



An Ethnographic Research on Slow Food Movement: The Case of Germiyan Village in Çeşme/İzmir

Slow Food Hareketi Üzerine Etnografik Bir Araştırma: İzmir/Çeşme Germiyan Köyü Örneği

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Abstract / Öz

The main purpose of this research is to critically examine the development of tourism in Germiyan Village through the Slow Food Movement and the process of transformation from an agricultural society to a service-producing tourism village from an ethnographic perspective. In this context, the experiences and daily life practices of the local people towards this process are analysed with a qualitative paradigm. Face-to-face in-depth interviews with forty-two people living in Germiyan village and four months of ethnographic observations between 2018 and 2019 years were utilised to collect qualitative data. Within the scope of this research, various results have been revealed, the most important of which is that the Slow Food Movement makes significant contributions to the development and diversification of tourism and creates important opportunities locally. However, at the point that it cannot be made sustainable as a Slow Food village. It has been concluded that commodified local cultural values override common goals, and the commodity has become a goal rather than a marketing tool. As a result of this situation, it does not comply with the main principles of the Slow Food Movement and is directed towards a failure process which might some people learn some lessons. In order to eliminate this failure process, success examples of the reproduction of the knowledge gained by the local people with their socio-cultural accumulation and its transformation into a sustainable tourism focus have also been identified.

Bu araştırmanın temel amacı, Germiyan Köyü'nde turizmin Slow Food Hareketi aracılığıyla gelişimini ve tarım toplumundan hizmet üreten turizm köyüne dönüşüm sürecini etnografik açıdan eleştirel bir biçimde incelemektir. Bu bağlamda yerel halkın bu sürece yönelik deneyimleri ve günlük yaşam pratikleri nitel bir paradigmayla analiz edilmektedir. Nitel verilerin toplanmasında Germiyan köyünde yaşayan 42 kişiyle yüz yüze derinlemesine görüşmeler ve 2018-2019 yılları arasında dört ay süren etnografik gözlemlerden yararlanılmıştır. Bu araştırma kapsamında çeşitli sonuçlar ortaya çıkarılmış olup bunlardan en önemlisi Slow Food Hareketi'nin turizmin gelişmesine ve çeşitlenmesine önemli katkılar sağladığı ve yerelde önemli fırsatlar yarattığıdır. Ancak Slow Food köyü olarak sürdürülebilir hale getirilemeyeceği noktasında metalaşan yerel kültürel değerlerin ortak hedeflerin önüne geçtiği, metanın bir pazarlama aracı olmaktan çıkıp bir amaç haline geldiği sonucuna varılmıştır. Bu durumun sonucunda Slow Food Hareketi'nin temel ilkelerine uymamakta ve bazılarının ders çıkarabileceği bir başarısızlık sürecine doğru yönelmektedir. Bu başarısızlık sürecini ortadan kaldırmak amacıyla yerel halkın edindiği bilginin sosyo-kültürel birikimiyle yeniden üretilmesi ve sürdürülebilir turizm odağına dönüştürülmesi konusundaki başarı örnekleri de tespit edilmiştir.

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1. Introduction

Overwhelming studies in the literature attribute "slow" movement to the development of sustainable tourism (Ekinci, 2014), yet the scarcity of contextual socio-cultural and ethnographic studies on the realisation stages of the slow movement is striking. In this context, slow food is an important framework to understand the changes in the food tourism focus of the local communities and social relations created within the framework of the slow movement (Nilsson et al., 2011). Through quantitative research, the effects of the slow movement on tourism development, particularly as it relates to events and festivals, have thus far been assessed. While these aspects hold significance in the realm of destination development and marketing, further investigation is required to determine whether the stages advanced or stalled in relation to the implementation of sustainability principles at the local level across all

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dimensions. However, the paucity of research on these topics in the existing body of literature drawn attention. Given that Turkey has growing slow-driven tourism culture, this research on Germiyan village in Izmir/Çeşme region might provide an insight into the practical and policy implications of slow-movement-driven destination development in the literature.

In the vast array of tourism literature, food and agriculture facilitated a strong interaction of slow tourism with the rural areas (Gürsoy, 2021; Huang et al., 2023; Jung et al., 2014; Lee et al., 2015; Nilsson et al., 2011; Valduga et al., 2018). The literature is replete with tourist experience, daily practices, impact on sustainability, and destination development. To understand these issues, festivals, events and the relationship between slow cities and gastronomy as well as slow travel have been accentuated by the scholars (Chung et al., 2018; Duignan et al., 2018; Nilsson et al., 2011). However, the meagre studies on the slow food movement within the cultural context from the perspective of local people were little noticed. In this paper, ethnographic observations aim to examine the cultural context and characteristics that shape the life-cycle of rural tourism destinations. Additionally, this study seeks to investigate the role of slow food in thriving destinations and the ways in which these aspects differ from those observed in the mainstream stages of destination development. In this setting, the following research questions are sought:

- to describe what the local people understand the Slow Food Movement to be.
- to show what the cultural values of the local people have in common with the Slow Food Movement.
- to understand how the local people have a socio-cultural experience in the development process of tourism with the Slow Food Movement.
- to reveal the socio-cultural changes that local people face in social life with the effect of developing tourism.

The purpose of these inquiries is to ascertain the extent to which the cultural values and way of life of the local inhabitants engaged in tourism endeavors, with a particular focus on the village of Germiyan, inspired by the Slow Food Movement. The outcomes of this research can reveal in depth how the Slow Food Movement affects the daily lives of the local people, what kind of common behavioral culture it generates in the process, and how this situation transforms into a tourism development strategy in Germiyan village, one of the villages where food tourism and the Slow Food Movement are initiated. Such contributions would be crucial to the Slow Food Movement's dissemination in the rural destinations.

2. Conceptual Framework

2.1. The Emergence of Slow Movement

In the latter half of the 19th century, the advent of globalization facilitated the exchange of information and communication among various cultures (Maviş, 2008). This progress was attributed to the enhanced accessibility and convenience of communication, transportation, and information technologies. Technological progress and industrial development have initially contributed to a surge in production; subsequently, the significance of production has diminished, and consumption culture has assumed a more prominent role. As a result of this shift in paradigm towards postmodernism, the individual has transitioned from a producer to a consumer role. By means of Baudrillard's intervention, the transition from the production society to the consumption society has been facilitated (Baudrillard, 2008). The emergence of the slow movement can be seen as a direct and reflection of globalization in a pejorative sense. Thus, it is not erroneous to consider the slow movement as a philosophical alternative to the postmodern way of life and its implications for sustainable tourism (Lee et al., 2014). Thus, the rise in popularity of slow food over the past few decades is not unexpected.

Presently, globalization, which is one of the most influential determinants of social and cultural transformations, surpasses national boundaries and profoundly impacts the daily lives and lifestyles of individuals (Alptekin, 2013). A popular culture that represents societies characterized by a uniform way of life and consistent dietary practices has emerged in this instance. Popular culture has assumed a dominant position over local culture, owing to its propensity for rapid dissemination within urban environments. Thus, the influence of capitalist production relations that manifest in the daily lives of communities on local individuals and societies becomes readily apparent. Communities not only become multicultural and recognizable as a result of this circumstance, but they also lose the values that are intrinsic to the local culture and are ingrained in their daily lives and practices. Thus, anonymity is eroding alongside the reduction in size of the globe (Sarioğlu, 2005).

Furthermore, the process of de-identification and standardization has detrimental effects on cultural diversity, culinary traditions, and the production of monotypes, which are fast-food items with little flavor. Globalization and shifting marketing trends are leading to the erosion of distinctive attributes and perceptions of local cuisines and tourist

destinations (Meriç, 2016). Additionally, the expansion and development of localization trends are noted as a counterpoint to the boundless expansion and influence of capitalism. An analysis of the localization trends within the tourism sector, it becomes evident that tourism has established itself in opposition to globalization. Localisation process "refers to the reproduction of local identities and values in opposition to globalisation's centralized and uniform structure" (Bayraktar et al., 2016: 70).

Presently, an alternative form of tourism that places significance on local identities, diversity, and values—rural tourism, cultural tourism, special interest tourism, ecotourism, and food tourism—is favored by tourists, in contrast to the traditional and mass tourism approach (Cihangir et al., 2020). Given the significance of these emerging tourist profiles and orientations in determining and selecting a destination, safeguarding local cuisines and the distinctive culinary cultures of societies necessitates an all-encompassing strategy. In response to this framework, the Slow Food Movement emerged in the 1980s as the most effective solution and public reflex. In 1986, in the Langhe District (Rome), Cuneo Province, Italy, Italian gourmet Carlo Petrini initiated the "Slow Food Movement" in opposition to the concept of fast food by protesting the opening of a McDonald's restaurant.

The official proclamation of the "Slow Food Movement" was finalized on November 9, 1989, when 15 member countries in Paris ratified the declaration authored by founding member Falco Portinari after the establishment of the Slow Food Association in Barolo, Italy (Sırım, 2012). This movement is grounded in the notion that luxuries such as quality, security, culture, sustainability, ethics, beauty, and flavor are beyond the financial means of the impoverished (Petrini & Padovani, 2012).

A universally accepted definition of the Slow Food Movement has yet to materialize. This results in various interpretations of the concept (Corsten, 2011). A few of these definitions are elaborated upon as follows: The "Slow Food Movement" is a voluntary member-based non-profit international organization founded in 1986 to combat fast food by promoting healthy, sustainable, and ethical food. Its mission is to eradicate fast food practices and safeguard regional producers (Yurtseven et al., 2010).

As a result, the "Slow Food Movement" encompasses a collection of principles that adhere to the following: safeguarding regional traditional flavors, valuing the environment, ensuring a pleasurable dining experience, maintaining a consistent and nutritious diet, advocating for sustainability and biodiversity, being informed about the origins and production of the food you consume, cultivating your own produce to the greatest extent possible, basing meals on enjoyment and social interaction (Sırım, 2012). This line of reasoning encompasses the exchange of information among the individuals involved in food production, consumption, and the dining party. Therefore, meals and food are among the most significant unifying elements (Maviş, 2008). This circumstance presents a significant opportunity for the local populace to become integrated with tourist groups that have embraced the slow movement's tenets as a way of life. Presently, the slow movement *mise en scène* is evolving into a form of tourism and a source of sustainable tourism, which encapsulates the collections of resources and people whose interaction could be rendered more environmentally friendly.

2.2. Slow Food Movement and Gastro Tourism

In the same way that innovation has significantly benefited the tourism industry, food tourism merits scholarly attention. Not least, since it has evolved into an economic sector that has continued to develop and diversify in tandem with its status as an element of attraction with touristic activities in the natural and social environment as well as numerous spheres of influence, thereby transforming into a complex sectoral situation over time. Publications and programs on food, heightened the importance of global environmental consciousness, healthy nutrition, as well as the significance of local and cultural values have all contributed to a more informed community. As a result, individuals are now more inclined to visit and explore destinations that offer culinary experiences beyond the conventional tourism activities (Richards, 2002). Food tourism policies, which must be developed in response to fluctuating tourist demand, occupy a significant position among all types of tourism. As part of a "cultural turn," the development of food tourism literature has resulted in a transition from early management-focused studies to discussions of healthier and more recently discovered the relationship between food and culture (Everett, 2008).

Hence, a comprehensive analysis of the pertinent scholarly works reveals that food tourism research does not consider it a social, psychological, or cultural factor (Çapar & Yenipinar, 2016; Akkaya & Özcan, 2019; Özleyen & Tepeci, 2017). Nevertheless, certain concerns have been overlooked, including the development of the Slow Food Movement, the contribution of food diversity to the movement, and the relationship between food tourism and the Slow Food Movement.

Furthermore, gastrotourism, which adheres to the principles of alternative tourism, is profoundly significant to the Slow Food Movement as well (Buiatti, 2011). When food tourism becomes associated with sustainability, the slow food

movement comes into existence. This is a particularly crucial argument regarding the growth of the slow food movement (Nilsson et al., 2011). The tourism movement that prioritizes rural areas and the consumption of local and regional foods in these regions are complementary in this regard (Deveci et al., 2013). In recent years, the United States of America, the forerunner of fast-food culture, has also conducted research on this movement (Baimoratova et al., 2023). It demonstrates, nonetheless, that scholarly research on the food aspect of the slow movement is restricted to festivals and events. This situation underscores the necessity for further investigation into the factors that prevent a cultural dimension of destination development from adequately addressing the slow food movement as a form of gastrotourism.

The conceptual discussion surrounding the slow food movement centers on two significant subjects. The first is slow-oriented activities, and the second is sustainability. Food tourism is one of the pioneering examples supported by experience. Werner et al. (2011) examine the activities' dimensions within the context of the slow movement's transformation into food tourism, focusing on three fundamental concepts: "slowness," "authenticity," and "motivation." The researchers assert that slow events can contribute to the development and promotion of sustainability perceptions regarding tourism destinations in numerous locations. However, the extent to which the educational and awareness-raising process extends beyond the slow food concept is grossly undervalued. Particularly, authenticity is promoted in this location by means of service, authentic local flavors, local actors, and a variety of experiences that cater to the specific interests of tourists. From this perspective, it can be observed that the Slow Food Movement safeguards tradition, locality, the art of dining, and local ecosystems in response to the notion that the habit of consuming fast food, fast-food chains, and establishments selling fast food undermines interpersonal communication and simultaneously diminishes the pleasure derived from the dining experience (Honore, 2008).

Conversely, slow food tourism can be described as a variant of tourism that seeks to investigate the intricacies of food preparation, presentation, consumption, and meal systems and eating styles of a culinary culture other than the one being visited (Akgol, 2012; Can et al., 2012; Scarpato, 2002; Kivela & Crofts, 2006). Nonetheless, slow food also provides tourists with an intense experience and a compelling allure that motivates them to travel (Quan & Wang, 2004; Sert, 2019). While both concepts share certain gastronomic attributes, they diverge in several respects, including the participation of local actors, the utilization of unpackaged local flavors and products, and the adherence to traditional cooking methods.

Given the diverse behaviors of slow food understanding in the past within the local area, there is a significant gap in the literature regarding how tourism entrepreneurs and individuals who trade in different fields will adapt to the slow food movement during the destination development process (for example, moving from big cities to villages). Furthermore, a comprehensive understanding of the specific attributes of the destinations is imperative in order to discern the shared and dissimilar cultural and behavioral patterns of locations that are designated for slow tourism.

2.3. Rural Destination Tourism Development and Slow Food Movement

Tucker (2010) described the transformation of rural society from an agrarian to an entrepreneurial society; that era has long since passed. Regarding the impact of sociocultural characteristics and entanglement in the local network on the growth of local tourism entrepreneurship, she placed significant emphasis. This research was especially beneficial in illuminating the alterations in rural communities through a postcolonial lens, which offers a critical framework for examining the local populace's treatment of tourists who represent the capitalist global system. Nevertheless, it is evident that the majority of slow tourism destinations consist of sparsely populated areas. An illustration of this can be seen in the assertions made by Timms and Conway (2011) that the spirit of this philosophy is consistent with the establishment of slow tourism zones in regions that provide greater autonomy, diversity, and distinction from popular tourist destinations like the Caribbean islands, where mass tourism is prevalent. Despite the numerous sociocultural attributes of these locales, the following cultural values ought to be transmitted to future generations: natural, locally sourced foods, traditional cooking techniques, flavor profiles, and regional gastronomy (Aytimur, 2015). This demonstrates that the food motif is also prevalent in significant numbers of slow movement locations. In contrast to other mass tourism destinations, these locales are distinguished by their anticipated status as relatively small communities, which imparts distinct socio-cultural and spatial attributes (management and planning).

The evolution of tourist destinations is elucidated by a Butler-developed model (1984). This demonstrates that destinations evolve through the acquisition of a dynamic quality contingent upon the fundamental factors of tourists and time, and that they may eventually cease to exist as their life cycle concludes. Nevertheless, as slow-movement tourism areas progress, it becomes apparent that the preservation and continuity of natural authenticity and diversity necessitate the creation of more specialized regions (Timms & Conway, 2021). Within this framework, it is acknowledged that the establishment of slow tourism destinations is conceivable via methodical and coordinated administration involving local residents. For instance, Niewiadomski and Mellon (2023) attribute the structural and

unsystematic management process to the foundation of the arguments emerging in the development of sustainable tourism in a slow tourism destination. Despite the fact that the majority of structural arguments are directly related to the local and cultural context, the literature does not provide an in-depth analysis of this.

Notwithstanding this, the predominant approach observed in the field of cultural studies pertaining to slow tourism destinations is through the lens of "post-structuralism" (Lee et al., 2014; Niewiadomski & Mellon, 2023; Werner et al., 2020). Nevertheless, the majority of these studies are comprised of research that focuses primarily on the visitor aspect and does not investigate the local community, which comprises the destination's most significant stakeholders (Lumsdon & McGrath, 2011; Örs et al., 2022; Werner et al., 2020;). This is on the grounds that its activities contribute to its perception as a component of slow tourism destinations, as opposed to the destination itself becoming a slow food destination. Numerous studies in the literature also hypothesize that slow movement and organization can enhance sustainable tourism practices in the local community (Werner et al., 2020). Consequently, visitor characteristics and trends also support this argument (Örs et al., 2022). In this case, it is possible that the spatial configuration in which individuals reside, and their day-to-day activities contribute to this. As an illustration, Lee et al. (2014) demonstrate through their research that tourists desiring an extraordinary experience continue to shop for, prepare, and consume their own meals while traveling. However, it is widely acknowledged that the economic perception of tourism is shaped by the mass tourism economy's historical and cultural context. This can pose substantial challenges to the advancement of sustainable and slow tourism methodologies (Niewiadomski & Mellon, 2023). The inability of numerous Turkish destinations to adapt similarly to the slow food network, in contrast to how easily they can do so for the slow city network, is the subject of a significant debate. Emmendoerfer et al. (2023) have recently drawn attention to the fact that the majority of studies in the literature fail to address the local community's influence on destination development processes for slow food, as well as the cultural and behavioral models that these initiatives have fostered in the area. Regarding the case of Turkey, it is therefore anticipated that this research will address this deficiency.

3. Method and Data

3.1. Research Model

Qualitative research is an approach that embraces an interdisciplinary and holistic viewpoint, employing an interpretive methodology to investigate the interpretations and challenges that individuals ascribe to particular phenomena and events within their own specific context (Altunışık et al., 2007). In the pursuit of this investigation, a qualitative research approach grounded in the paradigm of interpretivism was implemented, which involved ethnographic field research. As both a method and an outcome of investigation, ethnography serves as a means of examining a group that shares a common culture and is documented in the form of a research paper (Agar, 1980). Ethnography as a method entails extensive observation of collectives, predominantly by means of participant observation, in which the researcher immerses themselves in the daily lives of individuals, conducts interviews with them, and enters their homes (Hammersley & Atkinson, 1998). One of the primary research inquiries of this study is to uncover cultural associations and behavioral patterns; furthermore, it seeks to disclose contemplations regarding slow food tourism and the evolution of the definition of local tourism.

3.2. Sample Group

The field research was conducted between September 10, 2018 and September 20, 2019, at various times. The duration of ethnographic fieldwork was around sixteen weeks (four months). In this context, qualitative data were gathered through in-depth face-to-face interviews with a total of 42 locals from Germiyan village, consisting of 18 men and 24 women, as well as through four months of ethnographic participant observations. It has been considered a sufficient sample size for qualitative research due to the fact that the data has reached saturation. While the interviews primarily followed a conversational tone, a total of 42 individuals, both male and female, participated in in-person discussions through directing questions during participant observation and leisure time. The purpose of these interviews was to gather insights into the local communities who initiated the nomination process for a Slow Food village and the benefits of food tourism, as well as the drawbacks associated with the Slow Food Movement as it gained recognition in Turkey.

3.3. Data Collection Tool and Data Analysis

Observation was utilized in this study by diagnosing the individuals with whom interviews would be conducted and concentrating on their natural environment as it pertains to daily life. Additionally, the observation of individuals was accompanied by the use of body language and empathy. The daily notes derived from the observations were utilized in the subsequent stages of interviews. In the interview and participant observation process, the following questions were directed to the participants of the research: how local people communicate with one another, their clothing

styles, and what their houses look like and how they are designed; what they know about slow food; the degree of attention devoted to the slow food movement; and the progression towards establishing a slow food village.

The research objectives and inquiries articulated in the article's introduction are crucial in the analysis of these data. Within this framework, the primary themes and subcategories were identified, and the sections containing the interpretive analyses of these elements constitute the findings.

3.4. Position of the Researcher

This research was analyzed from an ethnographic standpoint because my four months of living one-on-one with a group that shared the same culture were extremely enlightening. As a researcher, I was cognizant of the fact that gathering data would be facilitated by observing the day-to-day activities of local inhabitants who share the same cultural background in this field, residing with them, and conducting interviews with locals who have adopted this way of life prior to applying for a Slow Food village designation. I benefited greatly from knowing a woman like Nuran Erden when I went to conduct a pilot study. Both my friendliness and that of the locals prevented me from encountering any difficulties on the ground; furthermore, their accommodating attitude toward me, providing me with every type of information and meeting my every need as if we had been longtime acquaintances, honored me. The fact that I was conducting the research in that location as a woman facilitated my communication with and comprehension of the local populace. Furthermore, my origins in the Aegean region endowed me with advantageous circumstances during the course of this research, including the ability to relate to others and establish accurate communication. My academic journey in the field of food tourism was enriched by several factors, including my graduation from Adiyaman University's Food and Beverage Management Department, my active participation in undergraduate courses, and my summer employment and experience-gaining in the kitchen departments of hotels (including the VIP Kitchen, Chinese Kitchen, Italian Kitchen, and Cold Department in the Main Kitchen). Furthermore, the trainings I undertook and the literature I perused—relating to personal development, the Slow Food Movement, and food tourism—became instrumental in informing my field research observations and interviews. Since my childhood, my particular fascination with food and my inquisitiveness about some aspects of life have motivated me to conduct additional research for this project. Conversely, a portion of my youth was spent in Karamanca Town, Şaphane District, Kütahya Province, surrounded by nature and verdant surroundings. The agricultural knowledge imparted to me by my grandmother inspired a particular fascination with planting, cultivating, and producing. Germiyan village was selected as the location of my research due to the fact that its inhabitants initially joined as individual members in 2016, and then prominent locals and the founder of Izmir Slow Food, Nedim Atilla, initiated the nomination process for Germiyan village's designation as a Slow Food village.

4. Findings

4.1. Development of Slow Food Destination: Agriculture and Slow Food

The results of the study were classified in accordance with the four research inquiries that were outlined in the article's introduction. It is significant for a number of participants that the initial association of the slow food movement with tourism generated a great deal of enthusiasm, as many locals viewed the fact that tourism could impact the daily production and way of life of the village without requiring additional effort as a great benefit. The village's distinctive natural and cultural attributes, as well as the food and beverage customs that serve as concrete manifestations of these, generate considerable enthusiasm among numerous villagers when they are discussed. In contrast to other studies in the literature, it is observed that the situation for organized action and organization is the most crucial factor in establishing the village as a long-term tourism destination, as opposed to many other destinations where this occurs in a short period of time. The objective was to finalize this phase by means of a succession of meetings convened in 2016. Despite the fact that the village's application for Slow Food village status was denied for lack of compliance with the requisite criteria, it was noted that the village acquired distinct attributes through the assistance of its entrepreneurial women, thereby imparting a new tourism dimension to this endeavor (Figure 1). A tourism perception has emerged in this particular context due to the growing attention from the press and social media platforms towards the village. An instance that exemplifies this is the presence of nineteen television channels filming in the village during the summer of 2019. This is among the most conspicuous and tangible evidence of this. A participant relates the following account:

"Due to the location of our village at a transit point, initial purchasers of our produce were passersby. Following the commencement of the Slow Food village nomination process in 2016, our village gained significant recognition and a steady influx of tourists began to visit. As a result of what they had heard in the press and on social media, a large number of individuals contacted us regarding Slow Food, visited our village, and expressed interest in sampling our cuisine and

local culture. Presently, a considerable number of individuals are intrigued by karakoy katmer, kopanisti cheese, kelle cheese, olives, olive oil, date olives with sugar inside (the groom's dessert), our way of life, and the food that we consume. This has been the manner in which we have transitioned from agriculture to tourism, as stated previously." (P32)



Figure 1. People who open stalls in front of their houses and sell their products
 Source: Researcher, 2019

This development has resulted in numerous alterations within the village, one of which is a modification in the pattern of agricultural products. One of the most significant of these is the expansion of their role in the marketing of the products and the shift in the product pattern in the village (Figure 2). To illustrate, a participant articulates this circumstance as follows:

"Historically, agricultural products, tobacco, and aniseed were cultivated and harvested in our village during the summer; these items were sold annually. Subsequently, during the summer, gardening, apricot, fig, and olive cultivation replaced tobacco, aniseed, and agricultural products. They eventually began selling the crops they had produced by erecting stalls at the shore, at the start of the field, or in front of their homes. The village of Germiyan underwent this transformation from agriculture to tourism in this manner." (P41)



Figure 2. Family setting up a stall in front of the cafe and selling
 Source: Researcher, 2019

The village of Germiyan has emerged as a popular tourist destination due to the growing significance of food tourism and the Slow Food Movement (Beauregard, 1998; Williams & Hall, 2000). This is primarily due to the availability of traditional, local, and natural foods. Wheat (bread), okra, cowpea, melon, watermelon, apricot, plum, pomegranate, almond, lemon, cherry, fig, tomato, olive, olive oil, broad bean, lentil, cucumber, pepper, parsley, onion, garlic, chickpea, pumpkin, sunflower, grape, pear, peach, mulberry, spindle, tangerine, sesame, rocket, dill, basil, carob, pumpkin, mountain strawberry, thyme, sage, and blueberry are among the agricultural products cultivated in Germiyan village. Furthermore, the crops are utilized to produce and market vibrant fruits and vegetables, traditional dishes (such as caldama, karakoy katmeri, and bazina), and jams.

Similar to Butler's (1984) model of development, during the discovery phase, destinations gain accommodations and other infrastructural assets. However, tourism-oriented agricultural activities have introduced novel approaches to market these products within the village. However, due to the desire to preserve the village's natural texture, there is a noticeable concentration of café-style establishments. By converting the vacant dwelling, room, balcony, or garden beneath the residences of the local populace into a cafe, they have generated an alternative marketing example and generated economic benefit. As a result, a multitude of cafes remain operational during the summer season. The following are cafes that serve breakfast: Atam Cafe, Taşlı Tarla, Babaanne Ocağı, Martı Cafe, Nalan Ablanın Yeri, Nokakira, Goca Emine, Yaşar Babanın Çiftliği, İncir Cafe, Çakıl Cafe, and Serpecem Breakfast (Figure 3).



Figure 3. Images from the cafes in Germiyan Village
Source: Researcher, 2019

Germiyan's regional cuisine includes calkama, karakoy katmer, okra soup, jams prepared using traditional techniques, marmalades, bazina, and the village breakfast known as "Germiyan." Additionally, keşkek is prepared and sold on weekends at the keşkek house.

As a result of the reduced population density during the winter season, the local inhabitants engage in more conversations with the tourists who visit, actively promoting the village and its cultural heritage. Atam Cafe, Otantik Ev Dilek, Martı Cafe, Goca Emine, and Taşlı Tarla are wintertime cafes (Figure 4).

In autumn, it is observed that the local populace cleans the olive bottoms. The olive harvest then commences. Variably, the olive harvest lasts from two to four months. Subsequently, almonds are harvested, figs are dried, and some produce is harvested, including okra and tomatoes, albeit in smaller quantities than during the summer. The seeds are separated, selected, and prepared for the following year as the intensity decreases. Dried foods are necessary for winter consumption (tomatoes, peppers, aubergines). They are also observed preparing canned or bottled foods, tomato paste, and provisions for the winter. Wheat, broad beans, and onions are among the crops that are planted in the autumn. In preparation for the winter, firewood is made ready to be burned.



Figure 4. *View from a café in Germiyan Village*
Source: Özer D. fotoğraf arşivi, 2019

The winter season is more consistent in Germiyan village compared to the other seasons. The winter season is a time of rejuvenation, preparation, and rest for the indigenous population. More time is spent at home or in cafes during the winter. Meetings and assessments regarding the upcoming season are conducted. In the winter, it is observed that the local populace prunes olive trees and gathers blueberries, mountain strawberries, and mushrooms. During the winter, the local populace delights in spending time by the stove, as they take great pleasure in this area. It is observed that they utilize stovetop or induction cookers to prepare their meals and that they provide information about the village, its natural texture, and history to tourists visiting the area.

4.2. Development of Slow Food Destination: Germiyan Village Festival

Since the Germiyan festival has been held annually in the first week of October for the past six years, it is evident that numerous preparations are made in advance and in the aftermath. The primary strategy for the festival is formulated one week prior to its occurrence. Local residents' registration and a list of those who will man the stands are compiled subsequent to the formulation of these strategies. Registration is required for all participants in the food competition. Determining the activities that are to be organized. For instance, endeavors such as a bread-making competition, a cooking competition, a henna night entertainment, a cortege march, a showcase of indigenous garments, the production of soap, stone painting, information and interviews regarding the exchange, the preparation of copanisti cheese, the demonstration of indigenous cuisine, interviews with individuals who formerly resided in Germiyan village and have since relocated to Chios.

The festival commences with the installation and inauguration of the booths on Saturday. The stands and the village are open to visitors at their discretion. At noon, a cortege march proceeds towards the school via the village. Visitors eat, drink, shop, engage in sightseeing, and partake in various activities throughout the day. Saturday evenings consistently feature entertainment. An instance of this is the henna night, which adheres to an ancient custom.

The stands are reopened on Sunday. Ancestral seeds are advertised and information is disseminated throughout the day. The café is frequented by academics from Ege University and other institutions. Orations are delivered and interviews are coordinated. A bread competition is conducted in the garden of Germiyan Primary School on Sunday afternoon. Five to six distinguished jurors who are authorities in their respective fields and who have a vested interest in bread comprise the bread competition. The bread contestants provide detailed explanations of the bread-making process, the ingredients utilized, and the specific variety of bread produced. The district governor awards the competition's victor a full gold medal at its conclusion, followed by the runner-up in half gold and the third-place finisher in quarter gold. Likewise, awards such as olive oil, mementos, bread, and soap are presented to both the juries and the competition winners. A concert is scheduled in the aftermath of the bread competition. The local and national press are extremely interested in this village's festival. The primary objectives of the festival are to ensure sustainability, promote the village, and facilitate the transmission of these traditions and customs to future generations. Olives, gozleme, karakoy katmeri, vegetables and fruits grown locally, olive oil, pickles, sugar, glika, bazina, calkama, cullama, borek, and sarma are among the locally produced and sourced foods.

4.3. Development of Slow Food Destination: Socio-Economic and Cultural Change

Slow food, particularly in the context of slow tourism, has evidently influenced the production cultures and day-to-day activities of the local populace in numerous ways. Entrepreneurs, particularly women who make a difference in the region, are regarded as pioneers in the community and in meetings or the promotion of the village. This is one of the most significant reasons for this. Certain participants articulate this circumstance as follows:

"The slow food movement has contributed to an increase in the number of visitors to our village who are interested in our traditional cuisine and local customs. This is because the inhabitants of Germiyan village prepare a greater variety of regional delicacies and are more devoted to their heritage. We were afforded the opportunity to prepare and serve meals for both ourselves and them. Furthermore, we converted the subterranean storage area into a café. At the end of that year, I purchased a vehicle for myself using the money I had earned from this position, which represented an economic gain for me." (P16)

It is evident that an essential characteristic of contemporary societies is the incorporation of personal qualities, such as volunteerism and social entrepreneurship, into their foundational structures. Within this context, a significant proportion of the villagers affirm that they place greater emphasis on spiritual values than material values in their professional endeavors, including farming and the sale of their produce. Furthermore, they affirm that their presence and participation in every situation that has transpired and will transpire in Germiyan Village are entirely voluntary.

Furthermore, even the most trivial matters or gatherings that occur within the village are attended in the village café (Figure 5). One of the most essential aspects of this community is its solidarity and unity. I have frequently encountered this circumstance in the course of my daily life. To protect the environment, it is well-known that the villagers unite to demand the closure of the quarry near the village and coordinate a variety of environmental actions.

One participant, for instance, describes this circumstance as follows:

"Whenever even the most trivial incident occurs in the village, the inhabitants congregate in the village café. One of the most essential aspects of this community is its solidarity and unity. Everyone gathered in the village café for the first time to discuss the advancement, progress, and other matters pertaining to the village, expressing their shared perspectives. There were no monetary expectations. It began with each individual putting forth their best effort " (P37).



Figure 5. Image from a meeting held for the action in Germiyan village

Source: Evrensel Gazetesi, 2019

An additional significant social attribute is the strong adherence of the local populace to their customs, traditions, and customs. It is evident, for instance, that the inhabitants of Germiyan village are attempting to preserve customs that date back hundreds of years. Their practice of preparing traditional and local cuisine using antiquated recipes and techniques while passing them on to their children is evident. Furthermore, despite the fact that nearly a century has passed since machines supplanted humans in labor-intensive production, inhabitants of this village continue to engage in conventional farming practices and utilize ancestral seeds. Upon closer inspection, it becomes evident that while popular culture is gradually eradicating all things traditional, Germiyan village preserves and safeguards its existing customs. Present-day preservation of traditions demands increased diligence and forbearance.

Because tradition exists to withstand the destructive forces of time. The village's preponderance of commodification and commercialization processes is a substantial impediment to preserving traditions from bygone eras.

5. Conclusion and Discussion

Ethnographically, this study investigates the tourism evolution of a slow food destination within the framework of sociocultural transformation, as perceived by the local populace. The findings of the study indicate that during the transition from an agricultural to a production economy, the primary concerns emphasized by the participants were the development of alternative marketing strategies, an expansion of product diversity, and a focus on new markets. By means of this process, the village's local tourism culture might acquire a prominent characteristic, namely the culture of women collaborating in their actions. Among the most important are the following: promoting the village, shifting to a greater emphasis on house-made natural products, and focusing on national and international marketing via festivals and social media.

Although the attempt to join the slow food network of the village was unsuccessful, it is evident that the village's tourism culture has evolved into a new entrepreneurial narrative guided by the principles of slow food at limited level. It is evident that the local populace's increased consciousness and awareness regarding this matter constitutes a critical stride in disseminating this information to various tourist factions and ensuring that everyone has access to sustainable, hygienic, and equitable food. Furthermore, it is recognized that this phase is crucial for disseminating this knowledge to the participants by hosting sporadic festivals and welcoming tourist groups to the locations.

Despite the fact that the local population's way of life and expectations regarding life have not changed significantly as a result of tourism, the village's newfound popularity appears to be eroding, particularly due to the influx of visitors from the big cities who wish to concentrate on natural life during the Covid process. As a result of this circumstance, particularly the proliferation of individuals incapable of assimilating into village life and the genuine culture of the village, as well as the younger generation's desire to reside in major metropolitan areas, the village has become a suburb of major cities that attracts more daily visitors. Insufficient effort on the part of local and non-governmental organizations, particularly with regard to organizational and structural functioning, is one of the primary causes of the village's current predicament.

In addition, spatial transformations have begun to emerge as a significant issue in the village of Germiyan. As a result of the insufficient involvement of local authorities and the incomplete enforcement of zoning regulations within the community, it has been determined that the proliferation of new construction has negatively impacted agricultural territories. Additionally crucial to this situation's emergence are the alterations to the village's demographic characteristics. Although there is a notable affinity among individuals for natural life, this sentiment is marginally illogical within the migrated community. Diverse contradictions have arisen in the village regarding cooperation, the protection and maintenance of its core values, and the aforementioned alterations have the capacity to give rise to a multitude of social and economic issues. This indicates that the village has ceased to serve as an exemplary model with regard to sustainable tourism.

An additional significant finding is that the village of Germiyan has the capacity to support food tourism. Nonetheless, this demonstrates that as a result of tourism-induced sociocultural shifts, commodification and commercialization tendencies are rapidly intensifying. In the village of Germiyan, where agriculture continues to be the primary source of income, there is a significant opportunity to incorporate authentic, natural agricultural practices into the tourism industry. However, this opportunity remains largely unrealized for a variety of reasons and disadvantages, including the lack of cooperation and consciousness among the villagers regarding agricultural practices.

On the plus side, the Slow Food Movement has significantly influenced the village's tourism development and its entry into the branding process. The fact that this, nevertheless, cannot be maintained is an additional adverse consequence. The aforementioned considerations give rise to a compromise between environmentalism and commercialism. The eventual decline in the propensity to act with a unified consciousness indicates that the Slow Food Movement's brief period of success has come to an end. Instances of dialogue did tend to amplify the disparities that existed between the two communities. A second factor contributing to this is that of two distinct cultural groups. However, it is worth noting that novel narratives have surfaced in the village regarding tourism development and village promotion, particularly due to the impact of women who serve as models of social entrepreneurship.

This study distinguishes itself from numerous other research articles by conducting an in-depth examination of the phases that a destination that is specifically designed for slow tourism has experienced subsequent to the implementation of this initiative. Furthermore, it sheds light on the evolution and transformation of the slow movement beyond festival seasons. Within this conceptual framework, in contrast to the results reported by Werner et al. (2020), it becomes apparent that slow festivals not only hold significance for attendees but also contribute in

various ways to the local slow movement's sustainability. The objective of the slow-food festival in the village is to imbue the area with a sense of identity; authenticity plays a crucial role in facilitating the expression of these identities.

In contrast to traditional models of tourism destination development (Butler, 2006), sustainable tourism destinations encounter distinct challenges, transformations, and changes. Certain research articles in the field of tourism (James et al. 2023; Niewiadomski & Mellon, 2023) underscore the challenge of reconciling the preservation of traditions with the need to adapt to new circumstances, particularly in the context of economic development. When the magnitude of the protocol issues that arise when this situation happened in a small village is considered, it becomes evident that the village's culture of collective action is inadequate in its ability to combat commercial and economic concerns in practice. This circumstance can be rationalized by the fact that the slow city perspective constitutes the primary constraint on slow tourism destinations. Presently, circumstances that make it challenging to mobilize larger collectives and locations such as the Germiyan village, where rent value is high and cosmopolitanism is on the rise, emphasize the significance of individual actors, reproduction, and co-production, as proposed by Emmendoerfer et al. (2023). Furthermore, the village of Germiyan is remarkable in this regard for its female entrepreneurs. Over time, even though the location initially coincided with a slow food aesthetic, it has come to light that it has more accurately transformed into a restricted slow food village featuring a limited selection of accommodation facilities.

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This manuscript is a study that does not require ethics committee permission due to the fact that it is output of a MA thesis from Van Yuzuncu Yil University's Social Science Graduate School.

Çıkar Çatışması/Conflict of Interest:

Yazarlar, kendileri ve/veya diğer üçüncü kişi ve kurumlarla çıkar çatışmasının olmadığını beyan eder.

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