CSA is an organization based on farming and supporting community loyalty to find solutions to farmers’ problems. Traditionally, support is offered in the form of pre-payment, price guarantees, and similar ways (Özden, 2020: 89). “Small Commodity Production”, which emerged with the rise of capitalism and the market economy, functions as a self-protection mechanism for farmers (Polanyi, 1986; Boratav, 1980). In the form of CSA, farmer and consumer solidarity is observed (Ertekin & Yıldızcan, 2023: 162) and an intermediary-free product network system is created (Çelik, 2016: 28). The basic principles of CSA are partnership, locality, solidarity, horizontality, and trust (Temürçü, 2018).

In particular, Agri-Food Networks (AFNs) and Short Food Supply Chains (SSCs) create a social and solidarity economy through collective action and food democracy (Le Velly & Dufeu, 2016). SFSCs build new kinds of communities as a result of resocialization and respatialization of food (Chiffolleau et al., 2019). This way of reciprocal economics fosters a social innovation using hybridization (Alberio & Moralli, 2021: 449). AFNs have multiple hybridities, such as social and material entities, local and global aspects, producers and consumers (prosumers), alternative and conventional actors/devices (LeVelly & Dufeu, 2016). Overall, food networks are spaces for interaction (rural and urban), democracy (food, communication, collective decision-making), freedom and solidarity (common good) (Renia-Usuga et al., 2022). As a result of these features, the CSA model fits into the NSE, emphasizing food democracy and reshaping social relations, especially in the rural-urban context.

Specifically, the food chains or so-called community-supported agriculture (CSA) system, which is the main subject of the research, also sheds light on how the rural-urban relations are reshaped through sustainable consumption. Today, individuals (prosumers) who consume in a socially and environmentally responsible manner are ideologically and emotionally motivated (Lombardi et al., 2015). The CSA model, where food is the major focus, is a current trend that emerged in cities supporting natural agricultural methods in the countryside. Individuals in cities form a community and cooperate with small-scale farmers in rural areas to support harmless agriculture in nearby districts. By mutual agreement, a transparent system is developed that enables the delivery of natural products from rural to urban areas. This model reshapes rural-urban relations and aims to contribute to a sustainable food system (Balazs et al., 2016). CSA develops a new way of operation by altering existing economic models (Chiffolleau et al., 2019). It encounters social and environmental impacts in addition to economic interests (Chiffolleau et al., 2019). Closer social relations between producers and consumers are developed, and a moral economic system (economic ethnography) emerges (Chiffolleau et al., 2019). This model is based on trust, transparency, equity, and solidarity (Laville, 2022). Through food democracy, values such as shared decision-making, collective learning, and common good develop, which contribute to the formation of the new model (Chiffolleau et al., 2019). In this way, the New Solidarity Economics (NSE) system emerges (Chiffolleau et al., 2019).

It is argued that CSA is closer to the system of *reciprocity*, i.e. direct exchange, among the three forms of solidarity economy organizations defined by historian Polanyi (*redistribution*: bottom-up system and *market exchange*: monetary struggle in the public sphere) (Wallerstein, 2011: 41). Additionally, Ould Ahmed (2015) considers reciprocity as having the greatest significance in SE (as cited in Simsek, 2023: 308). The CSA model is based on the principles of right behavior, social justice, and sustainability (Özden, 2020). CSA models differ according to the founders, the number of participating farms or members, and the degree of economic security (Özden 2020: 87). The concept of food ethics was introduced to reduce the negative impacts of agrochemicals on human health and the ecosystem (Özden, 2020: 85). Accordingly, current food movements aim to create alternative markets by creating food networks between rural and urban areas (Özden, 2020: 93). CSA “(is) an experience of a solidarity economy in which risks, responsibilities, and benefits are shared between small family farms in rural areas and consumers in urban areas” (Fletcher, 2009, as cited in Özden, 2020: 93). The market is no longer an end but a means (Polanyi, 2003, as cited in Özden, 2020: 93). In Turkey, CSA became visible with the Boğaziçi Üniversitesi Mensupları Kooperatifi (BÜKÖOP) (Özden, 2020: 90). The provinces where CSAs are prominent in Turkey are mainly Ankara, Istanbul, Izmir, Muğla, Antalya, Balıkesir, and Gaziantep (Özden, 2020). Yeryüzü Derneği in İstanbul, İmece Evi and Batı İzmir Topluluk Destekli Tarım Grubu (BITOT) in İzmir, Bayramiç

Yeniköy Kazdağları Ekolojik Yaşam ve Tohum Derneği in Çanakkale, and S.S. Hıdırlık Tarımsal Kalkınma Kooperatifi in Seferihisar are among those examples (Çelik, 2016: 29). The main CSA communities in Ankara are Doğal Besin, Bilinçli Beslenme Grubu (DBB - [www.ankaradbb.wordpress.com](http://www.ankaradbb.wordpress.com)), Güneşköy Kooperatifi ([www.guneskoy.org.tr](http://www.guneskoy.org.tr)), 100. Yıl Gıda Topluluğu, Bardacık Gıda Topluluğu, Buğday Derneği and Zehirsiz Sofralar (Poison-Free Tables).

### **3. METHODOLOGY**

#### **3.1. Netnography and Objective Observation**

This research utilized a qualitative method and used discourse analysis. The qualitative research method aims to understand the meaning of the concepts used by participants, uncover the reasons behind their behaviors, and analyze cultural change (Plano Clark & Creswell, 2008; Creswell, 2013; Gurbetoğlu, 2018). In this study, the food community, TADYA, operating between Ankara and Güzül, its activities, and its effect on rural-urban relationships are discussed. As an example of sustainable life, a new consumption culture is observed in TADYA with the support of sustainable (slow) consumers in Ankara. In this study, information about TADYA was collected through netnographic (internet/technological network ethnography) research (website, Instagram page, blog, Whatsapp group, YouTube videos, podcasts, e-mail, Google Drive, Google Forms) as well as objective observation. In the observation part of the research, TADYA was observed through membership (since 2023), webinars and Zoom meetings, seedling purchase days, and community workshops between 2023 and 2024, and descriptive analysis was conducted as a result.

Within the scope of the “Agroecological Transformation with Food Communities in Güzül” program carried out with UNDP GEF-SGP and the Buğday Association for Supporting Ecological Life, seven YouTube videos (DMEYD, Gıdamız Geleceğimiz), and three podcasts (Gıdamız Geleceğimiz) were created and posted online. Through examining that digital content, sixteen interviews with producers engaged in environmentally friendly agricultural production and working for transformation in Güzül were deciphered. These data have been analyzed through discourse analysis. In discourse analysis, collected data is analyzed in-depth, and new themes and dimensions are revealed (Kaptan, 1973). Thus, the relationship between the data and themes is clarified (Wodak & Meyer, 2009).

In this context, the study is conducted through netnography to gather data of local food producers in Güzül. Netnography is defined by Kozinets as an internet or technological net ethnography to understand virtual phenomena (Özgen & Argan, 2020: 5046; Akkaya, 2020: 205). Today, virtual communities create a new kind of social reality through their relationships with fluid identities. This is a new kind of research technique adequate for digital platforms where everything is getting under record (Aksu, 2018: 15; Langer & Beckman, 2005). Netnography involves stages such as note-taking, summarizing, coding, control, generalization, and theorization (Miles & Huberman, 1994, as cited in Özgen & Argan, 2020: 5053). With the discourse analysis method, similarities and differences between the coded data units are determined through comparison, the relationship of the data with themes is revealed, and the data are generalized and associated with existing theories.

#### **3.2. Sampling: TADYA in Güzül**

Güzül was chosen for the study due to its proximity to Ankara (90 km.), being the first Citta-Slow City in Central Anatolia, and hosting active food communities. The district, which got the Citta-Slow reputation in 2020 (Cittaslow, 2023), is a city with natural, agricultural, and traditional values. As of 2022, Güzül covers an area of 419 km<sup>2</sup> and consists of 31 neighborhoods, with a population of 8,079 (T.C. Ankara Valiliği, 2023). Particularly since the 2000s, the population of the district, which was around 20,000, has gradually started to decrease (around 8,000 by 2020). There are historical sites from Hittites, Phrygians, and Romans in addition to natural beauties in the region, such as Kirmir and Süvari Streams and Sorgun Pond (T.C. Kültür ve Turizm Bakanlığı, 2023). The district that used to be popular in chickpea production and goat breeding in the past is no longer active due to a decrease in the young population. Whereas recently there have been some development projects such as the Güzül City Museum (AKK, 2018), LEADER (local development), and TADYA initiated by local and international support. Especially through TADYA, food communities are created, partnerships are built, local food is supported, and tasting tours through sustainable gastronomy (especially breakfasts) are organized, agricultural festivals are

arranged, village markets are established and natural agriculture is supported in some villages. It is understood that natural agricultural production is carried out in some villages, and the district is not developed in terms of tourism.

The focus of the study TADYA, founded in 2013, is a community-supported food collective that is active in Gdl. The goal of the food collective is to support the development of the village through ecological farming and contribute to the livelihoods of the village residents by engaging in nature-friendly, clean, and sustainable production practices (agroecological production, pesticide-free, chemical-free, hormone-free). Their products include fruits, vegetables, traditionally processed products (paste, pickles, jam, canned goods, puree, vinegar, dried fruits, rosehip, molasses, etc.), grains and grain products (bread, bulgur, chickpeas, tarhana, pasta, flatbread, gzleme, etc.), dairy and dairy products (butter, cheese, yogurt, etc.), and meat products (goat, sheep, cattle, beef), as well as eggs, honey, and bee products. Additionally, they sell natural cosmetic products, ointments, and health support products produced by Kır Çocukları (Country Children) using the village's products (Kır Çocukları, 2023).

The SFSC TADYA is a small-scale production and sales model based on collective work (TADYA, 2023). The identity and contact information of each producer are transparent. The collective started with one or two families and expanded to eighteen families with the support of education. Each family in the small producer status embraces product diversity through polyculture. Producers are autonomous and transparent, allowing open communication between producers and consumers. Coordinators, who are selected on a rotating basis, supervise the production of these families (TADYA, 2023). They are responsible for determining production criteria, creating standards, promoting solidarity, and applying punitive measures for violations. Sales are conducted online, and they have more than 1,500 supporters, with the majority located in Ankara. Direct connections are established with consumers/supporters. TADYA is a member of the Natural Food, Conscious Nutrition Network (Dođal Besin, Bilinçli Beslenme Ađı - DBB) which is a Participant Guarantee System (PGS) (TADYA, 2023). Through TADYA's initiatives, 21 families in Gdl have transitioned to vegetable production, the number of large livestock has increased from 473 to 1,800, and free-range chicken farming has reached 1,600, despite being nonexistent before (TADYA, 2023).

### **3.3. YouTube and Podcast Analysis**

The research is limited to the producers of Gdl district and their online data. Seven YouTube videos (Drt Mevsim Ekolojik Yařam Derneđi / DMEYD - 6, Gıdamız Geleceđimiz - 1), and three podcast broadcasts (Gıdamız Geleceđimiz) from sixteen interviews with producers engaged in nature-friendly agricultural production and working for transformation in Gdl have been transcribed, analyzed, grouped, and categorized (*Table 1*). Since the data are from public posts, there was no need for ethical permission. Six videos published on the YouTube channel of the DMEYD, covering TADYA producers, have been transcribed. Another data source obtained through YouTube is the video titled "Gıdamız Geleceđimiz II retici Tketicisi Buluřması" ("Our Food Our Future II Producer-Consumer Meeting") from the channel "Gıdamız Geleceđimiz" ("Our Food Our Future"). In the meeting where UNDF SGF/GEF Coordinator, SYADER, and DMEYD participated, there were seven producers from TADYA. Finally, the "Gıdamız Geleceđimiz" channel, available on Spotify and YouTube (Our Food Our Future Channel), has a total of eleven podcast episodes, three of which are related to Gdl. The total number of participants is listed in *Table 1* below:



**Table 1. Producer Online Interview List**

Producer#	Name	Gen.	Age Est.	Residence	Profession	Interview
P1	Özkan Baş	M	30-35	Güdül		DMEYD YT (Video 6)
P2	Serkan Karaca	M	25-35	Güdül		DMEYD YT (Video 6)
P3	Necati Duran	M	50-65	Güdül	Prior Mukhtar	DMEYD YT (Video 4) & Gıdamız Geleceğimiz Podcast (Video 8)
P4	Nursemin Duran	F	20-30	Güdül	Husbandry	DMEYD YT (Video 4) & Gıdamız Geleceğimiz YT (Video 7) & Podcast (Video 9)
P5	Dilek Arslan	F	45-55	Güdül		DMEYD YT (Video 4) & Gıdamız Geleceğimiz YT (Video 7)
p6	Necati Cebeci	M	55-65	Güdül		DMEYD YT (Video 5)
P7	Seher Cebeci	F	55-65	Güdül		DMEYD YT (Video 5)
P8	Mağrifet Çelikleş	F	50-60	Güdül		DMEYD YT (Video 3)
P9	Ömer Çelikleş	M	50-60	Güdül		DMEYD YT Video 3)
P10	Asiye Durmuş	F	50-60	Güdül (Retired)	House Wife	DMEYD YT (Video 1)
P11	Adnan Durmuş	M	55-65	Güdül (Retired)	Retired Colonel	DMEYD YT (Video 1) & Gıdamız Geleceğimiz YT (Video 7)
P12	Ceyhan Temürcü	M	55-65	Ankara	Academic	DMEYD YT Video 2)
P13	Ayşe Araç	F	55-65	Güdül		Gıdamız Geleceğimiz YT (Video 7) & Podcast (Video 10)
P14	Oğuz Aygün	M	45-55	Güdül		Gıdamız Geleceğimiz YT (Video 7)
P15	Yasemin Balballı	F	25-35	Ankara		Gıdamız Geleceğimiz YT (Video 7)
P16	Kerim	M	35-45	Güdül		Gıdamız Geleceğimiz YT (Video 7)

### **3.4. TADYA Membership and Meetings**

In order to better understand this process, in May 2023, TADYA's Whatsapp group was joined and various products were ordered. Deliveries are made once a week (on Saturdays) to distribution points or addresses in Ankara. Communication is facilitated through a WhatsApp group with 412 participants by October 2024. The transportations are made directly to consumers addresses or to common distribution points that belong to volunteers houses or volunteers' commercial stores. Additionally, digital communication methods such as the website, Instagram, email, Google Forms, YouTube, and podcasts are utilized. The Whatsapp group is also used for announcements such as workshops and meetings as well as scholarships for students, aid for stray or harmed animals, and secondhand clothes exchange. TADYA also organizes events in Ankara, such as seedling distribution, seminars, producer-consumer meetings, village market activities in Güdül, village breakfasts, and rural tourism (farm visits and ecocamping tourism).

Additionally, several meetings organized by TADYA were participated in between May 2023 and October 2024 in order to gain a deeper understanding of the food collective. On May 04, 2023, at 19:00, the webinar organized within the scope of the Mediterranean Agroecology Caravan-MedCaravan project was attended online. The webinar titled "Building Food Communities" is supported by the Buğday Association, URGENCI (France), Erasmus+ Program EU, DEAFAL (European Delegation for Family Farming in Asia, Africa, and Latin America), Zelena

Tranzicija (Serbia), HSEP (Croatia), and FCiencias (Portugal). The project aims to compile and share good practices that can be applied at every stage from food production to access, and thus to spread agroecological practices (Buğday, 2023). Figure 2 shows the relevant meeting poster. In this webinar, the Permaculture Association of Tunisia, Serbia Small Food Producers Platform and TADYA food communities presented their work. The webinar was broadcast on URGENCI TV (URGENCI TV YouTube, 2023; as cited on 19.10.24). Previous food seminars, producer-consumer meetings, and similar events in Ankara show that the food community in Güdül has various local and international ties and relationships.



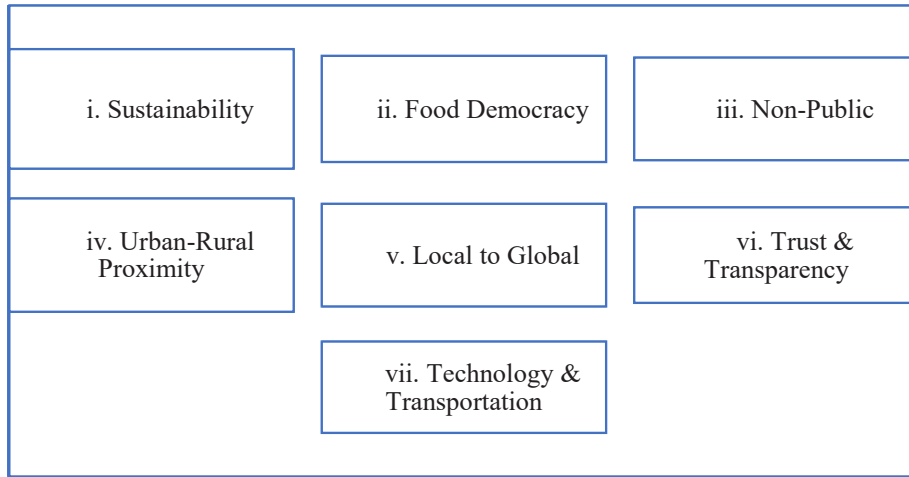
**Figure 2. URGENCI Online Meeting Banner: The Mediterranean Agroecology Caravan**

On May 27, 2023, TADYA held a seedling sale at METU Vişnelik named “TADYA Seedling Purchase Day”. This event was attended to observe the participants. Producers offered the seedlings and fresh products they brought from Güdül for sale. In addition, Kır Çocukları sold various products such as vinegar and cream. A close relationship between producers and consumers was observed. It was determined that producers frequently invite consumers to Güdül. Warm and sincere relations were observed. On November 19, 2023, Kır Çocukları organized a workshop titled “Recognizing Medicinal Plants and Making Natural Ointments” at Monibostan (Gölbaşı, Ankara). The workshop was joined as an observer, and it stood out that some of the participants were TADYA members. On June 03, 2024, TADYA organized a meeting titled “Building a Resilient Food System in Ankara in the Process of Climate Change Adaptation”. The meeting was attended where academic studies in the fields of solidarity economics, city regional planning, architecture, sociology, and gastronomy were presented, and holistic work proposals for the future were made. Additionally, on September 14, 2024, the 4<sup>th</sup> Breakfast Festival at Tahtacıörencik, Güdül, near Süvari Stream ecocamp site, was organized. Around 50 visitors attended the organization where TADYA producers served an open buffet local breakfast made with their own natural products. It was followed by a producer bazaar sale, and interaction between the villagers and urbanites was observed during the activities.

#### 4. FINDINGS AND ANALYSIS

##### 4.1. Online Interviews of TADYA Producers

When the YouTube (7) and podcast (3) interviews of TADYA producers are examined, the comments of sixteen producers about natural production and food collective are collected under seven headings. As seen in *Figure 3*, these are the recurring themes of sustainability, food democracy, non-public operation, urban-rural proximity, local to global networks, trust and transparency and the use of technology and transportation. These categories were created regarding the importance of the topic through the participants' emphasis, recurring themes on the videos, observation notes from the membership, activities and internet sources, main points directed towards the research problem, and identifying significant patterns. These subheadings will be examined in terms of how they fit into NSE model and their effects on the establishment of rural-urban relationship networks.



**Figure 3: TADYA Producers' Topics of Importance**

##### 4.1.1. Sustainability

Sustainability is significant for solidarity economics as it is one of the principles of the model (Doğan, 2021:11). Additionally, for CSA, social justice and sustainability are the key concepts for its structure (Özden, 2020). Under the headings of sustainability, issues such as clean (chemical-free) agriculture, chemical-free soil, nature conservation, organic farming, and empowering women have been addressed. The topic of agroecological farming methods was prominently highlighted in producers' YouTube and podcasts. Producers in Güdül employ practices such as seed saving, natural pest and fertilizer methods, permaculture initiatives, mulching techniques, composting, and experimenting with new products suitable for the regional climate. They have shared the details of these practices in their interviews. Necati Duran, who has served as the headman (mukhtar) in the district, explains the seed-saving method and its importance as follows:

*The most beautiful thing is knowing how to save seeds from tomatoes. ... You separate the first ripened ones from the tomatoes, leave them; they ripen completely. ... You'll take the seeds from the top. ... You cut it in half, you take the side near the handle. (Gıdamız Geleceğimiz YouTube, 2023-1 / Podcast)*

Ayşe Araç, who practices natural farming with her husband, describes how they influenced each other and found the mulching technique beneficial after seeing it in their neighbor:

*As Ceyhan said, when it grows a bit, I'll do something on it, I'll make a straw cover. I saw it in Havvagil (their neighbor). It doesn't use much water, keeps it cool, and since the straw is yellow, I think tomatoes and such ripen earlier. (Gıdamız Geleceğimiz YouTube, 2023-3 / Podcast)*

Nursemin Duran, a young female producer whose family's primary business is animal husbandry, highlights how TADYA production empowers women. "As a young producer, I'm very happy to be part of such a collective. A self-confidence has come to our women in the village..." (Gıdamız Geleceğimiz YouTube, 2023-2 / Podcast). Additionally, animal donations, student scholarships, secondhand clothes exchange, meetings, and workshops that are organized and announced through Whatsapp and social media are also among sustainable activities.

#### **4.1.2. Food Democracy**

Food ethics is another concept significant CSA to minimize the harmful effects of agrochemicals on human health and the environment (Özden, 2020). In other words, food democracy is a way of shared decision-making for the common good developing where natural food is clean for nature, good for the consumer, and fair for the producer (Çelik, 2016: 28; Laville, 2022; LeVelly & Dufeu, 2016; Renia-Usuga et al., 2022). Access to healthy food and fair practices that bring more income to producers are among the issues the producers underlined. For instance, Özkan Baş, who used to spray fields with pesticides in the village but has now shifted to natural farming, shares his health-related experiences (clean food):

*After spraying pesticides, I couldn't sleep at night because my face was burning, my eyes were stinging. ... I don't use chemicals, I don't use synthetic fertilizers. Yes, the yield may be less, but the returns are much greater. (DMEYD YouTube, 2021-6)*

Additionally, Nursemin Duran said, "Why environmentally friendly production? I mean, for example, I have a very fine line in this regard. You know, I have two children, one 8 years old and one 10 years old. I have never offered any product to my customers that I have not fed to them so far" (Gıdamız Geleceğimiz YouTube, 2023-2 / Podcast).

As an example of keeping the environment clean, one TADYA natural agricultural producer, Oğuz Aygün from Aygün Farm, emphasizes the importance of keeping the soil natural:

*Now, around us, in nearby villages, people have started to worry. 'How can I spend 14,000 liras on fertilizer?' Don't spend it, brother. If you don't throw it, don't. Look, you're killing your soil by giving it this fertilizer first. Your soil is a living organism; it can produce its own nitrogen. You're the one killing the bacteria. (Gıdamız Geleceğimiz YouTube, 2022)*

Finally, fair trade for the producer is an important aspect of food ethics, which was addressed by the producers. Necati Cebeci said, "I mean, this job is good. At least, even though I'm putting in a lot of effort, it pays well. He eats clean stuff, and what does the chemical stuff do, it collapses in two or three days, but ours doesn't break down for a week or ten days" (DMEYD YouTube, 2021-5).

#### **4.1.3. Non-Public**

As opposed to commonly observed Turkish cooperatives that are supported by the government (Simsek, 2023), the CSA TADYA is grassroots-based collective organization that has an independent and democratic structure. The state doesn't interfere or support their activities. TADYA producers that are mostly used to public control have occasionally mentioned that administrative policies make natural farming challenging and emphasized the need for support for their production. Necati Duran comments on the government's approach as follows:

*We used to wait for the bags (seeds) given by the state. We started farming and saved the village a bit. Now, even if I go to the district agriculture and say I can't get yields, they'll immediately direct me to chemicals, other seeds, and such. (DMEYD YouTube, 2021-4)*

Oğuz Aygün from Aygün Farm supports the idea of natural farming being supported by ministries in the fight against the climate crisis:

*I mean, humanity is preparing its own end, it's clear. Against this, there should be as little carbon emission as possible, the current agricultural methods, that is, everyone's work. ... If necessary, it's a matter that needs to be addressed by the Ministry of Agriculture or whatever. (Gıdamız Geleceğimiz YouTube, 2022)*

#### **4.1.4. Urban-Rural Proximity**

According to the literature, the urban-rural dichotomic division has increased with the effect of industrialization and the separation of production and consumption activities (Girgin & Turgut, 2023). This resulted in migration trends from rural to urban, from the so-called underdeveloped to developed (Davoudi & Stead, 2002). The rural-to-urban migration trend, leading to a decreasing population in rural areas, is also observed in Güdül. The issue of migration from the village to the city, as highlighted in producer interviews, results in population decline in the district. However, it has been mentioned that there are individuals returning to the district due to the food activities in the region. Nursemin Duran, discussing their intention to migrate from the district before joining the TADYA food community, states “Actually, our intention was to move to the city with my husband because there was nothing here, there weren’t many young people” (Gıdamız Geleceğimiz YouTube, 2023-2 / Podcast). Necati Duran emphasizes that due to the decrease in the young population in the village, livestock farming cannot be sustained: “There were many goat animals, Ankara goats. Now, there are none. There were so many kinds, now there is only one breed. ... Now there’s none; people fled the village” (Gıdamız Geleceğimiz YouTube, 2023-1 / Podcast). On the other hand, retired colonel Adnan Durmuş mentions that due to activities like TADYA food collective and other initiatives in the region, there are young individuals returning to the district: “In recent years, due to these (food community) activities, there have been young friends like us who returned (to the village) and tried to engage in production” (Gıdamız Geleceğimiz YouTube, 2022).

#### **4.1.5. Local to Global (NGOs)**

SE emerged as a distribution model in response to global inequality and reliance on the global market (Aykaç, 2018; Gürler, 2023; Levelly & Dufeu, 2016). It aims to empower local labor by connecting it to the global on an ethical basis. Creating networks from local to global is one of the important aspects of SE (Simsek, 2023). The producers frequently mention the role of organizations and pioneers active in Güdül in their online interviews. Organizations such as TADYA, Dört Mevsim Ekolojik Yaşam Derneği, Buğday Association, SUYADER, and Gıdamız Geleceğimiz are actively working in the region. Especially in the interviews, there is a positive reputation of Ceyhan Temürcü, the founder of TADYA. His name was highlighted 25 times in various forms, like “Ceyhan Teacher, Ceyhan Brothers” in a total of seven videos and three podcasts. TADYA was initiated with UNDP-GEF support. The producers’ YouTube videos and podcasts were created for the agroecological transformation of the Güdül program with the support of UNDP GEF-SGP and the Buğday Association for Supporting Ecological Life. Finally, meetings are conducted with international organizations such as the MedCaravan supported by the EU and URGENCI for building food communities.

#### **4.1.6. Trust & Transparency (Prosumers)**

The third principle of Polanyi’s economic model *reciprocity* is a kind of exchange between the producers and consumers based on trust, solidarity and loyalty (Simsek, 2023). Laville (2022) also argues that SE depends on transparency and equity. TADYA producers have conveyed that this food community in Güdül is a form of prosumption, and they have developed this system in a relationship with consumers. Through their interaction with sensitive, environmentally friendly, ethical, and green consumers, this form of prosumption brings a new, transparent, and technology-based dimension to the rural-urban relationship. When consumers purchase from TADYA, they not only consume natural, environmentally friendly, and local products but also contribute to production by supporting natural agriculture. Adnan Durmuş expresses their expectation of consumer support with the following words: “Please support us, and we will offer you poison-free tables. ... Come, let our village be your village” (Gıdamız Geleceğimiz YouTube, 2022).

Nursemin Duran emphasizes that the distance between rural and urban has decreased thanks to this food community:

*I used to think, how will I go and say hello, how will I communicate (with the customers), and then we became like a family. We became like a family with our customers. ... In fact, I see a very nice transformation, a very nice interaction between producers and consumers, with a relationship like relatives being together. They come to our village. For example, they observe our vegetable garden, see our animals. When we plant vegetables, they come to visit us. It progresses in this way, it progresses very well.* (Gıdamız Geleceğimiz YouTube, 2023-2 / Podcast)

Yasemin from Balballı Çiftliği, who is actually from Ankara, started natural production in Güdül by frequent visits to the district. She mentions that they learn a lot from the local people of Güdül:

*We learn a lot from them. They taught us pruning, they taught us how to make grape molasses, really, sourdough, really, I mean, they taught us how to make flatbread. We don't have our own village. As Adnan said, TADYA became our village. (Gıdamız Geleceğimiz YouTube, 2022)*

Finally, Özkan Baş says that “As I said, as the conscious consumer increases, our business increases. And I am sure that producers will also increase” (DMEYD YouTube, 2021-6).

#### **4.1.7. Technology & Transportation**

In SE, technology and the internet is used for the distribution of the products (Aykaç, 2018). Today, resulting from microelectronic networks and developing technology, the urban-rural distance is blurred (Söztutar, 2022). TADYA also uses social media, Whatsapp and their website to reach customers. Additionally, Google Drive is utilized for the weekly product and customer list. The names of the customers are declared openly by having their consent, and payments are collected following the food distribution. This leads to a transparent relationship based on trust. Finally, new technological methods are used for the introduction of the food collective, such as YouTube videos and podcasts of the producers, which lead to urban rural proximity. Besides, the progress in transportation also leads to easier means of networking and delivery of products. One of the producers, Seher Cebeci, emphasizes the ease of transportation for their products with her words: “We had a market, it would go to Güdül, it would go to Ankara. It was sold there. But now there is no market. Give it to the cargo, let the cargo take it away. It's like carrying a baby. God bless him, he goes everywhere” (DMEYD YouTube, 2021-6).

#### **4.2. New Solidarity Economics (NSE) in TADYA**

When the YouTube (7) and podcast (3) interviews of TADYA producers are examined, the comments of sixteen producers about natural production and food collective are analyzed under Polanyi's categorizations of “market exchange”, “redistribution” and “reciprocity”. Reciprocity in CSA TADYA is the most significant for the system. It is a kind of exchange in response to the market system (Aykaç, 2018: 116) that aims to support small-scale development at the local level (Aykaç, 2018: 90). Additionally, there are several hybrid qualities of the TADYA system that are in accordance with the NSE as suggested in the literature. These aspects can be summarized as the technological and solidarity (non-market) poles (Aykaç, 2018; Chiffolleau et al., 2019), local and global dynamics (glocal Citta-Slow, UN, EU), production and consumption relationships (prosumption culture), alternative (modern) and conventional methods, urban and rural relationships (resocialized and respatialized). It is discussed that TADYA is unique in the way that it has significant mediators that support the system, such as Four Seasons Ecological Life Association, Natural Food Conscious Nutrition (DBB), Our Food is Our Future, Sustainable Living Association (SUYADER), ÇIDEA Moni Bostan, Zehirsiz Sofralar, Kır Çocukları (Rural Life and Farm Education), and the Buğday Association. Also, TADYA is different from its European examples as it is more flexible and doesn't apply strict price quotas, prepayments, and guarantees of consumption (Özden, 2020), but the payments are made following the distribution of goods based on a trust system. The collective decision-making is conducted by the rotationally chosen coordinators (producers) (TADYA, 2023). Producers operate transparently through open communication with the consumers. The coordinators set production guidelines, establish standards, encourage solidarity, and enforce penalties for violations (TADYA, 2023). As a result, it is thus argued that TADYA is a hybrid system, as shown in *Table 2* below:

**Table 2: Hybrid System of TADYA**

**HYBRID SYSTEM OF TADYA**

<b>Economy</b>	<b>Non-Market</b>	<b>Technology &amp; Transportation</b>
	Solidarity, Food Democracy, Ethical Consumption, Food Citizenship, Environmental & Cultural Concerns, Health, Equality, Collective Good, Conventional Farming Techniques	Social media use & Digitalization: Web Sites, Instagram, Whatsapp, Podcast, YouTube, Google Drive. Alternative Technological Methods.
<b>Region</b>	<b>Local</b>	<b>Global</b>
	Village of Güdül	International Citta-Slow, UN, URGENCI
<b>Sales Relationship</b>	<b>Production</b>	<b>Consumption</b>
	<ul style="list-style-type: none"> <li>• Collective decision making</li> <li>• Direct relationship (relational proximity)</li> <li>• Market as a mean to relationship</li> <li>• Trust &amp; Transparency</li> <li>• Individuals shape the system: Prosumption</li> </ul>	
<b>Space</b>	<b>Rural</b>	<b>Urban</b>
	<ul style="list-style-type: none"> <li>• Less migration from the region</li> <li>• Resocialize &amp; Respatialize: New Urban-Rural Relations</li> <li>• Social Innovation: Distances getting closer (Interaction)</li> <li>• Community Building</li> </ul>	

**4.3. Urban-Rural Networks**

Overall, TADYA’s netnography of producer videos reveal that solidarity networks are established through a trust relationship between the producers and consumers, the use of technology (Whatsapp, email, websites, Instagram, YouTube, podcasts etc.), NGOs working between Güdül and Ankara, common ideals (sustainability, agroecological farming), and activities in the rural and urban (meetings, breakfasts, workshops, seedling distribution). Current literature emphasizes that the relationship between the rural and urban is created through agriculture and food (Girgin & Turgut, 2023) and solidarity networks created by cooperation (Çalışkan & Tezer, 2018). It is inferred that the urban and rural networks are established through the actant food. Latour (1996), who adopts a relational approach, explains the impact of non-humans (actants) such as plants, animals, and robots on humans (actors) with Actor Network Theory. Today, instead of human-centered approaches, environment-centered sustainability models have been developed. Specifically, in this study, natural food acts as a common ideal (clean, fair, healthy) for the producers and consumers that unifies urban to rural. As articulated by Castells (2006), today’s society is a network society where digitalized conditions increase the networks of relationships between actors. The social and digital networks are continuously changing the cultural dynamics. Consequently, as exemplified between Güdül and Ankara, a new kind of closer relationship emerges between the rural and urban through the use of technology that is initiated by solidarity.

**5. CONCLUSION**

The CSA system of TADYA food collective appears to be in accordance with especially the “reciprocity” principle of NSE defined by Polanyi that is based on trust and transparency. Sustainability appears as the key for the establishment of TADYA that is based on natural food production. The collective also fosters women’s empowerment. Additionally, the CSA has an ethical dimension rather than solely economic purposes (Alberio & Moralli, 2021: 448). In addition to sustainable natural food production, TADYA food collective engages in ethical activities such as aid for stray or harmed animals, scholarships for students, and exchange of secondhand clothing. As a result of its food democracy principles, it offers clean, good, fair food for the consumers, consumers and producers. The collective also has a non-market and non-governmental dimension as it functions without any intermediaries and without government support. Technology, on the other hand, acts as a facilitator for communication and transportation of goods. TADYA fosters an urban-rural relationship that unites producers

directly to consumers through a connection of prosumption. The collective also connects local to global through its activities, organizations, and meetings (online or face-to-face – UN, URGENCI, Ankara City Council, etc.). In the region, Citta-Slow activities do not appear to be influential in TADYA's operations, but they are in accordance with the slow food (good, clean, fair) consumption principles.

In conclusion, TADYA's resocialized and respatialized new kind of relationship between the rural and the urban through prosumption culture is defined as NSE. This new system is hybrid economically (market and technology), regionally (local and global), in regard to sales relationships (producer and consumer), and spatially (urban and rural). It is argued that producers of TADYA can be grouped under three headings as leaders, natives, and immigrants. These are the leaders of the food community and local associations, native agricultural workers in Güdül, and new producers that have been living in the city and began to work in the food collective (migrants or mobiles). These producers are in close relation with consumers (prosumers) in the city of Ankara who are a part of the food chain. Significantly, TADYA is different from its European counterparts as it has active mediators in the region that foster CSA. Also, TADYA is much more flexible than international examples in that it doesn't apply price quotas or prepayments (Özden, 2020). Finally, it should be noted that Güdül is shaped by agricultural activities as opposed to touristic activities commonly observed in other Slow Cities.

The problems TADYA encounters are defined as low production, hardships in marketing, hard labor work, prejudice towards sustainable farming methods, climate, urban migration, and ineffective administrative policies. In spite of these issues, CSA has a potential in changing intentions for urban migration, as some local producers expressed that they don't want to move to cities anymore. Additionally, some urbanites began to live in Güdül, and others are moving back and forth as a result of TADYA activities. The advantages of TADYA are proximity to the capital Ankara, support of national and international organizations (Cittaslow, UN GEF, URGENCI, Buğday Association, SÜYADER, etc.), and its use of technology for marketing. Overall, TADYA reshapes urban and rural relations as it brings new dimensions of consumption (transparency, accessibility, etc.) through redefined prosumption methods and leads to urban-rural proximity. This model supports the rural economy while contributing to the urbanites' right to access food (Girgin & Turgut, 2023). Eventually, Güdül's ethical consumption culture is significant in understanding the future of hybrid systems in NSE and its potential for sustainable development that has an impact on urban-rural networks. Further studies may be conducted through interviewing the consumers to understand their priorities and how the networks are created in this reconstructed urban-rural context.

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## ATTACHMENTS

### Attachment 1

Video #	Video Title and Link
Video 1	Dört Mevsim Ekolojik Yaşam Derneği (DMEYD) YouTube, 21 Temmuz 2021-1, "Güdü'l'ün Doğa Dostu Üreticileri: Asiye - Adnan Durmuş", <a href="https://www.youtube.com/watch?v=JrgW09FbVYs">https://www.youtube.com/watch?v=JrgW09FbVYs</a> , Retrieved on: 30.05.2023.
Video 2	Dört Mevsim Ekolojik Yaşam Derneği (DMEYD) YouTube, 18 Temmuz 2021-2, "Güdü'l Sarayönü Agroekoloji Bahçesi Deneyimleri - Ceyhan Temürcü", <a href="https://www.youtube.com/watch?v=yXYFc39Ggrg">https://www.youtube.com/watch?v=yXYFc39Ggrg</a> , Retrieved on: 30.05.2023.
Video 3	Dört Mevsim Ekolojik Yaşam Derneği (DMEYD) YouTube, 21 Temmuz 2021-3, "Güdü'l'ün Doğa Dostu Üreticileri: Mağfiret - Ömer Çelikleş", <a href="https://www.youtube.com/watch?v=0cOch-utHZM">https://www.youtube.com/watch?v=0cOch-utHZM</a> , Retrieved on: 30.05.2023.
Video 4	Dört Mevsim Ekolojik Yaşam Derneği (DMEYD) YouTube, 21 Temmuz 2021-4, "Güdü'l'ün Doğa Dostu Üreticileri: Necati - Nursemin Duran ve Dilek Arslan", <a href="https://www.youtube.com/watch?v=9-IgITdDWZY">https://www.youtube.com/watch?v=9-IgITdDWZY</a> , Retrieved on: 30.05.2023.
Video 5	Dört Mevsim Ekolojik Yaşam Derneği (DMEYD) YouTube, 21 Temmuz 2021-5, "Güdü'l'ün Doğa Dostu Üreticileri: Necati - Seher Cebeci", <a href="https://www.youtube.com/watch?v=q3O4GkYunHI&amp;t=375s">https://www.youtube.com/watch?v=q3O4GkYunHI&amp;t=375s</a> , Retrieved on: 30.05.2023.
Video 6	Dört Mevsim Ekolojik Yaşam Derneği (DMEYD) YouTube, 21 Temmuz 2021-6, "Güdü'l'ün Doğa Dostu Üreticileri: Serkan Karaca ve Özkan Baş", <a href="https://www.youtube.com/watch?v=rcz_dGgGK20">https://www.youtube.com/watch?v=rcz_dGgGK20</a> , Retrieved on: 30.05.2023.
Video 7	Gıdamız Geleceğimiz YouTube, 12 Şubat 2022, "Gıdamız Geleceğimiz    Üretici Türetici Buluşması", <a href="https://www.youtube.com/watch?v=PEBF4cwoAt0">https://www.youtube.com/watch?v=PEBF4cwoAt0</a> , Retrieved on: 30.05.2023.
Video 8	Gıdamız Geleceğimiz YouTube, 11 Mart 2023-1, "Gıdamızın Geleceğimiz/ Podcast 7. Bölüm: Necati Duran ile Güdü'l- Tahtacıörencik Köyü", <a href="https://www.youtube.com/watch?v=CvrmTmThzIE">https://www.youtube.com/watch?v=CvrmTmThzIE</a> , Retrieved on: 30.05.2023.
Video 9	Gıdamız Geleceğimiz YouTube, 23 Mart 2023-2, "Gıdamızın Geleceğimiz/ Podcast 8. Bölüm: Nursemin Duran ile Güdü'l- Tahtacıörencik Köyü", <a href="https://www.youtube.com/watch?v=9g6OQbOOyoo">https://www.youtube.com/watch?v=9g6OQbOOyoo</a> , Retrieved on: 30.05.2023.
Video 10	Gıdamız Geleceğimiz YouTube, 23 Mart 2023-3. "Gıdamızın Geleceğimiz/ Podcast 9. Bölüm: Ayşe Araç ile Güdü'l- Tahtacıörencik Köyü", <a href="https://www.youtube.com/watch?v=bObV3C22ROU">https://www.youtube.com/watch?v=bObV3C22ROU</a> , Retrieved on: 30.05.2023.

### Disclosure Statements (Beyan ve Açıklamalar)

1. The authors of this article confirm that their work complies with the principles of research and publication ethics (Bu çalışmanın yazarları, araştırma ve yayın etiği ilkelerine uyduklarını kabul etmektedirler).
2. No potential conflict of interest was reported by the authors (Yazarlar tarafından herhangi bir çıkar çatışması beyan edilmemiştir).
3. This article was screened for potential plagiarism using a plagiarism screening program (Bu çalışma, intihal tarama programı kullanılarak intihal taramasından geçirilmiştir).