



NEAR EAST UNIVERSITY
INSTITUTE OF GRADUATE STUDIES

**THE EFFECT OF COMMUNITIES WITH DIFFERENT
BELIEFS ON FORMATION OF GASTRONOMY CULTURE: A
CASE STUDY OF KARPAS PENINSULA**

EMEL OSMANLAR

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MASTER'S THESIS

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We as the jury members certify the ‘The effect of communities with different beliefs on formation of gastronomy culture:A case study of Karpaz Peninsula’ prepared by the Emel Osmanlar defended on 05/02/2021 has been found satisfactory for the award of degree of Master

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DECLARATION

I Emel Osmanlar hereby declare that this dissertation entitled 'The Effect of Communities With Different Beliefs on Formation of Gastronomy Culture: A Case Study of Karpaz Peninsula, North Cyprus' has been prepared myself under the guidance and supervision of 'Assoc. prof. Br. Nesrin Menemenci Bahcelerli' in partial fulfillment of the Near East University, Institute of Graduate Studies regulations and does not to the best of my knowledge breach any law of Copyrights and has been tested for plagiarism and a copy of the result can be found in the Thesis

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DEDICATIONS

I dedicate this research to my family, friends and teachers. Special thanks to my husband, mom and dad, and sister. You people stood by me during the tough times and wished the best for me, it's because of you I made up to this extent.

ABSTRACT

THE EFFECT OF COMMUNITIES WITH DIFFERENT BELIEFS ON THE FORMATION OF GASTRONOMY CULTURE: A CASE STUDY OF KARPAS PENINSULA

Today's developing tourism options offer tourists different touristic values. In this context, gastronomy tourism attracts a lot of attention. When the term gastronomy is examined in detail, it is seen that the concepts of culture and religion come to the fore in gastronomy. Culture and religion play an active role especially in the formation and enrichment of gastronomy. Therefore, it is clear that cultural and religious diversity increases gastronomic diversity. Therefore, in regions with religious and cultural diversity, gastronomy tourism activities can be used to increase tourism movements. Within the scope of this research, the formation of gastronomic culture in the regions where societies with different religious beliefs and cultures live together in the TRNC have been examined. The results obtained support the previous studies on the subject. For this reason, it is strongly considered that the multicultural structure of the regions can be used in the development of the regions within the scope of the study and in the development of tourism activities.

Keywords: Tourism, gastronomy, culture, religion, gastronomic tourism

OZ

GASTRONOM KÜLTÜRÜNÜN OLU UMUNDA FARKLI NANÇLARA SAH P TOPLUMLARIN ETK S : KARPAZ YARIMADASI ÖRNE

Günümüzün geli en turizm seçenekleri, turistlere farklı turistik de erler sunmaktadır. Bu kapsamda gastronomi turizmi oldukça ilgi görmektedir. Gastronomi terimi detaylı incelendi inde ise kültür ve din kavramlarının gastronomi içerisinde ön plana çıktı ı görülmektedir. Özellikle gastronominin olu umu ve zenginle mesi a amasında kültür ve din aktif rol oynamaktadır. Bu sebeple, kültürel ve dini çe itlili in gastronomik çe itlili i arttırdı ı açıktır. Bu nedenle dini ve kültürel çe itlili in bulundu u bölgelerde, gastronomi turizmi aktiviteleri, turizm hareketlerinin arttırılmasında kullanılabilir. Bu ara tırma kapsamında KKTC'de farklı dini inanç ve kültürlere sahip toplumların birarada ya amakda oldu u bölgelerde, gastronomi kültürünün olu umu incelenmi tir. Elde edilen sonuçlar, konu ile ilgili daha önce yapılan çalı maları desteklemektedir. Bu nedenle çalı ma kapsamında bulunan bölgelerin kalkınmasında ve turizm aktivitelerinin geli tirilmesinde, bölgelerin sahip oldukları çok kültürlü yapının kullanılabilece i kuvvetle dü ünülmektedir.

Anahtar Kelimeler: Turizm, gastronomi, kültür, din, gastronomi turizmi

TABLE OF CONTENTS

Contents

ACCEPTANCE/ APPROVAL	iii
DECLARATION.....	iii
ACKNOWLEDGEMENTS	iii
DEDICATIONS	vii
ABSTRACT	viii
OZ	ix
INTRODUCTION	1
CHAPTER 1.....	2
LITERATURE REVIEW	2
1.1. Gastronomy and Gastronomy Culture	2
1.1.1. Gastronomy	2
1.1.2. History of the Gastronomy	3
1.1.3. Importance of Gastronomy	3
1.1.4. Gastronomy Tourism.....	4
1.1.5.Importance of Gastronomy Tourism.....	5
1.1.6.Culture	6
1.1.7. Importance of the Culture	7
1.2. Gastronomic Culture	7
1.2.1. Eating and Drinking Habits and Culture	8
1.2.2. Eating and Drinking Habits- Culture and Gastronomic Culture	9
1.3. Different Beliefs and Gastronomy Culture	11
1.3.1. Religion.....	11
1.3.2. Religion and Eating and Drinking Habits.....	13
1.3.3. Religion and Culture	14
1.4. Christianity	16
1.4.1. Christianity and Gastronomy.....	17
1.5. Islam	23
1.5.1. Islam and Gastronomy	25
1.6. Northern Cyprus and Karpas Peninsula.....	33
1.6.1. History of Northern Cyprus and the Karpaz Peninsula	33
1.6.2. Christianity, Islam and Northern Cyprus.....	35
1.6.3. Christianity in Cyprus	36
1.6.4. Islam in Cyprus.....	36
1.6.5. Different Religious Beliefs in Karpaz Peninsula	37
CHAPTER 2.....	39
METHODOLOGY.....	39
2.1. ntroduction.....	39

2.1.1. Method Design and Data	39
2.1.2. Conceptual Model	39
2.1.3. Sampling	40
2.1.4. Data Collection	40
2.1.5. Relational Screening Modeling	41
2.1.6. Limitation of the Study	41
CHAPTER 3.....	42
EMPRICAL RESULTS AND DISCUSSION	42
3.1. Introduction	42
3.1.1. Case Processing Summary	42
CONCLUSIONS AND RECOMMENDATIONS	78
4.1. Teoretical Finding.....	78
4.1.1. Policy Recommendation	80
4.1.2. Future Recommendations	81
REFERENCES	81
APPENDIX.....	84
Appendix A: Ministry of Foreign Affair	98
Appendix B: Ethics Committee Approval	100
Appendix C: Research Questionnaire	100
Plagiarism Report.....	114

LIST OF TABLE

Table 3.1. 2 Descriptive group statistics of participants, in terms of religion	45
3.1.3. Independent samples test of questionnaire, in terms of religious rules affecting neighborhood relations according to religion.....	46
Table 3.1. 3 Independent samples test of questionnaire, in terms of religious rules affecting neighborhood relations according to religion.....	46
3.1.4. Descriptive group statistics of participants, in terms of age	48
Table 3.1. 4 Descriptive group statistics of participants, in terms of age.....	49
3.1.5. Independent sample test of questionnaire, in terms of religious rules affecting neighborhood relations according to age.	49
Table 3.1. 5 Independent sample test of questionnaire, in terms of religious rules affecting neighborhood relations according to age.	49
3.1.6. Descriptive group statistics of participants, in terms of gender.....	52
Table 3.1. 6 Descriptive group statistics of participants, in terms of gender.....	52
3.1.7.Independent sample test of questionnaire, in terms of religious rules affecting neighborhood relations according gender	53
Table 3.1. 7 Independent sample test of questionnaire, in terms of religious rules affecting neighborhood relations according gender.....	53
3.1.8. Descriptive group statistics of participants, in terms of religion.....	56
Table 3.1. 8 Descriptive group statistics of participants, in terms of religion	56
3.1.9. Independent sample test of questionnaire, in terms of halal certified package perception according to religion	57
Table 3.1. 9 Independent sample test of questionnaire, in terms of halal certified package perception according to religion	57
3.1.10. Descriptive group statistics of participants, in terms of gender.....	58
Table 3.1. 10 Descriptive group statistics of participants, in terms of gender.....	58
3.1.11. Independent sample test of questionnaire,in terms of halal certified package perception according to gender	59
Table 3.1. 11 Independent sample test of questionnaire,in terms of halal certified package perception according to gender	59
3.1.12. Descriptive group statistics of participants, in terms of age	60
Table 3.1. 12 Descriptive group statistics of participants, in terms of age.....	60
3.1.13. Independent sample test of questionnaire, in terms of halal certified package perception according age.....	61
Table 3.1. 13 Independent sample test of questionnaire, in terms of halal certified package perception according age	61
3.1.14. Descriptive group statistics of participants, in terms of religion.....	63
Table 3.1. 14 Descriptive group statistics of participants, in terms of religion	63
3.1.15. Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to religion.	63
Table 3.1. 15 Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to religion.....	64
3.1.16. Descriptive group statistics of participants, in terms of gender.....	65
Table 3.1. 16 Descriptive group statistics of participants, in terms of gender.....	65

3.1.17. Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to gender	65
Table 3.1. 17 Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to gender	66
3.1.18. Descriptive group statistics of participants, in terms of age	67
Table 3.1. 18 Descriptive group statistics of participants, in terms of age.....	67
3.1.19. Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to age	67
Table 3.1. 19 Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to age	68
3.1.20. Descriptive group statistics of participants, in terms of religion.....	69
Table 3.1. 20 Descriptive group statistics of participants, in terms of religion	70
3.1.21. Independent sample test of questionnaire, in terms of recipe taking from foreigners according to religion	70
Table 3.1. 21 Independent sample test of questionnaire, in terms of recipe taking from foreigners according to religion	70
3.1.22. Descriptive group statistics of participants, in terms of gender.....	72
3.1.23. Independent sample test of questionnaire, in terms of recipe taking from foreigners according to gender	72
3.1.24. Descriptive group statistics of participants, in terms of age	74
Table 3.1. 24 Descriptive group statistics of participants, in terms of age.....	75
3.1.25. Independent sample test of questionnaire, in terms of recipe taking from foreigners according to age	75

INTRODUCTION

Since the existence of mankind, the most obvious stuff is habit of eating and drinking. While individuals improving themselves, their nutrition habits have also developed. First, the discovery of the fire, and then the transition to settled life, the cooking process and the materials used began to take shape. As we approach the present days, the foods consumed are start to better known and this has increased the importance of the eating event on human health. As known, feeding habits are directly related to the individual. Mankind has been affected by everything he has been in contact with, at the same time, it has affected him, and this has led to the emergence of the term gastronomy.

The nature of eating occurs by being affected by the social and physical environment. In some studies, the nutritional ecology of humans is based on the biological needs of economic, social and cultural environments, the symbolic importance of certain foods and food consumption patterns. (Ulijaszek, 2002) Therefore, food culture is part of different disciplines such as gastronomy, sociology, history, geography. Gastronomy is defined as the accumulation of knowledge on every subject related to food and beverage required for the nutrition of individuals, and its main purpose is to ensure that individuals are be nourished with the best shape of possible diet and enjoy life. In accordance with this purpose; on the basis of gastronomy; introducing the culinary culture of a region, the production and service process of the region's unique food and beverages. (Karahan, 2019)

The concept of religion has been Integrated with human since its emergence and has been an integral part of it until today. Eating culture is also directly related to religion. Food cultures of

individuals with different beliefs also differ, and this creates different gastronomic cultures of societies with different beliefs.

CHAPTER 1

LITERATURE REVIEW

1.1. Gastronomy and Gastronomy Culture

In this section, gastronomy, gastronomy tourism and gastronomy culture will be examined within the framework of culture and eating and drinking habits.

1.1.1. Gastronomy

Eating is one of the most important physiological needs required for person to sustain their life from the moment he is born. With the development of humanity and the formation of societies, individuals started to interact with each other. This mutual interaction also shaped the phenomenon of eating.

Gastronomy is described manifoldly. The concept of gastronomy, which consists of the words Greek gastric (stomach) and nomos (law, rules), means "healthy, well-organized, pleasant and delicious dishes, kitchen order and system" in French. (Sarıık & Özbay, 2015) Myhrvold, (2013) describes gastronomy as an art. He argues that food affects people as if they have seen a beautiful view and that it is a sincere behavior that the individual consumes food. According to Myhrvold, food can preoccupy one's mind and emotions as much as a picture and a word. Bucak & Erdoğan Aracı, (2013) defines gastronomy as the transformation of the phenomenon of eating into art.

Aksoy & Sezgi (2015:80) defines gastronomy in two sections:

“Gastronomy with production dimension;

- Science and art of good food preparation, cooking, serving and table preparation,
 - Good eating activities and knowledge about good eating,
 - Cooking and preparing are principles and practices related to cooking.
- Gastronomy by consumption dimension;
- Enjoying good food and drink,
 - Behaving too passionate about eating well,
 - Passion and passion for luxury and delicious food. ”

1.1.2. History of the Gastronomy

The food culture development started with kitchen equipment which are made of animal bones, and then continued its development with pottery. Mesopotamia is considered to be the place where the foundations of the art of cooking are laid. Over time, these foundations were separated as Anatolian and Chinese cuisine and continued to development. One of the turning points in the field of gastronomy can be said to going beyond the "eating to live" approach with the first restaurant opened in Paris in 1765 (Özdemir & Dülger Altiner, 2019). The word gastronomy was first mentioned in a book where Sicilian Greek Arcestratus studied food and wine in the Mediterranean region during the 4th century in the Ancient Greek period. (Güzel ahin & Enver, 2015).. At the end of the 9th century, Charles Monselet described gastronomy as "art that can be tasted in all conditions and ages". It entered the literature from 1801 with the work by Joseph Bercholux, *Gastronomie ou L'Homme des champs a Table* (Gastronomy or From Farm to Table). Later, Croze Magnan's work *Gastronomie a Paris* (Gastronomy in Paris) was published and the literature started to get richer. (Zengin, Erkol Bayram, & Uyar , 2015)

1.1.3. Importance of Gastronomy

According to (Alta , 2017); gastronomy is since the historical development process of foods and beverages, the understanding,

implementation and adapting to the present with its artistic and scientific elements. With this feature, gastronomy plays a major role in the transfer of culinary culture from generation to generation.

(Santich, 2004) defines gastronomy as guidance that determines where, when, and how food should be cooked, by cultural, environmental and historical factors. According to her, gastronomy be composed of suggestions and norms for eating and drinking. According (Çalıkan, 2013), the individual chooses the appropriate foods which are necessary for survival and makes these foods both nutritious and can be consumed with pleasure.

Briefly, gastronomy is the process of selecting, preparing and serving the foods that the body needs for human survival. It has developed with people, beyond eating, has become a branch of science and is integrated with history and culture.

1.1.4. Gastronomy Tourism

Tourism is one of the most revenue generating economic resources of today. Due to its tourism structure, it is closely related to many different areas. Over time, tourism, shaped by the demands of people, has been in cooperation with many fields. Tourism is a movement to respond to people's demands. (Akku , 2017) This feature combined it with gastronomy, which is one of the other human activities.

History, culture and tourism components come together to form the gastronomic tourism movement. Each component covers an important part of gastronomy tourism. While history shows how to make a meal from past to present, tourism states how to provide all kinds of services required in line with human demands. Eating constitutes a large part of the culture. (Birdir & Akgöl, 2015) Gastronomy Tourism is the tendency to wonder about different

cultures, get to know different cultures and taste different cultures.(Cömert & Durlu Özkaya, The Importance of Turkish Cuisine in Gastronomy Tourism, 2014)Karagöz Yüncü, (2010) stated that the best way to get acquainted with the culture of a region is possible with the nutrition activities of the region.

Gastronomy tourism is among the travel options all over the world. Nowadays, when we pay more attention to what we eat and drink, this is an inevitable formation. In this case, rich food and beverage culture can be seen as an advantage for tourism. (Kesici, 2012) Tourism service is a service received by experience. (Akku , 2017) For this reason, every culture and every taste that the tourist will experience is within the scope of gastronomic tourism. In addition to being able to see historical places and beautiful landscapes, food culture also provides attraction for destinations. Researchs are shows that getting to know the culinary culture of a destination is expressed by tourists as an impressive experience. (Za ralı & Akbaba, 2015)

Garibaldi and Pozzi, (2018: 231)described the relationship between tourism, culture and food as follows:

...in marketing/management literature, the role of food as a cultural attraction has been recognized from different perspectives. In the consumer's experience, food, culture and tourism are closely related. Kivela and Crotts (2009) highlighted that food experiences allow learning about local culture. Lin and Mao (2015) noticed that food helps tourist to appreciate an abstract culture via tangible means, which may create a connection with the culture.

1.1.5.Importance of Gastronomy Tourism

Sustainability has become very important today. The fact that human life is based on consumption allows us to see the

importance of this situation more clearly. The idea of sustainability in tourism can be achieved through harmony of nature and environment. We can talk about sustainable tourism with the inclusion of the society in the service offered by tourism. (Beyhan & Ünügür, 2005) In this case, gastronomic tourism contributes to sustainability by including local people in tourism. We can see traditional products, festivals where these products are made and exhibited, local dishes and the organizations where the making of these dishes are specially shown as the contribution of gastronomy tourism to sustainability. (Durlu Özkaya, Sünnetçio lu, & Can, The Role Of Geographical Indication In Sustainable Gastronomy Tourism Mobility, 2013)

To summarize the relationship between gastronomy and tourism in general, meals are accepted as a tourism product and offered to buyers, which is considered as a tool for developing tourism. (Jimenez-Betran, Lopez-Guzman, & Santa Cruz, 2016) Gastronomy tourism is a beneficial activity both for the tourist performing the tourism activity and for the region that provides this service. Therefore, when implemented correctly, it provides both tourist satisfaction and regional development.

1.1.6.Culture

Human beings have been in contact with everything around him from the day of his existence. These were primarily other people and nature. These attempts by human beings led to the formation of religious and cultural concepts. Culture was formed with human and then became a phenomenon affecting people. The culture expanding with societies has started to appear in different forms.

It is possible to define culture in many ways. Culture is the process of solving the vital problems of societies in a certain period of time, and its basis is the feelings, thoughts and attitudes of societies.

Culture that shapes people's behavior consists of unwritten rules. It is also associated with religion, literature and philosophy. (Erdem, Adıgüzel, & Kaya, Organizational Culture Types That The Academicians Perceive and Prefer In Relevant With Their Institutions, 2010) Culture is an ongoing phenomenon that involves everyone unknowingly. (Erdem R. , Örgüt Kültürü Tipleri ile Örgütsel Bağlılık Arasındaki İlişki: Elazığ İli Merkezi Hastaneler Üzerinde Bir Çalışma, 2007)

1.1.7. Importance of the Culture

Our behavior and beliefs in daily life constitute a large part of the culture. (Şahin, 2004) The language, idioms and traditions we use in our speeches together with beliefs form our spiritual culture. (Aydemir, 2012) The culture that societies apply with symbolic forms today also forms the culture of the future with these practices. Culture, while protects the existing values with the behaviors it performs due to the cognitive and affective structure of the human its shaping the values that will occur in the future. (Erol İplik, 2001) This structure of culture clearly reveals its connection with history. Culture is a phenomenon that connects past, present, and tomorrow.

There are some features in the structure of culture that make it a culture. The most important of these is its organic structure, which enables the transfer of culture to future generations. Culture is a living phenomenon. Another feature is that it requires differences for its formation. Finally, it requires different beliefs and worship in order to provide balance by nature. Culture feeds on diversity. (Eliot, 1987)

1.2. Gastronomic Culture

In this section, gastronomy culture will be examined based on the interaction between eating and drinking habits and culture.

1.2.1. Eating and Drinking Habits and Culture

Eating habits and culture are two facts that are integrated with each other. While the cuisine provides the necessary needs for people to survive, the culture complements the spiritual parts of these needs. Both cases are interrelated in many ways. Today, societies' beliefs, the language they speak, the regions they live in and their socio-economic conditions shape both their eating habits and their culture. The focus of culture and eating habits is human. Therefore, there is an intense interaction between them.

The techniques and equipment that people use to prepare food for consumption have been influenced by their way of life. (Asuman Pekyaman 2008) For example; while the closeness of the region to the water resources allows seafood to enter the culinary culture, animal husbandry has included techniques such as salting the meat of the animals and the use of animal skins for the storage of different foods, in region where the climate conditions are not suitable for agriculture. Therefore, we can say that cultural identity is an important factor in the nutrition of societies. (Berkay Karaca, Yıldırım, & Çakıcı, 2014)

On the other hand, it is known that eating is not only an action for survival, but also has wide cultural meanings. (Gürhan, 2017) Eating habits are learned in childhood, like culture, and do not change for a long time. The foods consumed for nutritional purposes are determined by culture and also complement the culture. (Be irli, 2010)

Çapar & Yenipınar, (2016) defined eating and drinking as follows;

"Food and drinks are one of the indispensable parts of a national culture. Although the diet of nations is an element that reflects their civilization levels, the change in their diet affects culture. "

As can be understood from the definition above, eating and drinking habits and culture are in mutual interaction.

1.2.2. Eating and Drinking Habits- Culture and Gastronomic Culture

One of the most important structures that history has brought until today is culinary culture. Culinary cultures have not undergone great changes from past to present and this has enabled them to preserve cultural values throughout history. Eating and drinking habits have been in interaction with the cultures around it throughout history, so in order to get information about the culture of a region, it is necessary to look at the eating habits of that region. (Düzgün & Durlu Özkaya, 2015)

Gastronomy explores everything related to eating and drinking. However, in doing so, it takes the beliefs and cultural influences that are effective in all these stages into the field of study, except for the preparation, serving and consumption of food. (Gürsoy, 2017) Therefore, we can define gastronomy as a branch of science that examines the interaction between nutrition and culture. (Yılmaz Akçaözo lu & Koday, 2019)Koda & Dikici (2012) stated in their work that people desire to have a different cultural experience while having a different meal. According to this explanation, we can say that gastronomy increases intercultural interaction. (Yılmaz, 2017)

The fact that gastronomy started to encompass cultural activities and that the culture has found such a place in gastronomy has revealed the idea of gastronomic culture. (Scarpato, 2003) Gastronomy is totally represents culture. In essence, while examining the food, it reveals the connection between a meal and humans roots. The materials and techniques used in making a food represent the identity structures of people. (Jacques Boutaud, Becu , & Marinescu, 2016) While gastronomic culture was formed

in all societies, it was influenced by the societies' backgrounds. The nutritional struggle that people make for survival has become a gastronomic culture until today.

The relations of societies living in a region with other societies have an important place in this formation. The immigration of the countries and the travels carried out with the development of transportation facilities brought the discovery of new food items. (Oktay & Sadıko lu, 2018) As an example, tribes that visit different markets, and trips for military purposes were the first interactions. (Durlu Özkaya& Sarıcan, 2014)

Mauss, (1973) does not limit the culinary culture only in the preparation and consumption of the dishes. According to him, people also use the cultures that they have in different fields in the kitchen. He argues that the movements during the preparation, serving and consumption of a meal are related to movements in other areas of life. According to this opinion of Mauss, in a society where sharing is intense, joining with neighbors while preparing a meal and being together during consumption process is also part of gastronomic culture. Likewise, in societies where respect for the guests is intense, not starting the meal before the guest starts eating has become a table culture.

There are some values that people attribute to food for cultural or different reasons. (Shipman & Durmus, 2017) We can observe these values on special days such as weddings and funerals due to the social structure of eating and culture. (Tiger, 1993) All these formations form the gastronomic culture by coming from people's past to the present.

As a result, to summarize the gastronomic culture, we can say that is a combination of food, people and culture. Eating habits and culture interaction that I mentioned earlier form the roots of gastronomic culture. These roots complement the formation of the

gastronomic culture by shaping in activities in human life. Today, while talking about a meal, knowing the ingredients it contains is not enough to know that dish. In order to know exactly a food, it is necessary to know its past, its interaction with human and the culture it has created today.

1.3. Different Beliefs and Gastronomy Culture

My aim in this study is to examine the effects of societies with different beliefs on the formation of gastronomic culture. It will not be possible to examine the interaction of these habits without knowing how different beliefs lead the lives of individuals and societies. Therefore, in this section, the effects of religious beliefs on nutrition culture will be examined. How different beliefs affect the culture of eating and drinking, especially the formation of gastronomy in Islam and Christianity and the dietary forms applied on special days will be examined.

1.3.1. Religion

In addition to being able to use his mind, human beings are an entity with emotional feelings and a structure that can develop spiritual values. For this reason, while religion affects people's movements, it also directs their thoughts. (Keskin, 2014) Today and in the past, even though there are individuals who do not believe in societies, there is no faithless society and this is an indication of how close the concept of religion is to the human. (Shermer, 2000)

Religion is an individual and social phenomenon living with the existence of people and it can be described in many ways. (Bergson, 2004) Regardless of which religion it is, all religions value human life very much. (Ossa, 2020) Today, it is not possible to understand and explain human life, existence, culture, morality

and daily life without religion. (Bloom, 2012) According to Wilson (2004), religion consists of emotional experiences and works with these experiences as a supportive and preventive factor in positive and negative behaviour in human life. According to those who accept Darwin's theory of evolution, religion is a phenomenon that provides comfort to people, while another definition states that religion is a structure that brings people together and completes their desire to worship. (Pinker, 2006) Geertz and Foster explain religion with symbols. Both stated in their work that the meanings of the symbols constitute religion and that man is an entity that can understand these symbols. (Geertz, *The Interpretation of Cultures*, 2010) (Foster, 1994) Religion shapes the activities and social relations of human life with decisive rules. While making these shapes, religion is getting more into social life and expanding its influence area in human life. (Mutangi, 2008)

Fatimah, (2015: 2) categorizes religious beliefs under 4 headings;

“ Monotheism--belief in one god (e.g., Christianity, Islam)

Polytheism-- belief in many gods

Pantheism--God is present in all things and transcends all things (e.g., Hinduism)

Animism--belief in spirit beings that animate nature (e.g., rain gods)”

By looking at the definitions on religion above, we can understand how wide the scope its. Today, the traces of religion are observed in every matter that is important in human life. At this point, it should be understood that regardless of which religion is, all religions are decisive in the lives of societies. In essence, all religions aim to make it easier for people to live together, so we can see the traces of religion in all areas of life.

1.3.2. Religion and Eating and Drinking Habits

In order to observe religion in daily life, we can look at people's daily activities. Nutrition, like religion, is a phenomenon that has existed since the existence of mankind. In the early days of human history, while nutrition was determined according to the environment, geography and food sources, it started to take shape in the framework of some beliefs over time. Although it is not possible to define these beliefs as religion, we can accept them as an example of how people and societies reflect their beliefs on their diet.

The effects of religion on dietary forms were first start to examined after World War II. The research first started by examining the relationships between religion and mental health, and then turned to the relationship of religion with physical health. (Emmons & Paloutzian, 2003) Some studies have shown that the concept of religion, whose purpose is stated as protecting health, fulfills this function. However, while people provide the foods that the body needs, they also meet the needs of the soul. (Zullig, Ward, & Horn, 2006) According to Fieldhouse, (1998) people believe that they are communicating with that divine power, while showing their devotion and beliefs in the divine power they believe while feeding according to religious sanctions. However, they develop a sense of belonging to their religious beliefs by separating themselves from individuals who do not believe or have different beliefs by following religious sanctions in nutrition.

Food is in touch with every aspect of humanity. Communities adapt to certain patterns in the preparation and consumption of dishes to respond to cultural sanctions. The conformity of consumed foods with social beliefs is one of the most important reasons for consuming foods. (Eastwood, 1997) The reflections of religion can be observed in two different ways in human nutrition.

One of them consists of foods that every religion allows and forbids people to consume. Religion distinguishes those who believe in it with such sanctions from those who do not. The other is stated as not consuming certain foods at certain time intervals or not eating or drinking anything for a certain period of time. (Sabate , 2004) Religion, which imposes certain restrictions on nutrition, directs their lives in animals like humans and regulates communication with everything around them. All these sanctions provide a discipline in human life. Individuals learn it throughout their lives and carry it wherever they are. (Ossa, 2020)

There are many areas where religion affects human life. It is not sufficient to limit them to daily life. Therefore, it should be understood clearly that while religion affects human life, it is also connected with everything that interacts with people. As an example, we can give culture.

1.3.3. Religion and Culture

Religion is one of the most important factors in the formation of identities that societies have. Of course, not only religion is effective in the formation of this identity. Culture contributes to the formation of this identity just like religion. While culture and religion fulfill this function, culture functions as a reflection of religion. (Staubli , 2016) For this reason, we can describe culture as the state of religion that has found movement in human activities. We can frequently observe the reflections of these movements in people's eating and drinking habits.

Dishes like religion have symbolic features in societies. (Emiro lu & Özbudun, 2019) The consumed foods reflect the traditions, cultures and beliefs of the communities they belong to. (Rani, Reddy, & Sreedevamma, 2003) While the rules necessary for the consumption of any food are determined by religion and with the implementation of these rules, it becomes a cultural activity. In this

way religion begins to function as a cultural process. All activities in the process are considered as culture, and the reason and supporter of these activities are considered as religion. (Ivakhiv, 2007)

While past beliefs are carried to the present with cultural activities, religion is a guide in all future movements. With this function, religion also provides protection of traditions. (Dawson C. , 1948) Religious impulses are the reason behind societies' owning their culture today. Because most of the culture that every society has is formed with beliefs. (Dawson C. , 2020) The fact that people's activities make sense makes them feel satisfied. Therefore, putting the requirements of the believed religion into practice in cultural activities makes the individual feel this feeling.

Interaction is not unidirectional in the relationship between culture and religion. Every belief emerges within a certain social environment and culture. For this reason, religion needs culture for its existence. Ratzinger states that religion is the most important part of culture. According to him, while religions tell the person how to be a human and how to lead a life, they become cultured. (Ratzinger, 2004) It is understood from this definition that religion expresses itself with culture and while doing so it is affected by culture. On the other hand, while Geertz defines religion as a whole of symbols, he states that these symbols can only be embodied with culture. (Geertz, *Islam Observed: Religious Development in Morocco and Indonesia*, 1971)

Culture is the most important factor in learning and transferring it to future generations since the existence of religion. Likewise, where there is no religion, culture cannot fully become a culture. It is not possible to distinguish two cases. The existence of each creates the other. The best way to observe this integrity in people's lives is through their eating habits. Because nutritional

habits are habits in which beliefs are embodied, learned, and passed on to future generations.

1.4. Christianity

Christianity is among the religions with the most members today. The name of Christianity, which means devotion to Jesus Christ, derives from the Greek word *Khristos*, and in time it has changed into different languages and has taken its current name. (Erba , 2004) In some sources, Christianity, which is shown as Jewish origin, is shown as Hinduism origin in others. In the Christian faith, man is considered a valuable asset and one of his most important duties is to protect this being. (Poitier, 2000)

The founder of Christianity is Jesus of Nazareth. It is accepted that the idea of Christianity was first thrown in the borders of the Roman Empire in the 4th century. Later this idea has progressed towards in today's Turkey, Palestine, Egypt, Syria, Italy and Greece. (Esler, 2000) The part addressed by the first steps of religion was the atheist and pagans. Antiochia (Antioch) is the first place used by the Christian name for those who accept Christianity. Later, with the Antiochia Christian Church, which was established only for Christians in this region, religion had the opportunity to spread to wider areas. (Wallace & Williams, 1999)(Wright, 1962)

The effects of the New Testament and the Old Testament are predominant in the formation of Christianity. The word testament is used to mean an agreement with God. The idea, considered the Old Testament, covers Jewish beliefs. The idea of the New Testament, on the other hand, includes the idea of Christianity created differently from Jewish beliefs but influenced by it. In the formation and spread of the new religion, Jesus worked with his 12 apostles. The books of this religion are composed of writings and letters written by the apostles. It is known that 27 books of the

New Testament were written. Later, in the studies on books, the bibles accepted as Synopsis Bibles came to forward. These are the Bibles of Matthew, Markos and Luke. (Harrington, 2007)

Today, the prophet of Christianity is Jesus Christ. Just like the books in the New Testament, there are selected books in the Old Testament. The holy book of Christianity is accepted as the Bible. The Bible is a combination of the books of the Old Testament and the New Testament. The Synopsis Bibles I mentioned above are the first part of the New Testament section of the Bible.

In time, different groups started to form in Christianity and today sects have emerged. Orthodox, Catholic and Protestantism are accepted as the three main sects of Christianity. Denominations do not differ greatly from each other.

According to the Catholic sect, the pope is never wrong. Worship is not possible without church and confess. Orthodox people, on the other hand, do not see the pope as a figure that is never wrong, but it is an important place in church worship. While the bread and wine ritual reflects the reality of Jesus in both denominations, this practice is only symbolic in Protestantism. According to Protestants, the only guide in religious beliefs is the Bible, and being a good believer can only be achieved by worship. For this reason, they argue that there is no need for guidance of the pope, who is considered the religious leader of Christianity. However, they argue that in worship and forgiveness of sins, there is no need for anyone between god and man. They admit that the worship and sins of all believers are only between man and god. (Rhodes, 2015)

1.4.1. Christianity and Gastronomy

Religious beliefs have an important place in the formation of regional and social cultures. Eating habits are shaped by religious sanctions like culture. Basically, all religions have existing

sanctions on dietary habits. These sanctions combined with culture in time, made nutrition symbolic and played distinctive role in societies with different beliefs.

In order to understand the nutritional structure of individuals with different beliefs, it is first necessary to look for foods that have been “haram” and “halal” in those beliefs. The word haram represents food that is prohibited to be consumed by a religion for those who believe it, while the word halal reflects foods that are suitable to be consumed. Bible, which is accepted as a guide by all Christians, is also a guiding position in eating and drinking habits. Foods consumed in the Christianity belief are required to be suitable for health. Every dish placed on the table should be flavored with natural spices created by God and should consist of foods grown in accordance with the climate. (Trafton) While there are no very specific prohibitions on the consumption of certain foods, consuming meat from a drowned animal, animals sacrificed for idols and other foods and consuming blood has been forbidden. In general, we can say that the concept of not consuming foods harmful for human health in the Christian faith is reflected in the culinary culture. (Erdem M.) Alcohol consumption is practiced in different ways in the Christian world today.

The Eucharist is accepted in all three sects of Christianity and is practiced among the forms of worship. (Hinnels, 1984) In some sources, it is stated that drinking is forbidden in Christianity, while in others it is accepted to drink alcohol at a rate that does not harm and be drunk. Kaya, (2000) also states that there are about sixty verses in the Bible that commands that drinks and foods and beverages that are harmful to humans are prohibited. He emphasized that the drink is harmful to man and that the body of man does not belong to him, therefore it is necessary to follow these rules to take good care of him. However, some sources state that the word “wine” used in the history of Christianity

actually refers to grape juice, but in time it has been transformed into different languages and become “wine”.

While gluttony, which is accepted as one of the five major sins in the Christian faith, states that overeating in consumed foods and beverages affects human health negatively, while it considers the consumption of foods that are excessive and harmful to health. (Shipley, 1875) While there is no clear direction regarding the consumption of wine in the five major sins, it is understood from the five major sins such as gluttony and greed that whatever food or drink consumed should not be overdo.

Daniel B. Wallace, (1998) summarizes this dilemma in Christianity on alcohol and especially wine;

“The general contours of biblical teaching are that wine is a blessing from the Lord, something to be joyed. But like any good gift from God, it can be abused: in this case, abuse involves addiction and drunkenness. But whenever we condemn others who are able to enjoy God’s good gifts in moderation although they were abusers, we misrepresent biblical Christianity.”

Although the frequency of implementation of the prayer varies according to denominations, it reflects the last dinner of Jesus with his apostles. By offering his apostles the bread he ate and the wine he drank, Jesus described bread with his own meat and wine with his own blood. He was crucified the next day and the Eucharist took its place in the Christianity’s worships. (Zitelmann, 2004)

The name Easter is derived from the word "Pascha", the name of the feast of Passover in Judaism, one of the largest religions before Christianity. It derives from the name of Easter, derived from Eostre, who was worshiped as the goddess of fertility before

the emergence of great religions. The crucifixion of Jesus is remembered as Jesus' sacrifice himself for humanity. In the early times of Christianity, Jesus' ideas were not widely accepted in society. Despite this, Jesus sacrificed himself and crucified for forgiveness of all the sins of humanity. On the Christian history, the day when Jesus was crucified is Friday and the day believed to be resurrected is considered Sunday. For this reason, the belief that Jesus resurrection, every Sunday between March 22 and April 23 is celebrated with Easter. (Sermon, 2008) Easter eggs, rabbit figures and cakes stand out as consumed foods during the Easter celebrations. Eggs are usually chicken eggs and they are served in different colors and represent the rebirth of Jesus with the new life that comes out of the egg. In some sources, it is assumed that the painting of the eggs represents Mary Magdalene, mother of Jesus. Rabbit figures reflect the animals that appear with the arrival of spring. It is also possible to relate the foods consumed at Easter with the Lent fasting held before Easter. Animal foods that are not consumed by the fasting process begin to be consumed with Easter. (Harriman, 2020)

In the Christian faith, fasting is held to destroy the body's worldly desires over a certain period of time. People must fast for the forgiveness of sins. The aim is to make people return to the spiritual and worship. It differs in fasting held according to sects. (Descuffi, 1963) There are many verses in the Bible that prove the existence of fasting in their dialogues with Jesus' disciples. One of them is as follows;

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is

unseen; and your Father, who sees what is done in secret, will reward you.” (Matthew 6:16-19)

It differs in fasting held according to sects. Lent fasting is the fasting held before Easter in the memory of Jesus' 40 days in the desert. Those who keep this fasting in the Christian faith, fast until Easter, hoping that their sins will be forgiven. The reward of the person who completes 40 days of fasting is Easter. (Pack, 2019) In some sources, it is stated that the fasting of Lent was kept on Wednesday and Friday in the early days of Christianity in harmony with the time that Jesus death and the time his remained in the grave before the resurrection, and by taking different forms over time, it has become the present. (Russo, 2013)

Basically, in Christianity, fasting arrests in 3 different ways. The first is fasting, where only water consumption is possible, where food consumption is strictly prohibited. Secondly, it is a type of fasting that can only be considered vegan, where consumption of animal foods is prohibited, only vegetables, fruit and water can be consumed. The last one is fasting, where not all food and drink are consumed. (Whitney, 1992) These fasting forms are kept in two prominent fasts of Christianity, depending on the sects. These two fasts are the Ocaristic (Thanksgiving) Fasting and Ecclesiastical (Membership to the Church) Fasts. Ocaristik (Thanksgiving) fasting is a fasting that is kept away from alcoholic beverages for a certain period of time before the Evharistia Rite I mentioned earlier. In the Orthodox and Catholic sects, this fasting begins after a Saturday dinner and ends on Sunday, consuming bread and wine in the Evharistiya Ritual. In the prosthetic sect, the fasting that started a few hours before the Evharistiya Ritual on Sunday ends with the commencement of the rite. It is known that some Protestants did not keep this fast at all. Ecclesiastic (Membership to the Church) Fasting is a forty-day Lent fasting held before Easter, considered sacred by the Catholic, Orthodox and

Protestant sects. During this fasting, a single meal is taken during the day or more meals are made up of light foods. It is also seen that some Protestants do not accept this fasting. (Demir, 2016)

It is possible to mention a few more fasts accepted by Christians. There are fasts known as Ember Weeks at the beginning of every season. These fasts are generally held on Wednesday, Friday and Saturday. However, the Advent fast begins on Sunday four weeks before Christmas and ends four days before Christmas. This fast is kept in order to remember the birth of Jesus. (Akram)

It is possible to talk about fasting in monastic culture, where bread, wine and oil are considered as the most important nutrients. Monks and priests living in the monastery hold the Lent fasting differently than other Christians. It is forbidden to consume all animal foods at the Lent fast of the monastery. However, single meal rituals are performed on Monday, Wednesday and Friday. In the last days of fasting held in the monastery, the most senior priests and monks fasted without any food intake. It is stated in some sources that this type of fasting is also kept by ecclesiastics. (Çakıcı, Eser, & Karaca, 2017)

When we look at all these types of fasting, we can see the effects of religion on the diet of societies. Whether or not certain foods are allowed to consume, albeit in different ways, affects the formation of societies' gastronomic cultures. The presence of egg and rabbit figures after Easter represents spring and rebirth. This culture is shaped in relation to the place where the Easter culture emerged. The fact that the rabbit figure reflects the spring may be due to the fact that the animal appearing in the spring months in the region where the Easter culture occurs is usually a rabbit. As in every field, people reflect the folkloric features of their regions to their lives. The important point here is that even different sects and groups in the Christian religion regulate their diet according to

religious requirements. For example, we talked about the difference of fasting understanding between Protestantism and Catholicism. The fact that they make different nutrition practices although they believe in the same religion is still religion. The fact that foods banned in Christian fasting are included in the feast tables after fasting and accepted as a reward shaped certain foods in terms of culinary culture. Rituals made with bread increased the meaning of bread in the kitchen. This shows the effects of the difference in religious beliefs on gastronomy.

1.5. Islam

Islam is the last religion bestowed upon humanity after Judaism and Christianity. The word Islam derives from the root of S-I-m, it was used by Jews and Christians at first, then it entered into Arabic and took its current form. The meaning of the word is accepted as “peace, submission to the good, surrender to God and worship”. (Ate , 2006) The religion of Islam first appeared in the Arabian Peninsula today. The accepted prophet of Islam is Prophet Muhammad, who was born in Mecca in 570. In 610, the first revelation was sent down from Gabriel, the angel of revelation, to Prophet Muhammad, and it was reported that he was a prophet.

The first steps for the spread of Islam were taken in Mecca. There were few Christians in Mecca at that time. There were also Hanifs who believed that a divine religion would come and pagans who worshiped the stars. It is known that the Jews were not in Mecca because they could not adapt to living with the Bedouins in the first years of Islam. It is known that Mecca did not have a social culture in those years, and individuality came to the fore with the influence of the Bedouin culture. (Kurt, 2001) In the first years of Islam, life in Mecca was in tribes. Each tribe had its own rules and idols they worshiped. While they were living together, they did not interfere

with the beliefs and worship of different tribes. Owning slave, selling and buying slaves, prostitution, gambling and theft were common in society. Women were not accepted as a member of the society, and girls were buried alive because they were deemed cursed and worthless. Women did not have a voice in the community and were not allowed in home on their special periods. This period was called ignorance. (Ari, 2004) Everyone is equal according to the religion of Islam. There is no gender discrimination because men and women are whole. First of all, it is accepted that man is a valuable asset and his five important rights are protected by Allah. These; right to life, religion, mind, property and generation. (Duman, 2009) Islam aimed to bring rational thinking to all societies in which it was accepted. With the mind given to human, person must see what is right, worship properly and earn enough to sustain his family. (Can, 2008)

The holy book of Islam is the Quran and is the guide of Muslims. The Qur'an consists of verses delivered to Prophet Muhammad with the angel of Gabriel from Allah. It basically deals with its communication with human and everything around him. It gives information about what to believe, how to worship and how to be a good person. The concepts of justice, equality and balance have an important place in the Quran. (Güven, 2014)

Spread of Islam has continued with the emigration of Prophet Mohammed to Madinah. The first Islamic State was established here and its constitution was written. Prophet Mohammed becomes a prophet with the first revelation that came to him at the age of 40, he spent half of his life spreading Islam in Mecca and the other half in Medina. He died at the age of 63 by completing the Quran by writing all the verses sent to him by Allah. (Yılmaz M., 2019) Today, idolatry is strictly prohibited in the belief of Islam. Therefore, there is no picture of Prophet Muhammad. Because in Islam, worship should be done only to Allah. Since it is accepted

that an image belonging to the Prophet can change the direction of this worship, the painting was prohibited in the time of the Prophet Muhammad, as in the time of the Prophet Moses. (Yaz & Yüksel, 2017)

Today, Islamic sects are gathered under three main headings. These are the Sunni, Shia and Kharijites sects. Each denomination is divided into different denominations within itself for political reasons. In this work, I will focus on the Four Sects of Rights under the Sunni sect, which was accepted by the majority of Muslims. These are Hanafism, Shafiism, Malikism and Hanbalism. (Ko ar) There is no explicitly mentioned verse in the Qur'an about sects. Therefore, the sectarian differences arise from the fact that scholars who interpret the Qur'an accept different words in different meanings. Changes in the spoken and written language due to differences in the environment, political situation and geography lived are the reason for this formation. In some sources, it is stated that people create separatism by basing their beliefs on the verses of the Quran. It is argued that the best accepted guide in the Islamic faith for the human being is the Quran, which triggered the formation of these movements. (Goldziher, 1955) The main thing in sects is to believe in the Qur'an and worship Allah. We can observe the differences between sects in the form of minor differences in the ways of worship. (Topalo lu, 2004) In general, there is no obligation to be a member of any sect in Islam. However, according to the Qur'an, everyone who worshipping God should be respected under the guidance of the Qur'an. (Onat)

1.5.1. Islam and Gastronomy

We have already mentioned the effects of religions on society's diet. The fact that nutrition can affect human health positively and negatively caused the effects of religion on nutrition. Different

meanings may be imposed or prohibited in different religions. We can see such directions in Muslim societies that have accepted the belief in Islam.

Turkish Language Association defines the word "Halal" as foods suitable for the consumption of individuals who have accepted the religion of Islam. It defines the opposite meaning of the word halal as "Haram" by stating it as unsuitable foods for Muslims. (Anonymous, tarih yok) In the religion of Islam, only the authority of the consumption or prohibition of consumption of any food belongs to Allah. The Prophet Muhammad is only responsible for conveying Allah's orders to people in this matter. The Prophet is not authorized to make food halal or haram. Today, all kinds of foods and beverages that are harmful for human health are prohibited in the nutritional beliefs of Muslims. Likewise, clean and healthy foods that are not harmful to human health are considered suitable for the consumption of Muslims. (Çayıro lu, 2018)

In the belief of Islam, pork, blood, animals killed without slaughter, single-hoofed animals, and animal meat cut in the name of anything other than Allah are forbidden.

(Genç & Yardımcıo lu) Also, the consumption of bird of prey and reptiles which they feed on dirty food of, is also prohibited in the nutrition of Muslims. Consumption of milk and dairy products (provided that they are obtained from animals such as goats, camels, sheep, cattle), non-poisonous fish and plants, meat products (cattle, camels, sheep, goats), legumes and seeds, vegetables and fruits according to Islamic belief are suitable foods. As I mentioned above, foods that are not considered haram in Islamic belief, should be prepared and cooked cleanly. Therefore, some requirements must be met in order to consume halal foods. (Tayar & Do an, 2009) First of all, animals must be fed with foods that are not harmful for animals itself and to human beings, when they are slaughtered. Because the main thing in religion is the

consumption of healthy foods. It is equally important to fulfill religious obligations when slaughtering the animal. The person who slaughtered the animal must remember the name of God. Again, the animal should be cut in the fastest way without causing pain. These requirements that I mentioned are mentioned in the Qur'an in surah Al-Ma'idah as follows;

“Forbidden unto you (for good) are carrion and blood and flesh of the swine, and that over which is invoked the name of other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, unless you have cleansed (by slaughtering) it in the proper, lawful way, while yet there is life in it, and that which has been immolated unto idols. And (forbidden is it) that ye swear by the divine arrows. This is an abomination” (Al- Ma'idah 5:3)

While these rules are sufficient in animal slaughtering in daily life, it is obligatory that the person who slaughtered the animal had ablution during the aids in which the animals were slaughtered and distributed in the religion of Islam. These rules are the same in four right sects. In the Hanafi, Mâlikî, and Hanbelî sects, the meat of animal which is slaughtered by drunk person can not be eaten while the meat of animal which is slaughtered by drunk person can be eaten in the Shafii sect. (Boran, 2015)

Additives used in foods are also an important problem in feeding Muslims with halal foods. In the developing food market, many additives are used in order to prevent production and product deterioration over long periods of time. The most important of these additives is gelatin for Islam. Gelatin is a thickener found in many foods we consume in daily life. Generally, gelatin produced from pork marrow is not suitable for Muslims. In order for the

gelatin produced from beef marrow to be consumable for Muslims, it must be cut and processed according to Islamic conditions. (Batu, Halal Food and Halal Food Certification System In Turkey, 2012) However, there are also differences among sects regarding the consumption of food colorants produced from reptiles. According to the Hanafi, Shafii and Hanebai sects, it is considered to be prohibited to consume these foods, while it is appropriate to consume them according to the Malikian sect. (Yerlikaya & en Arslan, 2019)

According to the Islamic belief, the condition that the food consumed is not harmful to human health is required. Alcohol also disrupts one's balance and prevents it from moving in a controlled manner. For this reason, alcohol has been forbidden in the belief of Islam on the grounds that one can harm himself and his surroundings. According to the Quran, consumption of drinks and beverages that are make drunk is prohibited. (Elgün, 2011) While some sources argue that Muslims can drink alcohol that is not get drunk, others argue that alcohol intake is prohibited, regardless of how much alcohol it contains and how get drunk it is. Today, the majority of Islamic lawyers have stated six articles that alcohol is forbidden. These;

- Alcohol is forbidden, regardless of whether it is enough to make the person drunk.
 - The person selling the alcohol sin as much as the person drinking.
 - A person who consumes a small amount of alcohol also sin.
 - There is no sin in destroying someone else's drink.
 - Like blood, drink is forbidden.
 - The person who does not accept that alcohol is forbidden sin.
- (Neuraseh & Çolak, 2008)

Today, wine is haram because of it contains alcohol according to four right sects. These sects have differences in consumption issues when the wine turns into any substance. If the wine turns into vinegar without any human intervention, it is considered appropriate to consume it by four denominations. However, according to the Shafii and Hanebai sects, it is not appropriate to consume wine if it turns into vinegar or another non-alcoholic food with human intervention. According to the Hanafi and Maliki sects, the wine, which has been transformed into a vinegar or other non-alcoholic food with human intervention, has taken a new form and is considered to be a different food than it used to be. (Aslan, 2016)

Generally, the conditions required for the halal consumption of foods within the framework of Islamic rules are as follows;

- Halal foods should not include foods that are considered to be forbidden according to Islamic rules.
- Halal foods should not be prepared, transported and stored with tools prohibited by Islamic rules.
- During the preparation of halal foods, no haram must have been in contact with food from the first stage to the last stage.
- During the preparation of halal foods, it may be in the same facility provided that it is not in contact with the forbidden foods.
- If the equipment used in the preparation of forbidden foods is cleaned according to Islamic rules, it can be used in the preparation of halal foods. (im ek, 2013)

In addition to foods that are forbidden about nutrition in Islam, the points to be considered about nutrition in the Quran are also mentioned. It was emphasized that the individul should not be eaten without getting hungry and the person should never fill his stomach completely. It is stated that it is best for the health of the person that one third of the stomach is left for food and the

remaining half is water and the other half is empty. It is stated that the stomach of human is the most important region for physical health. However, it is also mentioned that food should be eaten at least three hours before bedtime. It can be understood from this that the priority in nutrition in Islamic belief is to protect one's health. (Kurt M. E., 2020)

As in the Christian faith, fasting in the Islamic faith. The word fasting is expressed in Persian as "rüze" in Arabic as "savm or siyam" and means the purification of the human ego from its worldly desires. (Dölek, 2019) Fasting in Islam is held to show gratitude to God's blessings for people. It is also believed that sins will be forgiven with fasting. In some sources, fasting is stated to allow the fasting person to get rid of excess fat in his body and to clear the body during fasting. (Koluman, 2009)

In the Qur'an, in verses 183 and 184 of Surah Baqara, fasting is assumed as follows;

"O believers! Fasting was written on you in a number of days so that you may beware of it, as it was written on before you. It keeps you as many times as you can from patients or passengers. For those who have difficulty keeping fasting, ransom is enough for a poor (daily) food. This is good for those who do a good deed without necessity. But fasting is better for you if you can." (Surah al-Baqara 183/184)

Fasting for Muslims begins with the dawn of the day and ends with the sunset. The fasting person completes his fast by avoiding sexual intercourse with all food and drink. (Demir, 2016) It is not enough to keep the fasting only by meeting these requirements. The purpose of fasting is to strengthen people's faith. Fasting is an action that a person performs at a certain time interval with his own will without any coercion. This provides an order in human

life. Again, the person who does not eat or drink anything understands people who suffer from hunger and thirst due to the impossibilities. Fasting creates empathy among people. In the belief of Islam, fasting is a behavior that should be done with the sense organs of the person. When a person is fasting, he must have command of his eyes, ears, tongue, eyes and thoughts. In addition to eating and drinking nothing, they should not say and hear badly, should smile, speak well, should not look at haram with their eyes and think badly.

The longest fasting period accepted in the Islamic belief is Ramadan fasting for 30 days. In the first years when Islam was accepted, the Gregorian calendar was used in the Arabian Peninsula. Later, the migration of the Prophet Muhammad to Madinah was accepted as the beginning and on 23 July 622 the Hijri calendar was started. According to the Hijri calendar, the years are 11 days shorter than the Gregorian calendar. For this reason, the month of Ramadan shifts 11 days back on the calendar every year and Ramadan fasting is held 11 days earlier each year than the previous year. (Evren, 2014)

In the Islamic belief, every woman and man who has reached adolescence is obliged to fast. In cases such as illness, travel, pregnancy, child breastfeeding, old age, hard working conditions, and not being able to fast, Muslims do not fast in Ramadan on the condition of complete their missing days later. There are differences in the Hanafi and Shafii sects related to not fasting due to travel. While the Hanafi sect, the person has exception if is at least 15 days away from the city, in the Shafi sect is limited to 4 days. (Karagöz & Altunta , 2010) For those reasons, the person who cannot fast can complete the missing fasting days. Those who cannot complete, pay the ransom instead of the days they cannot fast. The amount of ransom should be at a minimum amount to meet a person's daily meal needs. While this rule is the

same in all sects, it differs slightly in the Shafii sect. According to the Shafii sect, if Ramadan comes again without completing missing fasting days, the person must pay the ransom. Again, according to the Shafii sect, women who do not fast due to pregnancy and breastfeeding should both fast and pay ransom for the days when they do not fast. (kurul.diyamet.gov.tr)

All fasts in Islam are kept without eating or drinking anything. For this reason, it is not possible to examine the fasting of Islam according to the ways of involvement. We can examine the fasting of Islam according to the imperative of keeping it religious. These are fard, wajib and vain fasts. Fard fasting is the fasting that requires the completion of missing days that are not strictly compulsory to keep, and the days that are not held. Ramadan fasting is fard fasting. Vacip fasting is the fasting that one does not have to keep according to religious rules, but for Allah with his own consent. For example, in the fast of Ramadan, the person who is unable to keep his or her fasting due to health problems or disrupts the fasting that he / she started fasting for missing days. According to the Shafii sect, for a fasting that a person does not have to keep religiously, fasting is not necessary for completing his missing days. Finally, the Vain fasting covers fasting which is not mandatory but was kept on some days in the history of Islam. These; The Fasting of Ashura (fasting held on the 10th day of Muharram), Monday-Thursday Fasting (fasting on these days because it is believed that man's deeds are reported to Allah on Monday and Thursday), Eyyam-ı Bid Fasting (the fasting that is believed to have been recommended to his friend on the 14th and 15th days on months) Fasting the Month of Shawwal (the fasting held for six days after the fasting of Ramadan. It is not necessary to keep consecutively). Fasting in the Month of Haram (the fast held on Thursday, Friday and Saturday on the month of Muharram and Rajap), The Fast on the Month of Shaban (the fasting held in month of Shaban), The Fast of Dawud (vain fasting

consecutively), Fasting the day of Arafah (the day of Arafah fasting) (Yılmaz F. M., 2017)

In general, in Islamic belief, nutrition is based on halal and haram foods. Alcohol and wine are strictly forbidden in Islam, so they are not preferred in celebrations. Fasting provides sharing and being thankful for the foods that are available. Fasting with its social dimension, while creating a spirituality among fasting people, instills sharing with ransom. Basically, Islam advocates that nutrition should be the healthiest way for man. Islamic worship is made only to Allah, which is reflected in the culinary culture. Whether or not certain foods are consumption depends on Allah's orders regarding those foods.

1.6. Northern Cyprus and Karpas Peninsula

In this section, Northern Cyprus and Karpaz Peninsula will be examined with its history, different cultures and beliefs.

1.6.1. History of Northern Cyprus and the Karpaz Peninsula

Northern Cyprus is the third largest island in the Mediterranean after Sicily and Sardinia with a population of 374,299 and an area of 9,283 km². Northern Cyprus is neighbor to Greece with 600 miles, Egypt with 260 miles and Syria with 70 miles. With the 70 km nearest country to the island is Turkey. (Bostancı, 2015) The capital of Northern Cyprus is Nicosia. Today, 20% of the island population has been gathered in Nicosia. The island is divided into five districts: Nicosia, Famagusta, Girne, Güzelyurt and skele.

The climate across the island is hot and dry in summer and cold and rainy in winter. The average annual temperature is 19 ° C. Although it is seen that the temperature drops below 0 ° C in the winter months, it is between 9-10 ° C on average. In summer, the temperature is between 36 ° C and 40 ° C. Droughts are observed in the inner parts of the island. (Atasoy, 2011)

It is thought that the first settlements on the island belonged to the New Stone era. The island has changed hands many times until today due to its strategic location. Throughout the island's history, the Byzantine, Lusignan dynasty, Genoese, Mamluks and Venetian administrations were included. In 1571, the Ottoman administration took the island from Venice. Ottoman domination on the island continued until 1878. During the period when the Ottoman took control of the island, Muslims were present on the island besides different beliefs. Later, as the Ottoman Empire started to transfer Turkish population to the island, the Muslim population on the island increased. In the 1877-1878 period, Russia won the Ottoman Russian wars and started to threaten Britain's colony of India. In this period, Britain asked the Ottomans for help against Russia to form a base in the Eastern Mediterranean and in return, he took the island of Cyprus in 1878. (Balıkcıo lu, 2016)

In 1960, Great Britain, Greece and Turkey as guarantor bi-communal Republic of Cyprus was established. With the new state established, conflicts started between the two communities on the island. The Greeks carried out attacks due to their plans to wipe the Turks off the island and connect the island to Greece. on the continuation of the attacks, Turkey has carried out the first of 20 July 1974 Peace Operation. Thereupon Turkey, Great Britain, Greece and Turkey, and the United Nations decided to collect and management of the area they live together has allowed the Greeks to the United Nations. Greek Cypriots in the negotiations on the exhibit attitudes towards peace, Turkey 14 August night held its Second Operation in Cyprus. (Yüksel, 2018) First of all, the Turkish Cypriot Federated State of 1975 was established, followed by the Turkish Republic of Northern Cyprus of 1983. (Dinçer, 2019) Today, 60% of the island belongs to the Greek Cypriot Administration. While the Turkish Republic of Northern Cyprus

constitutes 35% of the island, 3% belongs to Britain and 2% belongs to the United Nations Peace Force. In the Turkish Republic of Northern Cyprus, Greeks, Maronites, Armenians and Roma live alongside the Turks.

Karpaz Peninsula is located in the easternmost part of the island, within the boundaries of Iskele district. (Öztepe, 2017) It covers the area starting from Mesarya Plain and extending towards Cape Zafer. There are many villages in the region, especially Bafra, Mehmetcik, Dipkarpaz, Yeni Erenköy and Sipahi. Turks who came to the island with a population exchange performed by Turkey, after the Peace Operation have often placed in this region.

Karpaz Peninsula is one of the most rainy regions of the island. Therefore, it is a region where agriculture and animal husbandry are highly developed. The richness of the underground resources and the fact that it has a more temperate climate than other parts of the island has provided these developments. (Karabacak & Özçalar, 2013) The Karpaz area also includes the national park created for the protection of donkeys and Caretta Caretta Turtles, which are the symbol of the island. In addition to the national park in the region, the beaches it has and its historical texture have recently increased the tourism movements towards the region.

The Karpas region is a region where Turkish and Greek communities live together. Greeks and Turks who want to live in the region without settling in Southern Cyprus after the Cyprus Peace Operation have been living peacefully in the region since then.

1.6.2. Christianity, Islam and Northern Cyprus

We have mentioned that communities with different beliefs live in the Turkish Republic of Northern Cyprus. In this section, the

history of Christianity and Islamic religions on the island will be examined.

1.6.3. Christianity in Cyprus

It is known that the foundations of Christianity were laid on the island during the Roman period. When the island was under Roman rule, the effects of the religions that dominated the Mediterranean region were seen on the island. The pagan belief formed by the combination of Egyptian, Phoenician and Greek beliefs, and Judaism as the monotheistic beliefs were prominent religions on the island. The increase in the welfare level with the entry of Roman domination of the island also caused Jewish immigration to the island. (Akçay, 2018)

In 46 Barnabas and Antioch St. Paul come to the island to spread the Christian religion. In those years, the island was ruled by the governor Sergius Paulus appointed by Rome. As a result of the friendships developed by Barnabas and Saint Paul with the governor Paulus, Paulus accepted Christianity and became a Christian. (Suiçmez, 1998) The governor's being Christian has accelerated the spread of Christianity on the island. Jews were the first to accept Christianity. However, some of the Jews completely opposed the Christian religion and were they killed Barnabas which he is Jews once. In 48, most of the island population had accepted the Christian faith. During these years, ideas of sectarianism started to emerge on the island and the Ortodox Church was established. Again, the foundations of the Apostolic Cyprus Church were laid in these years. Today, this church is used for Armenians to worship. (ahin . , 2015)

1.6.4. Islam in Cyprus

The island of Cyprus has been frequented by many beliefs due to its position in the Mediterranean. The arrival of the Islamic religion on the island was later than Christianity. The first Islamic

expeditions to the island took place after the death of the Prophet Muhammad. Upon the prophet's emphasis on the importance of the island of Cyprus in the spread of Islam, the first expeditions were organized on the island during the caliph Abu Bakr. With the expedition carried out in 632, the city of Kition was captured. Kition is today's Larnaca-based region dominated by the Phoenicians. Islamic domination on the island takes a short time because of the weak navy of the Islamic state. (Suiçmez, 1998) Then, between 644-656, the island was reorganized during the Caliph Osman period. By the expedition under the command of Muâviye governor of Damascus, Byzantine was defeated. In 964 the island was captured again by Byzantium and Byzantine rule on the island lasted until 1184. (<http://talimterbiye.mebnet.net>)

Islam became permanent on the island after the island left Venice domination in 1570 and re-entered Ottoman domination. The Ottoman administration brought the Turkish population to the island to make the religion of Islam permanent on the island. In addition, the fact that some Latin people who prefer to escape from the conflicts of Catholic and Orthodox sects on the island preferred the religion of Islam contributed to the increase of the Muslim population on the island. (Dinç, 2018) Since then, Islamic faith has never lost its existence on the island.

1.6.5. Different Religious Beliefs in Karpaz Peninsula

Different cultural values and language possessed by different beliefs cause some difficulties in creating a peaceful living environment between these societies. It is known that the island of Cyprus hosted many problems due to religious differences until the 1974 Peace Operation. (Güenalp, 2011) The period when the Islamic and Christian populations started to live together on the island started with the population exchange that the island carried

out after the island was taken away from the Ottoman Empire by Venice.

During the period when the island was under Ottoman rule, there were no situations that would disturb the peaceful atmosphere between different beliefs, since no sanctions were imposed on individuals of different faiths and it was not considered compulsory to adopt Islam. Later, after the island came under British rule, clashes began to arise between Greeks and Turks. The British administration's strategy of disrupting the peaceful atmosphere on the island has damaged the peace environment created by the Ottoman Empire. Finally, it can be said that the peace environment for both communities started to sit on the island after 1974.

Karpaz Peninsula after 1974, after the population exchange of war held in Turkey and Southern Cyprus Greek Cypriots prefer not return to live in the Karpas peninsula, the duo have formed the belief systems of today. Turks and Greeks living in the Karpaz Peninsula can perform their worship as they wish.

Although religion is considered a distinctive factor among people, people can be flexible about foods that are not prohibited in their religious beliefs. Different religions can exchange culture on topics that they do not see differently. In this context, similarities can be observed in nutrition and culinary culture in subjects that can be considered similar between the two religions. Although there is not much similarity about the forbidden foods in the belief of Islam and Christianity, there are similarities about halal foods. Human health is prioritized in both belief systems and it is emphasized that people should be fed according to this criterion. In this context, it is possible that different beliefs in the Karpaz Peninsula contributed to the formation of a common culinary culture.

CHAPTER 2

METHODOLOGY

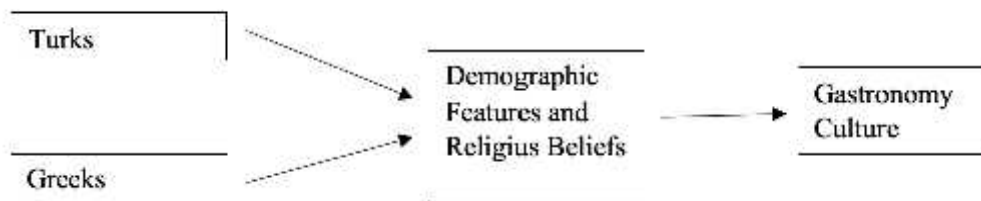
2.1. Introduction

In this section, information will be given about the method used in the research, sample selection, modeling used to calculate the data obtained and the limitations of the study.

2.1.1. Method Design and Data

Within the scope of the research, it was tried to be understood how the eating habits of different beliefs in the Karpaz Peninsula are effective in the formation of gastronomic culture. For this purpose, the demographic information of individuals with Christian and Islamic beliefs living in the region was obtained and the study was carried out in villages where individuals of both faiths live together. The demographic information of the Greeks who have Christian beliefs in the region was obtained from the Turkish Republic of Northern Cyprus Deputy Prime Minister and the Ministry of Foreign Affairs Consular Affairs. The population of the Turks was obtained from the State Planning Organization of the Turkish Republic of Northern Cyprus.

2.1.2. Conceptual Model



Quantitative research method was used in the study. The survey method was used to obtain the data. In the questionnaire, questions are specified from 1 Always to 5 Never. The questions

in the survey aim to show how effective the beliefs and religious requirements are in the eating habits of the individuals. The questionnaire used in the regulation, the same study that has been held in Turkey in Hatay province has benefited from Ta kin's survey. (Ta kin, 2019) Within the scope of the study, it was found appropriate to apply questionnaires to 400 Muslims and 120 Christians in villages with different beliefs in Karpaz Region. (Sekaran, 2013)4 main hypotheses were evaluated within the scope of the survey. These;

H1: Religious rules affecting neighborhood relations do not differ.

H2: Halal certified package perception does not differ.

H3: Religious belief improving culinary culture does not differ.

H4: Recipe taking from foreigners does not differ.

2.1.3. Sampling

The villages where Turks and Greeks live together in the Karpaz Region have been determined from the Deputy Prime Minister of the Turkish Republic of Northern Cyprus and the Directorate of Consular Affairs of the Ministry of Foreign Affairs. Purposeful sampling from non-probability sample types was used in the study.

Purposeful sampling often describes working with a group from which information can be obtained. The sample to be studied has the potential to provide the necessary information within the scope of the research and is therefore selected. This sample is a method in which the interactions of existing data with each other want to be evaluated rather than evaluating the probabilities. (Ba aran, 2017)

2.1.4. Data Collection

During the data collection process, 500 questionnaires were applied. The questionnaires were applied face to face to Turkish and Greek individuals who were of age in the villages of Sipahi,

Yeni Erenköy and Dipkarpaz, which are the villages where Turks and Greeks live together in the Karpaz Region. Since the Christian population living in the region is Greek, help has been received from people who are dominant in Greek in applying the questionnaires. The questionnaires were also read to the Muslim population and their answers were conveyed to the questionnaires. The application of each questionnaire took an average 10 minutes. The implementation of all surveys continued throughout June, July and August.

2.1.5. Relational Screening Modeling

The data obtained from the applied surveys are evaluated within the framework of the relational screening model. Relational screening model aims to describe the relationship between two or more variables. (Karasar, 2000)

2.1.6. Limitation of the Study

The biggest problem experienced during the implementation of the questionnaires in the study was Covid-19. Especially in the research area with a large elderly population, people hesitated to apply the questionnaires. In addition, the political developments between the two communities also caused them to avoid answering the questionnaire with prejudice applied in both communities.

This study has been applied in the Karpaz Area where Greeks and Turks live together in the Turkish Republic of Northern Cyprus. In future studies, other regions in the Turkish Republic of Northern Cyprus where individuals with different beliefs live can be included in the studies.

CHAPTER 3

EMPRICAL RESULTS AND DISCUSSION

3.1. Introduction

This section of the study to analyzes the results that were obtained after running the data on SPSS Statistics.

3.1.1. Case Processing Summary

Data was collected in Dipkarpaz peninsula, in the villages of Yenierenköy, Sipahi and Dipkarpaz. A total of 500 surveys were distributed, 422 were collected, 420 was analyzed. The survey itself consists of two parts. The first part includes demographics; meaning, all the aspects about the anonymous survey participants such as age, gender, nationality, income level, location, religion, sect, profession and whether the participant has spent any time outside of Dipkarpaz peninsula. The second part of the survey includes 47 items that contain statements on the interaction between religious beliefs, nationality and culinary culture. These items need to be answered by means of a given Likert scale running from 1 to 5, 1 indicating “always” and 5 indicating “never”. Based on this background information, the first issue that was confronted was to ensure the reliability of the survey. For this purpose, Cronbach’s Alpha was calculated using the software program SPSS. The results are given below:

Table 3.1. 1Case Processing Summary

		N	%
Ca ses	Valid	4	99,
		2	5
		0	

Excluded ^a	2	,5
Total	4	10
	2	0,0
	2	

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,799	47

The method goes back to 1951, proposed by Lee Cronbach. Since Cronbach's Alpha is 0,799, this is considered as an acceptable case in the literature, indicating the internal consistency of the survey as present.

Since survey has an internal consistent character, it should be suitable for further, explorative data analysis. First, the standart test procedure should be explained.

The aim in the following explorative data analysis is to understand whether there is any meaningful difference between the opinions of two groups which are distinctive from each other. These two groups distinguish from each other in terms of their characters such as young/old, Islamic faith/Christian faith or women/men. This means that there is no overlapping of these two groups, i.e. there exists no case where a person is woman and man at the same time, or young and old at the same time, or having both Islamic and Christian faith. Hence, the test procedure to understand if there is any statistically meaningful difference between distinctive groups is selected as independent samples t-test (Cleff, 2019).

Test requirements are listed as follows (Cleff, 2019):

- (1) Measurement variables should be of interval scale
- (2) Defined populations and random sampling
- (3) No overlap between samples
- (4) Sample size is bigger than 30

Regarding (1), Likert scales like the ones used in the survey are widely considered as metric variables. Regarding (2), populations are defined clearly and sampling procedure was done in a random way. Regarding (3), clear distinctive features indicate that there is no overlap between samples as explained above. Regarding (4), sample size is big enough for the analysis. To sum up, data from this survey is fulfilling all four criteria of independent samples t-test.

The test procedure is performed using SPSS. For the following tests of hypotheses, the procedure starts with the definition of the hypothesis to be tested. This should be done individually for every case. Next, the level of significance is determined which gives us “the maximum permissible probability that we reject an H_0 that is true” (Cleff, 2019, p. 286). This is determined as $p=0.05$ as it is the convenient case in the literature. The confirmation or the rejection of the test is done by taking a look at the corresponding p-value.

The next step is to analyse the following hypotheses:

H1: Religious rules affecting neighborhood relations do not differ.

For testing H1, all relevant questions from the survey are drawn, which are indicated as:

) In special days, I offer my neighbors special food.

) My dietary habits are influenced by my neighbors.

) In my area, I have neighbors of different faith.

) In my area, I exchange food with people of different faith.

) In my area, I get the recipes of food made by people of different faith.

Regarding these questions, two sub-hypotheses are formulated, one regarding the difference in religious faith, another one regarding the difference in age.

3.1.2. Descriptive group statistics of participants, in terms of religion

Table 3.1. 2 Descriptive group statistics of participants, in terms of religion

	Religious belief	N	Mean	Std. Deviation	Std. Error Mean
In special days, I offer my neighbors special food.	Islamic	321	2,56	1,231	,069
	Christian	100	2,44	1,416	,142
My dietary habits are influenced by my neighbors.	Islamic	321	3,74	1,163	,065
	Christian	100	3,74	1,292	,129
In my area, I have neighbors of different faith.	Islamic	321	1,75	1,075	,060
	Christian	100	1,26	,579	,058
In my area, I exchange food with people of different faith.	Islamic	321	2,67	1,408	,079
	Christian	100	2,45	1,359	,136
In my area, I get the recipes of food made by people of different faith.	Islamic	321	3,36	1,425	,080
	Christian	100	3,21	1,629	,163

affecting neighborhood relations do not differ according to religion.

H1b: Religious rules affecting neighborhood relations do not differ according to age.

H1c: Religious rules affecting neighborhood relations do not differ according to gender.

For testing H1a, an independent sample T-test was conducted. First of all, descriptive statistics are given as follows:

3.1.3. Independent samples test of questionnaire, in terms of religious rules affecting neighborhood relations according to religion.

Table 3.1. 3 Independent samples test of questionnaire, in terms of religious rules affecting neighborhood relations according to religion.

		t-test for Equality of Means								
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
In special days, offer my	Equal variances assumed	4,925	,027	,804	419	,422	,118	,146	-,170	,405

neighb ors special food.	Equal varian ces not assum ed			,74 7	148,5 50	,456	,118	,157	- ,193	,429
My dietary habits are influenc ed by	Equal varian ces assum ed	3,42 5	,0 65	,03 3	419	,974	,005	,137	- ,264	,274
my neighb ors.	Equal varian ces not assum ed			,03 1	152,3 21	,975	,005	,145	- ,281	,290
In my area, I have neighb ors of	Equal varian ces assum ed	47,6 52	,0 00	4,3 99	419	,000	,494	,112	,273	,715
differen t faith.	Equal varian ces not assum ed			5,9 22	313,4 78	,000	,494	,083	,330	,658
In my area, I exchan ge food with	Equal varian ces assum ed	,575	,4 49	1,3 93	419	,164	,223	,160	- ,092	,537

people of different faith.	Equal variances not assumed			1,420	170,454	,157	,223	,157	- ,087	,533
In my area, I get the recipes of food made by people of different faith.	Equal variances assumed	11,289	,001	,859	419	,391	,145	,169	- ,187	,477
	Equal variances not assumed			,801	149,204	,425	,145	,181	- ,213	,503

For understanding the statistical significance, it should be highlighted that only one item fulfills the criterion of $p < 0.05$, which is the item about being neighbors with people of different religious beliefs, indicating a difference between groups. Apart from this item, all the other items' means do not differ across groups, which supports H1a. We can conclude that religious rules affecting neighborhood relations do not differ according to religion.

3.1.4. Descriptive group statistics of participants, in terms of age

For the purpose of testing H1b, the descriptives are given below:

Table 3.1. 4 Descriptive group statistics of participants, in terms of age

Age group	N	Mean	Std. Deviation	Std. Error Mean	
In special days, I offer my neighbors special food.	Young	159	2,52	1,232	,098
	Old	262	2,54	1,315	,081
My dietary habits are influenced by my neighbors.	Young	159	3,72	1,202	,095
	Old	262	3,75	1,189	,073
In my area, I have neighbors of different faith.	Young	159	1,76	1,105	,088
	Old	262	1,56	,927	,057
In my area, I exchange food with people of different faith.	Young	159	2,78	1,417	,112
	Old	262	2,78	1,417	,112

3.1.5. Independent sample test of questionnaire, in terms of religious rules affecting neighborhood relations according to age.

For testing H1b, an independent sample T-test was conducted:

Table 3.1. 5 Independent sample test of questionnaire, in terms of religious rules affecting neighborhood relations according to age.

Levene's Test for Equality of Variances	t-test for Equality of Means
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		F	Sig.	t	df	Sig. (2- taile d)	Mean Differe nce	Std. Error Differe nce	95% Confidenc e Interval of the Differenc e Low er Upper	
In special days, offer my	Equal varian ces assum ed	1,5 07	,2 20	- ,15 5	419	,877	-,020	,129	- ,274	,234
neighb ors special food.	Equal varian ces not assum ed			- ,15 7	350,5 57	,875	-,020	,127	- ,270	,230
My dietary habits are influenc ed	Equal varian ces assum ed	,01 5	,9 01	- ,29 1	419	,771	-,035	,120	- ,271	,201
ed by my neighb ors.	Equal varian ces not assum ed			- ,29 0	330,7 26	,772	-,035	,120	- ,272	,202

In my Equal area, I varian have ces neighb assum ors of ed	7,1 45	,0 08	1,9 93	419	,047	,200	,100	,003	,397
differen Equal t faith. varian ces not assum ed			1,9 10	289,9 10	,057	,200	,105	- ,006	,406
In my Equal area, I varian exchan ces ge food assum with ed	,05 3	,8 18	1,7 72	419	,077	,249	,141	- ,027	,526
people Equal of varian differen ces t faith. not assum ed			1,7 64	328,2 98	,079	,249	,141	- ,029	,527
In my Equal area, I varian get the ces recipes assum of food ed	,70 0	,4 03	,29 0	419	,772	,043	,149	- ,249	,335
made Equal by varian people ces of not differen assum t faith. ed			,29 2	344,1 35	,770	,043	,147	- ,246	,333

For understanding the statistical significance, it should be highlighted that only one item fulfills the criterion of $p < 0.05$, which is the item about being neighbors with people of different religious beliefs, indicating a difference between groups. Apart from this item, all the other items' means do not differ across groups, which supports H1b. We can conclude that religious rules affecting neighborhood relations do not differ according to age.

3.1.6. Descriptive group statistics of participants, in terms of gender

For testing H1c, an independent sample T-test was conducted. First of all, descriptive statistics are given as follows:

Table 3.1. 6 Descriptive group statistics of participants, in terms of gender

Gender	N	Mean	Std. Deviation	Std. Error Mean	
In special days, I offer my neighbors special food.	Male	184	2,83	1,375	,101
	Female	237	2,31	1,158	,075
My dietary habits are influenced by my neighbors.	Male	184	3,89	1,216	,090
	Female	237	3,63	1,166	,076
In my area, I have neighbors of different faith.	Male	184	1,40	,875	,065
	Female	237	1,41	,784	,051
In my area, I exchange	Male	184	2,85	1,444	,106

In special days, I offer my	Equal varian ces assum ed	6,166	,013	4,238	419	,000	,524	,124	,281	,766
neighb ors special food.	Equal varian ces not assum ed			4,148	356,351	,000	,524	,126	,275	,772
My dietary habits are influen ced by my neighb ors.	Equal varian ces assum ed	2,644	,105	2,167	419	,031	,253	,117	,023	,482
	Equal varian ces not assum ed			2,155	385,343	,032	,253	,117	,022	,484
In my area, I have neighb ors of differen t faith.	Equal varian ces assum ed	,549	,459	-,036	419	,972	-,003	,081	-,162	,156
	Equal varian ces not assum ed			-,035	370,519	,972	-,003	,082	-,165	,159

In my Equal area, I varian exchan ces ge food assum with ed	,902	,343	2,900	419	,004	,396	,137	,128	,665
people Equal of varian differen ces t faith. not assum ed			2,875	379,559	,004	,396	,138	,125	,667
In my Equal area, I varian get the ces recipes assum of food ed	18,504	,000	2,782	419	,006	,402	,144	,118	,685
made Equal by varian people ces of not differen assum t faith. ed			2,737	365,999	,007	,402	,147	,113	,690

For understanding the statistical significance, it should be highlighted that only one item does not fulfill the criterion of $p < 0.05$, which is the item about being neighbors with people of different religious beliefs. Apart from this item, all the other items' means differ across groups, where the group of female participants have a value closer to 1, indicating agreement. We reject H1c and conclude that religious rules affecting neighborhood relations differ according to gender.

H2: Halal certified package perception does not differ.

For testing H2, the relevant question from the survey is drawn, which is indicated as:

I pay attention to religious information on ready-made products (halal, kosher, etc.).

Regarding this question, three sub-hypotheses are formulated, one regarding the difference in religious faith, another one regarding the difference in gender, and a third one regarding the difference in age.

H2a: Halal certified package perception does not differ in terms of religion.

H2b: Halal certified package perception does not differ in terms of gender.

H2c: Halal certified package perception does not differ in terms of age.

3.1.8. Descriptive group statistics of participants, in terms of religion

For testing H2a, an independent sample T-test was conducted.

First of all, descriptive statistics are given as follows:

Table 3.1. 8 Descriptive group statistics of participants, in terms of religion

Religious faith	N	Mean	Std. Deviation	Std. Error Mean
I pay attention to religious information on ready-made products (halal, kosher, etc.) Islamic	321	2,37	1,480	,083
Christian	100	3,16	1,785	,179

3.1.9. Independent sample test of questionnaire, in terms of halal certified package perception according to religion

The results of the independent samples t-test are given as follows:

Table 3.1. 9 Independent sample test of questionnaire, in terms of halal certified package perception according to religion

			Levene's Test for Equality of Variances		t-test for Equality of Means						
			F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
										Lower	Upper
I pay attention to	Equal variances assumed		19,836	,000	-4,425	419	,000	-,789	,178	-1,140	-,439

religious information on ready-made products (halal, kosher, etc.).	Equal variances on not assumed			-4,013	143,899	,000	-,789	,197	-1,178	-,401
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For understanding the statistical significance, it should be highlighted that the item fulfills the criterion of $p < 0.05$, indicating a difference between groups in terms of religion. In this case, there is a strong agreement among those who share the Islamic belief as they have a lower value. H2a needs to be rejected. We can conclude that halal certified package perception differs in terms of religion.

3.1.10. Descriptive group statistics of participants, in terms of gender

For testing H2b, the descriptives are given as follows:

Table 3.1. 10 Descriptive group statistics of participants, in terms of gender

Gender	N	Mean	Std. Deviation	Std. Error Mean
Male	184	2,80	1,665	,123

attention to religious information on ready-made products (halal, kosher, etc.).	Female	237	2,37	1,509	,098
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3.1.11. Independent sample test of questionnaire, in terms of halal certified package perception according to gender

The results of the independent samples t-test are given as follows:

Table 3.1. 11 Independent sample test of questionnaire, in terms of halal certified package perception according to gender

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
I pay attention to	Equal variances assumed	6,239	,013	2,756	419	,006	,428	,155	,123	,733

religious information ready made products (halal, kosher, etc.).	Equal variances not assumed			2,724	373,084	,007428	,157119	,737
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For understanding the statistical significance, it should be highlighted that the item fulfills the criterion of $p < 0.05$, indicating a difference between groups in terms of gender. In this case, there is a strong agreement among women who have a lower value. H2b needs to be rejected. We can conclude that halal certified package perception differs in terms of gender.

3.1.12. Descriptive group statistics of participants, in terms of age

For testing H2c, the descriptives are given as follows:

Table 3.1. 12 Descriptive group statistics of participants, in terms of age

Age Group	N	Mean	Std. Deviation	Std. Error Mean	
I pay attention	Old	159	2,55	1,545	,123

Information on ready-made products (halal, kosher, etc.).	Equal	1,289	,257	- ,048	419	,962	-,008	,160	- ,322	,307
	Equal			- ,048	346,193	,962	-,008	,158	- ,319	,304

For understanding the statistical significance, it should be highlighted that the item does not fulfill the criterion of $p < 0.05$, indicating no difference between groups in terms of age. In this case, H2c cannot be rejected. We can conclude that Halal certified package perception does not differ in terms of age.

Next, people's perception on the role of religious belief and culinary culture should be explored.

H3: Religious belief improving culinary culture does not differ.

For testing H3, the relevant question from the survey is drawn, which is indicated as:

) Religious faiths influence culinary culture and regional tourism.

Regarding this question, three sub-hypotheses are formulated, one regarding the difference in religious faith, another one regarding the difference in gender, and a third one regarding the difference in age.

H3a: Religious belief improving culinary culture does not differ in terms of religion.

H3b: Religious belief improving culinary culture does not differ in terms of gender.

H3c: Religious belief improving culinary culture does not differ in terms of age.

3.1.14. Descriptive group statistics of participants, in terms of religion

For testing H3a, the following descriptives are provided:

Table 3.1. 14 Descriptive group statistics of participants, in terms of religion

Religious faith	N	Mean	Std. Deviation	Std. Error
Religious faiths influence Islamic	321	2,35	1,293	,072
culinary culture and regional tourism. Christian	100	2,25	1,209	,121

3.1.15. Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to religion.

The results of the independent samples t-test are given as follows:

Table 3.1. 15 Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to religion.

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Religious faiths influence culinary culture and regional tourism.	Equal variances assumed	,929	,336	,657	419	,512	,096	,146	-,191	,382
	Equal variances not assumed			,680	175,158	,497	,096	,141	-,182	,374

For understanding the statistical significance, it should be highlighted that the item does not fulfill the criterion of $p < 0.05$, indicating no difference between groups in terms of religious

beliefs. In this case, H3a cannot be rejected. We conclude that religious belief improving culinary culture does not differ in terms of religion.

3.1.16. Descriptive group statistics of participants, in terms of gender

For testing H3b, the following descriptives are provided:

Table 3.1. 16 Descriptive group statistics of participants, in terms of gender

Gender	N	Mea n	Std. Deviation	Std. Error Mean	
Religious faiths influence culinary culture and regional tourism.	Male	184	2,47	1,371	,101
	Female	237	2,22	1,180	,077

3.1.17. Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to gender

The results of the independent samples t-test are given as follows:

Table 3.1. 17 Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to gender

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Religious faiths influence culinary culture and regional tourism.	Equal variances assumed	7,380	,007	1,992	419	,047	,248	,124	,003	,493
	Equal variances not assumed			1,955	361,397	,051	,248	,127	-,001	,497

For understanding the statistical significance, it should be highlighted that the item does not fulfill the criterion of $p < 0.05$ (in case of equal variances assumed, it just equals to 0.05 rounded up to two digits after the dot; in case of dropping the equal variances assumption, it is slightly above it), indicating no difference between groups in terms of gender. In this case, H3b cannot be rejected. We conclude that religious belief improving culinary culture does not differ in terms of gender.

3.1.18. Descriptive group statistics of participants, in terms of age

For testing H3c, the following descriptives are provided:

Table 3.1. 18 Descriptive group statistics of participants, in terms of age

Age group	N	Mean	Std. Deviation	Std. Error Mean
Religious faiths influence Young	159	2,52	1,395	,111
culinary culture and regional Old	262	2,21	1,179	,073
tourism.				

3.1.19. Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to age

The results of the independent samples t-test are given as follows:

Table 3.1. 19 Independent sample test of questionnaire, in terms of religious belief improving culinary culture according to age

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Religious faiths influence culinary culture and regional tourism.	Equal variances assumed	9,181	,003	2,484	419	,013	,316	,127	,066	,566
	Equal variances not assumed			2,384	291,457	,018	,316	,132	,055	,577

For understanding the statistical significance, it should be highlighted that the item fulfills the criterion of $p < 0.05$, indicating a

difference between groups in terms of age. In this case, there is a strong agreement among elderly who have a lower value. H3c must be rejected. We can conclude that the view of religious faiths influencing culinary culture and regional tourism differs according to the age group.

Last, but not least, also recipe taking from foreigners should be analyzed.

H4: Recipe taking from foreigners does not differ.

For testing H4, all relevant questions from the survey are drawn, which are indicated as:

) In my area, I get the recipes of food made by people of different faith.

) In my area, I get the recipes of food made by people of different ethnicity.

Regarding this question, three sub-hypotheses are formulated, one regarding the difference in religious faith, another one regarding the difference in gender, and a third one regarding the difference in age.

H4a: Recipe taking from foreigners does not differ in terms of religion.

H4b: Recipe taking from foreigners does not differ in terms of gender.

H4c: Recipe taking from foreigners does not differ in terms of age.

3.1.20. Descriptive group statistics of participants, in terms of religion

For testing H4a, the following descriptives are provided:

									Low er	Upp er
In my Equal area, I varianc get the es recipes assume of food d	11,28 9	,00 1	,85 9	419	,39 1	,145	,169	- ,187		,477
made Equal by varianc people es not of assume differe d nt faith.			,80 1	149,2 04	,42 5	,145	,181	- ,213		,503
In my Equal area, I varianc get the es recipes assume of food d	14,44 9	,00 0	- ,50 7	419	,61 2	-,086	,170	- ,420		,248
made Equal by varianc people es not of assume differe d nt ethnicit y.			- ,47 1	148,6 05	,63 8	-,086	,183	- ,447		,275

For understanding the statistical significance, it should be highlighted that both items do not fulfill the criterion of $p < 0.05$, indicating no difference between groups in terms of religious beliefs. In this case, H4a cannot be rejected. We can conclude that recipe taking from foreigners does not differ in terms of religion.

3.1.22. Descriptive group statistics of participants, in terms of gender

For testing H4b, the following descriptives are provided:

Table 3.1. 22 Descriptive group statistics of participants, in terms of gender

Gender	N	Mean	Std. Deviation	Std. Error Mean	
In my area, I get the recipes of food made by people of different faith.	Male	184	3,56	1,521	,112
	Female	237	3,14	1,414	,092
In my area, I get the recipes of food made by people of different ethnicity.	Male	184	3,38	1,574	,116
	Female	237	2,98	1,382	,090

3.1.23. Independent sample test of questionnaire, in terms of recipe taking from foreigners according to gender

The results of the independent samples t-test are given as follows:

Table 3.1. 23 Independent sample test of questionnaire, in terms of recipe taking from foreigners according to gender

	Levene's Test for Equality of Variances	t-test for Equality of Means								
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
In my area, I get the recipe	9,865	,002	2,958	419	,003	,425	,144	,142	,707	
s of food made by people of different faith.			2,931	378,709	,004	,425	,145	,140	,710	

In my Equal area, I varian get ces the assum recipe ed	18,5 04	,0 00	2,7 82	419	,006	,402	,144	,118	,685
s of Equal food varian made ces by not peopl assum e of ed differe nt ethnici ty.			2,7 37	365,9 99	,007	,402	,147	,113	,690

For understanding the statistical significance, it should be highlighted that both items fulfill the criterion of $p < 0.05$, indicating a difference between groups in terms of gender. In this case, there is a strong agreement among women who have a lower value. H4b must be rejected. We can conclude that recipe taking from foreigners differs in terms of gender.

3.1.24. Descriptive group statistics of participants, in terms of age

For testing H4c, the following descriptives are provided:

								Low er	Upp er
In my Equal area, I varianc get the es recipes assume of food d	,70 0	,40 3	,29 0	419	,772	,043	,149	- ,249	,335
made Equal by varianc people es not of assume differe d nt faith.			,29 2	344,1 35	,770	,043	,147	- ,246	,333
In my Equal area, I varianc get the es recipes assume of food d	,51 6	,47 3	,04 7	419	,962	,007	,149	- ,286	,301
made Equal by varianc people es not of assume differe d nt ethnicit y.			,04 8	342,5 62	,962	,007	,148	- ,284	,298

For understanding the statistical significance, it should be highlighted that none of the items fulfill the criterion of $p < 0.05$, indicating no difference between groups in terms of age. In this case, H4c cannot be rejected. We can conclude that recipe taking from foreigners does not differ in terms of age.

A summary of findings is given below:

Tabel 3. 1.26 Summary of finding

	Concepts			
Criteria	Neighborhood relations	Halal certified package perception	Different Religious Beliefs Improving culinary culture	Taking recipe from foreigners
Religion	Do not differ	Differs	Does not differ	Does not differ
Age	Do not differ	Does not differ	Differs	Does not differ
Gender	Differs	Differs	Does not differ	Differs

Accordingly, neighborhood relations do not differ when taking different perspectives of religious beliefs or age; in terms of gender, they do differ however, females playing the role of neighborhood relations support power. Halal certified package perception differs in terms of religion and gender: As it can be imagined, it is the group of women, and of Islamic faith who pay most attention to this kind of detail. On the other hand, different religious beliefs improving the culinary culture differs in terms of age; elderly showing a more visible support to this statement, whereas youngsters remaining neutral on this issue. Taking recipe from foreigners differs in terms of gender, women showing a stronger support to this statement.

CONCLUSIONS AND RECOMMENDATIONS

4.1. Teoretical Finding

As a result of the study, when the results of H1a, H1b, H1c, which are the sub-hypotheses of H1, are examined, it is observed that among individuals with different beliefs and cultures living together in the Karpaz Peninsula, the religious rules affecting neighborly relations do not differ according to religion and the religious rules affecting neighborhood relations do not differ according to age. Therefore, while the H1a and H1b hypotheses were accepted, the H1c sub-hypothesis was rejected in line with the answers given by the female participants. In other words, religious rules affecting neighborly relations between individuals of different beliefs and cultures living together in the Karpaz Peninsula differ according to gender. This result can be accepted as the result of women being more active in neighborly relations and needing neighborly relations. (Gündüz & Yıldız, 2008)

When the sub-hypotheses of H2, which are the second hypothesis of the study, H2a, H2b and H2c are examined, it is observed that the sensitivity of H1a to halal foods is more intense in line with the answers given by individuals with Islamic beliefs. In 2016 the results of studies conducted with Muslims in Turkey, individuals of the Islamic faith in the checkout process fast food, it was concluded that the most important factor of halal certification. (Öztürk, Nart, & Altunı ık, 2016) We can admit that the same result applies to Muslims living in the Karpas Peninsula. When we examined the H2b sub-hypothesis, the hypothesis was rejected in line with the answers given by the women. The attitudes of individuals of different beliefs and cultures living in the Karpaz Region towards halal certified foods differ according to gender. The same results have been observed in different studies on the

perception of halal certification according to gender. It is stated that women pay more attention to this concept, especially in terms of health, organicity and reliability. Of course, the active role of women in shopping and nutrition is among the reasons of these results. (Kurto lu & Çiçek, 2013)According to the evaluations of the H3b sub-hypothesis, we can accept that the perception of halal certified products does not differ between individuals with different beliefs and cultural values living in the Karpaz Peninsula. The majority of the questionnaires applied to individuals aged 18 and over in the region were answered by individuals of middle age and above. The low population of both communities living in the region may have led to this result. Some studies on the perception of halal food on today's youth show that young people associate the concept of halal food with healthy food.(Derin, Türk, & Demirta , 2019)Therefore, it can be accepted that the density ofyoung population in the region may not change the result.

When the sub-hypotheses of H3 are examined, there is no change according to different beliefs in the development of cuisine culture in the Karpaz Region as a result of H3a. Considering the result of H3b, the development of the culinary culture in the Karpaz Region does not differ according to the gender of the individuals living in the region, as in H3a. As a result of H3c, it is accepted that the development of the regional cuisine culture varies according to the ages of the individuals living in the region.

When the last hypothesis, H4 and its sub-hypotheses are examined within the scope of the study, according to H4a, individuals with different beliefs and cultures living in the Karpaz Area are not affected by their religious beliefs while receiving and giving prescriptions from each other. According to H4b, it has been determined that individuals in the region differ according to gender in taking and giving prescriptions from individuals with different beliefs. It has been observed that especially female participants

are more active in taking and giving prescriptions. It can be assumed that this is due to the active participation of women in cuisine and nutrition. As a result of H4c, it does not differ according to the age of the individuals with different beliefs and cultures living in the region, taking and giving prescriptions.

4.1.1. Policy Recommendation

Within the scope of the study, it was observed that some of the female population living in the Karpaz Region do not have a permanent profession, while the unemployed portion. For this reason, festivals promoting the region can be organized with the cooperation of the Ministry of Tourism and Culture and regional authorities in order to ensure that the women of the region participate in the working life and earn income. While the women of the region can be developed economically with the festivals, local products and foods of the region can be promoted.

It will be beneficial in terms of promoting the region if the universities will make trips to the region and the university students give more to the region in their studies.

In order to increase awareness of the multicultural structure of the region, events can be organized in which the two communities are included.

During the research, information on the culinary culture of the country and its history was very limited. In this context, conducting the work to be carried out on behalf of the country's culinary culture with the Ministry of Tourism and Culture can provide income to the country within the scope of both the promotion of cuisine culture and gastronomy tourism.

4.1.2. Future Recommendations

Within the scope of this research, the Karpaz Peninsula, which is one of the regions in Northern Cyprus where individuals with different beliefs live together, has been studied. Similar studies can be conducted in different regions of the island where individuals with different beliefs and cultures live together.

This study was carried out with three villages with societies with different beliefs and cultures. The study can be applied in more detail to one or more of the bi-communal villages in order to determine the recipes prepared and consumed by both communities.

A study can be carried out on the multicultural structure of the country and the positive effects of this structure on tourism with young people between the ages of 18-25 living in bi-communal villages in Northern Cyprus. In this way, the views of the young population on the subject can be obtained and opportunities can be offered in this direction.

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Appendix A: Ministry of Foreign Affair**KUZEY KIBRIS TÜRK CUMHURİYETİ
BAŞBAKAN YARDIMCILIĞI VE DIŞİŞLERİ BAKANLIĞI
KONSOLOSLUK İŞLERİ MÜDÜRLÜĞÜ**

29/03/2018

İLGİLİ MAKAMA

Kuzey Kıbrıs Türk Cumhuriyeti genelinde Koruçam köyünde 113, Karpaşa köyünde 10 Maruni yaşamaktadır. Karpaz bölgesinde ise Dıpkarpaz'da 224, Sipahi'de 60, Yeşilköy'de 2 ve Yeni Erenköy'de 2 Rum yaşamaktadır.

Konsolosluk İşleri Müdürlüğü,

Appendix B: Ethics Committee Approval



BİLİMSEL ARAŞTIRMALAR ETİK

KURULU

15.06.2020

Dear Emel Osmanlar

Your application titled “**The effect of communities with different beliefs on the formation of gastronomy culture: A case study of Karpaz Peninsula**” with the application number YDÜ/SB/2020/754 has been evaluated by the Scientific Research Ethics Committee and granted approval. You can start your research on the condition that you will abide by the information provided in your application form.

Assoc. Prof. Dr. Direnç Kanol

Rapporteur of the Scientific Research Ethics Committee

Note: If you need to provide an official letter to an institution with the signature of the Head of NEU Scientific Research Ethics Committee, please apply to the secretariat of the ethics committee by showing this document.

Appendix C: Research Questionnaire

Birinci Bölüm

Cinsiyet	Kadın ()	Erkek ()				
Uyru nunuz	KKTC ()	TC ()	Di er... ()			
Ya	18-24 ()	25-34 ()	35-44 ()	45+ ()		
Geliriniz	Sabit Gelirim Yok ()	Asgari Ücret ()	Orta ()	yi ()	Çok yi ()	
Medeni Durumunuz	Bekar ()	Evli ()				
Dini nancınız					
Mezhebiniz					
E itim Durumunuz	Okur- Yazar De ilim ()	İlkokul ()	Ortaoku l ()	Lise ()	Üniversite ()	Lisansüstü ()
Hangi Köyde kamet Ediyorsunuz?	Ye ilköy ()	Yeni Erenköy ()	Sipahi ()	Dip Karpaz ()		
Karpaz Yarımadası Dı nda Bir Yerde Ya adınız Mı?	Hayır ()	1-4 Yıl ()	5-9 Yıl ()	10+ Yıl ()		
Mesle iniz	Kamu Personeli ()	Özel Sektör ()	Çalı mı yor ()	Serbest Meslek ()	Emekli ()	Ö renci ()

İkinci Bölüm

Soru No	Soru	Daima	Genellikle	Bazen	Sadece Özel Günlerde	Asla
1	Yemek Seçerim					
2	Yemek Seçimime Sebze Türleri Etki Eder					
3	Yemek Seçimime Et Çe itleri Etki Eder.					
4	Yemek Seçimime Alı kanlıklarım Etki Eder.					
5	Yemek Seçimime nançlarım Etki Eder.					
6	Yemek Seçimime Ailevi Gelenekler Etki Eder.					
7	Yemek Seçimime Ba kalarının Tavsiyeleri Etki Eder.					
8	Yemek Seçimime Ya adı ım ehir Etki Eder					
9	Ailemde Özel Gün Ve Gecelere Has Sofralar Kurulur.					
10	Ailemde Dini Bayramlara Has Sofralar Kurulur.					
11	Özel Günlerde Kom ularına Geleneksel Ürünler kram Ederim					
12	Evde Yapılan Yemeklerde Varsa Uyguladı ım Perhize Dikkat Ederim.					
13	Evde Yapılan Yemeklerde Alı kanlıklarına Dikkat Ederim					
14	Evde Yapılan Yemeklerde Maddi Gücümün Elveri lili ine Dikkat Ederim					
15	Evde Yapılan Yemeklerde nançlarım Uygun Yapılmı Olmasına Dikkat Ederim					
16	Dı arıdan Yedi im Yemeklerde Alı kanlıklarına Dikkat Ederim					
17	Dı arıda Yedi im Yemeklerde nançlarım Uygun Yapılmı Olmasına Dikkat Ederim					
18	Restoran Seçimime Etki Eden Kriterlerim Vardır					
19	Restoranlarda Yeme i Kimin Yaptı ına Dikkat Ederim					
20	Yedi im Yeme i Dini Hassasiyetlerimizi Bilen Bir A çının Yapmasına Dikkat Ederim					
21	Yedi im Yeme i Aynı nanca Sahip Oldu um Birinin Yapmasına Dikkat Ederim.					

22	Beslenme Alı kanlıklarım Popüler Kültürden Etkilenir.					
23	Beslenme Alı kanlıklarım Ya adı ım Bölgeden Etkilenir					
24	Besleme Alı kanlıklarım E imden Etkilenir					
25	Beslenme Alı kanlıklarım Dostlarımdan Etkilenir					
26	BeslenmeAlı kanlıklarım Kom ularımdanEtkilenir					
27	Beslenme Alı kanlıklarımı E itim Düzeyim Etkiler					
28	Ya adı ım Bölgede Farklı nanca Sahip nsanlar Ya ar					
29	Ya adı ım Bölgede Farklı Etnik Kökene Sahip nsanlar Ya ar.					
30	Ya adı ım Bölgede Farklı nanca Sahip nsanlarla Kom uluk Ederim					
31	Ya adı ım Bölgede Farklı nanca Sahip nsanlarla kram Ve Yiyecek Alı veri inde Bulunurum					
32	Ya adı ım Bölgede Farklı nanca Sahip nsanların Yaptı ı Yemeklerin Reçetesini (Tarifini) Alırım					
33	Ya adı ım Bölgede Farklı Etnik Kökene Sahip nsanlarla Kom uluk Ederim					
34	Ya adı ım Bölgede Farklı Etnik Kökene Sahip nsanlarla kram ve Yiyecek Alı veri inde Bulunurum.					
35	Ya adı ım Bölgede Farklı Etnik Kökene Sahip nsanların Yaptı ı Yemeklerin Reçetesini (Tarifini) Alırım					
36	Türünden Emin Oldu um Eti Tüketirim					
37	Deniz Ürünlerini Tüketirken Seçici Davranırım.					
38	Balık Türlerini Tüketirken Seçici Davranırım.					
39	Konaklama letmeleri Seçerken Dini nancıma Uygun Olanları Tercih Ederim.					
40	Tatil Planlarımı Dini nancım Ekseninde Düzenlerim.					
41	Yeni Lezzetler Denemeye Açı ımdır.					

42	Bildi im Reçeteleri (Tarifleri) Üst Ku aklarım dan Ö rendim.					
43	Bildi im Reçetelerin (Tariflerin) Alt Ku aklara Aktarı lmasına Ö zen Gösteririm.					
44	Alkol Tüketirim.					
45	Hazır Ürünlerdeki Dini barelere (Helal Gıda, Ko er Vb.) Dikkat Ederim.					
46	Sofra Düzen ve Adabımı Dini nanç larım Etkiler. (Yemek Duası, Sa Elle Yemek, Sofrada Konu mamak Vb.)					
47	Dini nanç lar Mutfak Kültürlerini Ve Bölge Turizmini Geli tirir.					

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