



## Evaluation of Traditional Turkish Beverage Awareness: The Example of Çanakkale

\* Özge GÜDÜ DEMİRBULAT <sup>a</sup> , Gencay SAATCI <sup>b</sup> , Recep ÖZMEN <sup>c</sup> 

<sup>a</sup> Balıkesir University, Burhaniye Faculty of Applied Sciences, Department of Tourism Management, Balıkesir/Turkey

<sup>b</sup> Çanakkale Onsekiz Mart University, Faculty of Tourism, Department of Tourism Management, Çanakkale/Turkey

<sup>c</sup> Çanakkale Onsekiz Mart University, Institute of Graduate Education, Çanakkale/Turkey

### Article History

Received: 07.07.2022

Accepted: 15.09.2022

### Keywords

Traditional Turkish drinks

Awareness

Çanakkale

### Abstract

The main purpose of this study is to determine the awareness of hotel businesses towards traditional Turkish beverages. The universe of the study consists of 3, 4 and 5 star hotels located in the city center of Çanakkale. The fact that they have areas such as restaurants, lobby and bars and that they mostly serve tourists have been effective in the preference of these businesses. In this context, the interview technique, one of the qualitative study methods, was used in the study conducted with 16 hotel businesses. The interviews were held between 1st and 21st of January 2022. The data obtained were evaluated with content analysis. In the study, it has been determined that hotel businesses have a high awareness of traditional Turkish beverages such as Turkish coffee, tea, salep and ayran. On the other hand, it was determined that awareness of other traditional beverages was low. In addition, in this study, it has been concluded that the demand and sustainability factors lie on the basis of the hotel businesses offering traditional beverages to tourists, that local raw materials are not used in the production of traditional beverages, and that the purchases are made through wholesale intermediary companies in the supply of the products used.

### Article Type

Research Article

\* Corresponding Author

E-mail: ozgegudu@hotmail.com (Ö. G. Demirbulat)

DOI: 10.21325/jotags.2022.1099

## **INTRODUCTION**

The concept of beverage includes everything to be consumed as a liquid by humans (Değişgel, 2020). Beverages are mainly consumed to meet the water needs of people and accompany meals. They have become an important part of life because of their functions such as helping to cool and warm up as well as giving pleasure and comfort. Additionally, beverages are important supplements of nutrition with the nutritional values they contain (Süren & Kızıleli, 2021). On the other hand, due to the increasing mobility and industrializing beverage culture in today's world, unhealthy drinks offered by the ready-made product industry which include large amounts of sugar and chemical sweeteners adversely affect human health. Accordingly, traditional beverages that are a valuable part of social, economic, and cultural life (Kefeli et al., 2020) may be a solution to this problem. Turkish cuisine, which has a deep-rooted history, is at the forefront with its beverages as well as its food. Due to their unique cooking, preparation, and presentation methods, traditional Turkish beverages also attract the attention of tourists visiting Turkey. Within this context, it is extremely important for businesses to include traditional Turkish beverages in their menus in terms of sustainability and not losing their awareness. Traditional beverages that offer data belonging to culture are considered the intangible cultural heritage of the society (Horng & Tsai, 2012; Süren & Kızıleli, 2021).

Emphasizing that beverages, which play an important role in the tourist experience, should be used effectively in gastronomy tourism, Yayla et al. (2020) conducted a research to determine the opinions of foreign tourists about Turkish beverages on TripAdvisor. According to this, it has been determined that Turkish cuisine and beverages have an important place in Turkish cuisine, but these beverages cannot be reminded enough to foreigners. As a result of the relevant research, it was underlined that food and beverage companies should take responsibility and encourage the widespread use of Turkish beverages. Therefore, it is utterly important to evaluate the awareness of tourism establishments towards traditional Turkish beverages. Additionally, traditional beverage culture belonging to Turkish society should be preserved and well explained to the visitors coming to Turkey. From this point of view, in this study, we aimed to determine the awareness of the hotel businesses operating in Çanakkale towards traditional Turkish beverages. Within this framework, we tried to determine whether traditional Turkish beverages are included in the aforementioned establishments, the types of beverages, the reasons for choosing traditional Turkish beverages, and the most preferred beverage.

## **Conceptual Framework**

### **Traditional Turkish Beverages**

The richness of Turkish cuisine is well-known worldwide, especially the variety of food and ingredients. Turks have had a rich and diverse culinary culture with their deep-rooted history and wide geography. As a result of their interaction with many nations, beverages, as well as food, have come to the fore in Turkish cuisine (Kuzucu, 2016). Because Turkish cuisine, which lived its most glorious period with the Ottoman Empire, became one of the most important cuisines in the world in the 16th century. However, the fact that alcohol consumption was forbidden due to the Islamic rules issued by the Ottoman Empire had a dramatic effect on the formation of today's traditional Turkish beverage culture (Ceyhun Sezgin & Durmaz, 2019). Turkish cuisine has a very rich structure with its traditional beverages. Liquids obtained from food and prepared with the addition of various nutrients according to their characteristics are called beverages in Turkish cuisine. Various sherbets, ayran, boza, salep, and turnip juice

are indispensable elements of Turkish tables (Sariođlan & Cevizkaya, 2016). In addition, Turkish coffee and tea are among the traditional Turkish drinks.

### **Turkish Coffee**

Turkish coffee, which is in the rich culinary culture of Turkish society, is one of the intangible cultural heritage items (Kefeli et al., 2020). Originating in Ethiopia and initially expressed as a “sufi drink”, coffee was introduced and spread to Europe by the Turks. Turkish coffee, which is an important part of Turkish culture, has sociological, artistic, political, historical, cultural, and economic value. It was included in the list of intangible cultural heritage by UNESCO in 2013 as an indicator of friendship, hospitality and kindness (Karhan, 2021; UNESCO, 2021).

### **Buttermilk**

Ayran, a beverage introduced to the world by Turkish cuisine, is prepared with water, yoghurt, and salt (Deđiřgel, 2020). Ayran is one of the first beverages that comes to mind when traditional Turkish beverages are mentioned. Due to the spread of yoghurt from Turkey to the world, ayran has become the symbol of Turkey. Ayran is the product of an economy based on animal husbandry, and in some regions, ayran is churned and served with foam. In Anatolia, ayran is traditionally made in a tool called a churn. This tradition, which is maintained only in some nomadic groups and some villages today, is gradually disappearing (Tezcan, 2021). Ayran prevents harmful bacteria from entering the body and is very useful in cases such as poisoning with its antioxidant properties. Ayran is rich in calcium and magnesium, and thus it is very healthy (Mocan, 2009).

### **Boza**

Boza, one of the original beverages of the Turkish beverage culture, derived from the word “büze”, which means “corn” in Persian (Levent & Algan Cavuldak, 2017). Boza, which has a history of 9000 years approximately, is thought to have emerged with the sedentism of human beings (Ergüder, 2019). According to historical records, boza has been made in Central Asia and Eastern Anatolia since 400 BC. (Tezcan, 2021). Boza, a traditional Turkish beverage, is formed by grinding grains such as rice, corn, wheat, semolina, rye and barley, adding water and cooking (Feyiz, 2021). Boza, which is very rich in protein, carbohydrates, fat, and various vitamins, has positive effects on digestion and intestinal flora. Boza has nutritive properties because it contains lactic acid, protein, fiber, and vitamins and it is mostly served with cinnamon and roasted chickpeas (Yeđin & Üren, 2008).

### **Tea**

The brew obtained by mixing the sprouts and leaves of the tea plant with hot water after processes such as oxidation, drying, and withering is consumed as tea (Çalıkođlu & Bayrak, 2006). The real introduction of tea to the Turks was in the 19th century (Üstün & Demirci, 2013). It is known that towards the end of the 19th century, the people of the Eastern Black Sea region grew, used, and sold the tea by processing it with primitive methods. Although tea culture does not have a deep-rooted history like coffee drinking, it has become a symbolic value of hospitality in Turkish social life in a short time (Güneř, 2012). Tea, which is drunk almost everywhere and every time, has also created its own culture. Tea brewed in teapots or samovar is served in thin-waisted glass glasses (Sü Eröz & Bozok, 2018). Most of the tea consumed in Turkey is black tea, which is grown in the Eastern Black Sea Region, especially in Rize (Keskin & Güneř, 2021).

## **Salep**

Turkish Food Codex (2013) defines salep as “the form of the tubers of soil orchids belonging to different genera and species that have completed their flowering, belonging to the Orchidaceae family, and after being cleaned in accordance with the technique, boiled in water or milk, dried, ground or not ground”. It is a hot drink winter beverage made from fragrant salep powder obtained from wild orchid tubers, milk, sugar, and water. Salep is valuable because wild orchids are among the endangered species (Türkmen, 2021). Salep, which is widely consumed in Turkey, is a traditional beverage served with cinnamon and ginger (Arduzlar, 2003). Salep is a hot beverage drunk during the winter months. It is a dense liquid, mostly offered in commercial establishments rather than homes (Tezcan, 2021).

## **Sherbet**

Sherbet means a beverage made by mixing fruit juice with sugar water. According to various definitions, it is known that sherbets are made by adding sugar to very different materials such as flowers, spices, fruits, herbs, and roots. It has an important place in Turkish traditional beverage culture. It is consumed as a protection against different diseases as well as being drunk with meals with its thirst-quenching and refreshing properties (Kayabaşı & Bucak, 2022). Traditional Turkish sherbet is usually made in two ways. The first method is to extract the juice and then add sugar and optional spices. The second method is to boil the fruit pulp with sugar and add various spices upon request and leave it to cool (Özdoğan & Işık, 2007; Sarioğlan & Cevizkaya, 2016).

## **Turnip Juice**

In the production of traditional turnip juice, turnip plant, purple (black) carrot, bulgur, sourdough and salt are used. There are two different types as mild and spicy (Tanrıseven et al., 2018). It takes its name from the turnip plant and its color from the purple carrot used in its production. Turnip juice, which is a fermented product, is appetizing and has a digestive regulatory effect. The fermentation period of turnip juice takes about 2-4 weeks. Turnip juice is a highly nutritious, microbiologically safe, and functional product. It is served as a non-alcoholic beverage accompanying kebabs, especially in traditional kebab restaurants (Erten et al., 2008; Üçok & Tosun, 2012).

## **Method**

### **Purpose and Importance of the Study**

The aim of this study is to determine the awareness of 3-, 4-, and 5-star hotels in Çanakkale for traditional Turkish beverages. In the literature (Albayrak & Güneş, 2010; Biringen Löker et al., 2013; Demirgöl, 2018; Doğan et al., 2020; Kapucuoğlu & Güçlü Nergiz, 2018; Kaya et al., 2022; Okumuş & Çetin, 2018; Ötleş et al., 2016; Özdemir et al., 2007; Songür et al., 2016; Talas, 2005; Yönet Eren & Ceyhun Sezgin, 2018; Yurtseven & Kaya, 2011), there exist many studies on traditional Turkish foods. However, no field study on traditional Turkish beverages has been found. And also it was determined that these studies (Arıcı & Dağlıoğlu, 2007; Coşkun, 2017; Erten et al., 2008; Güneş, 2012; Kabak & Dobson, 2011; Keskin & Güneş, 2021; Süren & Kızıleli, 2021; Tamer et al., 2006; Zorba et al., 2003) carried out remained in the literature dimension. In this sense, it is aimed to develop the scope of the research and to support it with qualitative methods. Accordingly, we aimed to increase the scope and support the literature by using qualitative methods.

## **Study Universe and Sample**

The universe of the study consists of 3-, 4- and 5-star hotels located in the city center of Çanakkale. The fact that they have areas such as restaurants, lobby, and bars and that they mostly serve tourists have been effective in the selection of these businesses. According to the data of Çanakkale Provincial Directorate of Culture and Tourism (2021), there are 22 hotel establishments in total, 14 of which are three-star, 6 of which are four-star, and 2 of which are five-star. In the study, the whole universe could not be reached, but 6 hotel businesses did not accept to participate in the research. For this reason, the study was carried out with 16 hotel businesses.

## **Data Collection Technique and Process**

In this study, the interview technique, one of the qualitative research methods, was preferred as the data collection method. The interview is a technique that is mostly used in qualitative research (Yıldırım & Şimşek, 2016) and is based on data collection through verbal communication (Karasar, 2009). A semi-structured form was used as a data collection tool. In the interview, the questions were formed by examining the relevant literature and taking expert opinions.

In qualitative research, validity-reliability is handled differently from quantitative studies, and instead of these statements, expressions such as credibility, accuracy of results and competence of the researcher are used. Expecting people who have general knowledge about the research subject and who are specialized in qualitative research methods to examine the research in various dimensions is considered as one of the measures that can be taken for credibility. In this method, which is called expert review, the expert looks at the data collected in the research, the processes up to their analysis and the writing of the results with a critical eye and gives feedback to the researcher (Başkale, 2016). In this study, the criticisms and suggestions made by communicating with experts working in the field of food and beverage and gastronomy were taken into consideration. In addition, the most well-known and applied strategy to increase the internal validity of a study is the triangulation technique. The involvement of more than one researcher in the collection, analysis and interpretation of data is defined as investigative triangulation (Başkale, 2016). The data obtained in this research were analyzed by three researchers separately and the findings were compared. Otherwise the opinions of the participants were included in the findings in the form of direct quotations.

Within the scope of the research, face-to-face interviews were conducted with hotel managers or responsible personnel, depending on the size of the hotel. Negotiations started with the decision of the Çanakkale Onsekiz Mart University Rectorate, Institute of Graduate Education, Scientific Research Ethics Committee in line with the decision dated 23.12.2021 and numbered 22/39, in accordance with the ethical committee principles. The interviews were held between January 1-21, 2022, and were completed in 10 to 20 minutes. The hotels were coded as K1.....K16. Audio recordings were taken of the interview in line with the permission of the participants. The recordings of the interviews were transcribed by the researchers. In addition, notes were taken during the interview.

Before starting the interview, the participants were informed about traditional Turkish beverages, and then interview questions were asked. In the interviews, the task of the interviewee, the operating period of the enterprise, and the capacity of the enterprise were asked first, and then the following interview questions were asked.

1. Do you include traditional Turkish beverages in your business? What are those? If not, why?

2. Why do you prefer traditional Turkish beverages in your business?
3. Do you have difficulties with raw materials for traditional Turkish beverages in terms of supply, cost, seasonality, and product quality?
4. Do you use local raw materials in the production of traditional Turkish beverages on the menu?
5. Do you aim to contribute to sustainability by including traditional Turkish beverages in your business?
6. What is the most preferred traditional Turkish beverage in your business?

The data obtained within the scope of the study were analyzed using the content analysis technique, interpreted with the descriptive analysis method, and the results and suggestions related to the subject were presented.

## Findings

### Variables of Hotel Businesses

Information on the operating times and room and bed capacities of the interviewed hotel businesses are given in Table 1 below.

**Table 1.** Variables of Hotel Businesses

Hotel	Operating Period (Year)	Capacity (Room/Bed)	Hotel	Operating Period (Year)	Capacity (Room/Bed)
K1	37	53/130	K9	5	38/80
K2	5	40/88	K10	27	84/160
K3	35	50/132	K11	3	64/110
K4	6	50/130	K12	10	37/90
K5	9	47/108	K13	22	27/62
K6	53	64/160	K14	10	26/60
K7	33	93/200	K15	20	32/68
K8	20	39/100	K16	4	76/148
<b>Average Operating Period (Year)</b>					<b>18,69</b>
<b>Average Capacity (Room/Bed)</b>					<b>51,25/114,13</b>

According to the data in Table 1, the operating period of the hotel businesses participating in the study varies between 3 years and 53 years, with an average operating period of 18 years. Their room capacities are between 26 and 93, and they have an average of 51 rooms. Bed capacities vary between 60 and 200 beds, and they have an average of 114 bed capacities.

### Findings Regarding the Inclusion of Traditional Turkish Beverages in Businesses

All of the participants stated that they use traditional Turkish beverages in their businesses. It is seen that they include at least one of these traditional Turkish beverages. The beverages offered by hotel businesses are given in Table 2 in detail.

**Table 2.** Traditional Turkish Beverages Served in Hotels

	Turkish Coffee	Tea	Buttermilk	Salep	Turnip Juice	Sherbet	Boza
<b>K1</b>	+	+					
<b>K2</b>	+	+	+	+	+	+	+
<b>K3</b>	+	+	+	+	+		
<b>K4</b>	+	+	+	+			+
<b>K5</b>	+	+	+	+		+	
<b>K6</b>	+	+	+	+	+		+
<b>K7</b>	+	+	+	+	+	+	+
<b>K8</b>	+	+	+	+			
<b>K9</b>	+	+	+	+			
<b>K10</b>	+	+	+	+	+	+	+
<b>K11</b>	+	+	+	+		+	
<b>K12</b>	+	+	+	+	+		
<b>K13</b>	+	+	+	+	+		
<b>K14</b>	+	+	+	+		+	
<b>K15</b>	+	+	+	+	+		
<b>K16</b>	+	+	+	+	+		
<b>Total</b>	<b>16</b>	<b>16</b>	<b>15</b>	<b>15</b>	<b>9</b>	<b>6</b>	<b>5</b>

According to Table 2, it is seen that Turkish coffee and tea are available in all of the hotels participating in the interview. In addition, it is seen that ayran and salep are included in all hotel businesses except K1. When the answers of the participants are evaluated in general, the traditional Turkish beverages in the hotel establishments are Turkish coffee, tea, ayran, salep, turnip juice, sherbet, and boza, respectively. Regarding this situation, K1 said, “We only serve tea and Turkish coffee. We do not offer other traditional drinks due to the pandemic and because there is no demand...”. According to Table 2, it is seen that K2, K7, and K10 include all of the traditional Turkish beverages in their businesses. It is observed that the least preferred traditional Turkish beverages are sherbets and boza.

### Findings Regarding the Preference of Traditional Turkish Beverages

Most of the participants stated that they serve products in line with the demands of the consumers. K3, “We act in line with the wishes of the guests. These are the beverages that are most accepted in the society anyway...” and mentioned that they choose the beverages according to the wishes of the guests. K2, in addition to the demand situation, said, “We have preferences in terms of demand and sustainability. The beverages we offer are shaped according to the wishes of both our restaurant and our guests who stay in our restaurant...” and explained the reasons for presenting traditional Turkish beverages in their establishments.

### Findings Regarding the Difficulties Experienced in the Supply of Raw Materials for Traditional Turkish Beverages

All of the participants stated that they did not experience any difficulties in the supply of traditional Turkish beverages in terms of supply, seasonality, cost, and product quality. As the reason for this, they said that they bought most of the ready-made items from intermediary firms. Regarding this situation, K10 said, “No, the products we use for the drinks we offer are mostly ready-packaged products. The situation is the same for ayran, in any adverse situation, we buy yoghurt and make it ourselves...” and expressed his opinion on this situation. K5

said, “No, we do not have such a situation because the products we use are packaged products. We mix sherbet with fruit and sugar, and there is no problem in it either...”. Only K7 stated that they have difficulties in the supply of raw materials in terms of the seasonality of the Turkish beverages offered. K7 said, “We generally buy products such as Turkish coffee and tea wholesale, but we make the sherbets we offer from products we obtain from our own garden. We are only affected by seasonality at this point...”.

### **Findings Regarding the Use of Local Raw Materials in the Production of Traditional Turkish Beverages**

Most of the participants stated that they do not use raw materials from the region. Regarding this situation, K11 said, “No, we do not use it. For example, in terms of food, we periodically offer local products such as Bayramiç white and peach, but this is not the case for beverages...”. In addition, K9 said, “In terms of food, yes, our olives, cheeses, olive oil, and herbs consist of registered, important and local products of Çanakkale, but we do not use local raw materials in beverages...”. K2 said, “Both yes and no, before the pandemic, we used to buy the milk and yoghurt we used for making ayran and salep from local businesses and villagers in this area. After the pandemic, we are making these beverages with ready-made packaged products for our guests as a precaution...” and stated that they no longer use raw materials belonging to the region. Regarding question P14, which states that they use local raw materials; “Our business works with organic companies, we buy from institutions that make organic production, we use local products. We buy the milk and yoghurt from them and make our beverages...”.

### **Findings Regarding Contribution to Sustainability by Including Traditional Turkish Beverages**

All of the participants stated that they aim to contribute to sustainability by including traditional Turkish beverages. Regarding the situation, K13 said, “This is a situation that our business is proud of. Everyone works with packaged products. We focus on organic ingredients. We want our guests to taste these products in the beverage bar and in the lobby...”. In addition, K1 said, “Definitely, these are the elements that make us who we are, actually these beverages. Tea, Turkish coffee, and salep are important beverages of Turkish culture. We want the incoming guests and future guests to know these things too...” and stated that they aim to ensure sustainability. Touching on sustainability in terms of presentation, K14 said, “If we evaluate tea and Turkish coffee in terms of presentation ritual, we offer tea in thin-waisted glasses, Turkish coffee accompanied by Turkish delight and chocolate with water. Our aim is for the foreign guests to see this culture and to tell it to those who will come...”.

### **Findings on the Most Preferred Traditional Turkish Beverage**

All of the participants gave “tea” answer to this question. Turkish coffee follows tea as the most preferred traditional Turkish beverage. K6 “First of all, of course, tea, then Turkish coffee and other beverages. We offer it at any time of the day, when requested, in the lobby, at breakfast, or at room level...”. In addition, K10 stated that the most preferred traditional Turkish beverage is tea, with the explanation “Of course, tea is the companion of every food we drink, which has no time, time and place, and then Turkish coffee follows tea...”.

### **Conclusion and Recommendations**

In this study, we aimed to measure the awareness of the hotel businesses in Çanakkale regarding traditional Turkish beverages. In the light of the findings obtained from the data, it is possible to say that at least one of the traditional Turkish beverages is offered by all businesses. However, the number of businesses that offer all is limited to only three businesses. While all businesses offer Turkish coffee and tea, very few businesses offer salep,



boza, turnip juice, ayran, and sherbet together. Considering the reason for preference of traditional Turkish beverages, it is seen that the participants mentioned issues such as customer demand, customer expectation, locality, preference, business policy, and sustainability. Demand and sustainability were emphasized as the reason for preferring traditional Turkish beverages in their businesses. Hotel businesses are for-profit businesses. Therefore, they may prefer not to sell beverages that are not in demand.

In the study, when the difficulties experienced in the supply of raw materials for traditional Turkish beverages were investigated, it was seen that not all of the enterprises had problems in terms of supply, seasonality, cost, and product quality. When we look at the reason for this, it is seen that all enterprises buy products through wholesale suppliers. A single business that offers one of the traditional Turkish beverages with its own products has difficulties due to seasonality. It tries to overcome this by making stock. In addition, in the study, when the use of local raw materials in the production of traditional Turkish beverages is examined, it is seen that almost all enterprises do not use local raw materials. In terms of being cheaper and more economical, purchases are made by wholesale intermediary firms. Conditions such as economy and continuity push hotel businesses to do this. The effects of the global crisis such as the pandemic and stagnation were mentioned among the main reasons by some participants.

Considering the relationship between including traditional Turkish beverages and contributing to sustainability, all businesses stated that they wish to contribute to sustainability. The participants, who said that one of the missions of hotel businesses is sustainability, stated that traditional Turkish beverages are our heritage. They also aim to contribute by offering traditional Turkish beverages. Finally, the answer given to the question about what is the most preferred traditional Turkish beverage was determined as tea. According to the Food and Agriculture Organization (FAO), tea consumption in Turkey ranks first in the world with an annual consumption of 4 kg per capita (FAO, 2021). Turkish coffee, which is on the list of intangible cultural heritage with its presentation ritual and cooking method, emerges as the most preferred beverage following tea. According to the evaluations made and the findings obtained, it is seen that the awareness of the hotel businesses towards other traditional Turkish beverages, except from tea and Turkish coffee, is low.

In this study, in which hotel businesses' awareness of traditional Turkish beverages is determined, the following suggestions are presented for businesses:

- Depending on the season, traditional Turkish beverages such as sherbet, salep and boza, less well-known than tea and Turkish coffee, can be served in the lobby. In this way, awareness of the guests will increase.
- By giving information about traditional Turkish beverages to the personnel serving in the businesses, it can be made possible to direct the guests.
- According to the operating system of the businesses, it is considered necessary to include traditional Turkish beverages in open buffet breakfast services or in the evening meals.
- Businesses should include visual elements for other traditional Turkish beverages other than tea and Turkish coffee on their menu cards or websites.
- Businesses are basically profit-oriented. However, it is the responsibility of society to transfer traditional beverages, which are seen as a cultural richness, to the future, just like meals, and to increase their

awareness. Therefore, businesses should develop projects (for example, gastronomy museums) in cooperation with the public-private sector and work to increase their awareness of this issue.

- Businesses should increase the use of local raw materials in the production of traditional Turkish beverages. As a matter of fact, sustainability should cover not only the product but also the producers who provide the raw material.

Concept restaurants with a food and beverage theme, one of the concept restaurants, design their menu contents, services and interiors in accordance with a food or beverage theme of their choice. Concept restaurants with a food and beverage theme present food and beverages as a theme and differ from specialized restaurants that offer only one food in the menu content (Şenel & Yılmaz, 2019). When the subject is approached in the context of this research, it is suggested that the enterprises in Çanakkale should carry out studies in terms of concept applications for traditional Turkish beverages.

This study was conducted for hotel businesses located in Çanakkale city center due to factors such as time and cost. It is thought that it is important to determine the awareness of traditional Turkish beverages in hotel businesses in other provinces by choosing similar or different study methods. This research is also considered important in terms of pioneering studies that will reveal the necessity of conducting an inventory study for traditional Turkish beverages. Therefore, it can be said that making an inventory of the places where traditional Turkish drinks are consumed and determining the factors affecting the preference of these places in the eyes of the consumers will contribute to the relevant field. On the other hand, it would be beneficial to develop a scale to determine the beverage preferences of the consumers in order to increase the awareness of the traditional beverages unique to Turkey, to include these beverages in the menus of tourism establishments and to highlight their gastronomic value perceptions.

## Declaration

All authors of the article contribute equally to the article process. The authors have no conflict of interest to declare. The ethics committee permission document required for the collection of data used in this study was obtained with the decision of the Ethics Committee of Çanakkale Onsekiz Mart University, dated 23.12.2021 and numbered 22/39.

## REFERENCES

- Albayrak, M. & Güneş, E. (2010). Traditional foods: Interaction between local and global foods in Turkey. *African Journal of Business Management*, 4(4), 555-561.
- Arduzlar, D. (2003). Salep İçeceğinin Reolojik Özelliklerinin Belirlenmesi. (Unpublished PhD Thesis), Istanbul Technical University, Istanbul.
- Arıcı, M. & Dağlıoğlu, O. (2007). Boza: A lactic acid fermented cereal beverage as a traditional turkish food. *Food Reviews International*, 18(1), 39-48.
- Başkale, H. (2016). Nitel araştırmalarda geçerlik, güvenilirlik ve örneklem büyüklüğünün belirlenmesi. *Dokuz Eylül Üniversitesi Hemşirelik Fakültesi Elektronik Dergisi*, 9(1), 23-28.

- Biringen Löker, G., Amoutzopoulos, B., Özkoç, S. Ö, Özer, H., Şatir, G., & Bakan, A. (2013). A pilot study on food composition of five turkish traditional foods. *British Food Journal*, 115(3), 394-408.
- Ceyhun Sezgin, A. & Durmaz, P. (2019). Osmanlı mutfak kültüründe şerbetlerin yeri ve tüketimi. *Journal of Tourism and Gastronomy Studies*, 7(2), 1499-1518.
- Coşkun, F. A. (2017). Traditional turkish fermented non-alcoholic beverage, “Shalgam”. *Beverages*, 3(4), 49, 1-13.
- Çalikoğlu, E. & Bayrak, A. (2006). Siyah Çay Aroması. *9th Food Congress of Turkey* (pp.387-390), 24-26 May 2006, Bolu/Türkiye.
- Çanakkale Provincial Directorate of Culture and Tourism. (2021). Accommodation Facilities Statistics. <https://canakkale.ktb.gov.tr/TR-70507/bakanligimizdan-belgeli-konaklama-tesisi-istatistik-leri.html> (Access Date: 25.12.2021).
- Değişgel, S. (2020). *İçecekler ve İçecek Servisi*. In S. Şengül (Ed.), *Yiyecek ve İçecek Servisi- Klasik ve Modern Yaklaşım* (pp.91-131). Ankara: Detay Yayıncılık.
- Demirgül, F. (2018). Çadırdan saraya Türk mutfacı. *Uluslararası Türk Dünyası Turizm Araştırmaları Dergisi*, 3(1), 105-125.
- Doğan, M., Aslan, D., & Miano, F. T. (2020). *Textural Characteristics of Traditional Turkish Foods*. In K. Nishinari (Ed.), *Textural Characteristics of World Foods*, <https://doi.org/10.1002/9781119430902.ch15>
- Ergüder, B. S. (2019). *Geleneksel İçeceğimiz Bozanın Tüketim Potansiyeli Üzerine Bir Araştırma: İstanbul Örneği*. (Unpublished Master Thesis), Okan University, Istanbul.
- Erten, H., Tangüler, H., & Canbaş, A. (2008). A Traditional Turkish Lactic Acid Fermented Beverage: Shalgam (Salgam). *Food Reviews International*, 24(3), 352-359.
- FAO. (2021). Turkish Bulletin. <https://www.fao.org/turkey/kaynaklar/tr/> (Access Date: 21.12.2021).
- Feyiz, F. (2021). Osmanlı Şehir Mekânlarına Bir Örnek: Bozahaneler. *Uluslararası Ekonomi, Siyaset, İnsan ve Toplum Bilimleri Dergisi*, 4(1), 1-9.
- Güneş, S. (2012). Türk çay kültürü ve ürünleri. *Millî Folklor*, 24(93), 234-251.
- Horng, J-S. & Tsai, C-T. (2012). Culinary tourism strategic development: An Asia-Pacific Perspective. *International Journal of Tourism Research*, 14, 40-55.
- Kabak, B. & Dobson, A. D. W. (2011). An Introduction to the traditional fermented foods and beverages of Turkey. *Critical Reviews in Food Science and Nutrition*, 51(3), 248-260.
- Kapucuoğlu, M. İ. & Güçlü Nergiz, H. (2018). Türk mutfacının korunmasında yerel yiyecek kullanımının şeflerin algıları kapsamında incelenmesi. *Journal of Tourism and Gastronomy Studies*, 6(4), 812-832.
- Karasar, N. (2009). *Bilimsel Araştırma Yöntemleri*. Ankara: Nobel Akademik Yayıncılık.
- Karhan, J. (2021). Toplumsal ve kültürel bir içecek: “Türk Kahvesi”. *Karadeniz Uluslararası Bilimsel Dergi*, 52, 149-165.

- Kaya, Ü. C., Öztürk, B., & Yaman, M. (2022). Yabancı youtuberlar Türk mutfağı hakkında ne düşünüyor?. *Türk Turizm Araştırmaları Dergisi*, 6(1), 58-72.
- Kayabaşı, A. & Bucak, T. (2022). Şerbetlerin Türk mutfak kültüründeki yeri ve önemine dair bir araştırma. *ODÜSOBİAD*, 12(1), 71-96.
- Kefeli, E., Şahin, Ö., & Yarmacı, N. (2020). Üçüncü nesil kahve işletmelerinde Türk kahvesinin Yeri: İstanbul Örneği. *Uluslararası Batı Karadeniz Sosyal ve Beşeri Bilimler Dergisi*, 4(2), 130-147.
- Keskin, B. & Güneş, E. (2021). Social and cultural aspects of traditional drinks: A review on traditional Turkish drinks. *International Journal of Gastronomy and Food Science*, 25, 1-9.
- Kuzucu, K. (2016). *İçecek Kültürü*. In A. Bilgin & S. Önçel (Ed.), *Osmanlı Mutfağı* (pp.124-127). Eskişehir: Anadolu Üniversitesi Yayınları.
- Levent, H. & Algan Cavuldak, Ö. (2017). Geleneksel fermente bir içecek: Boza. *Akademik Gıda*, 15(3), 300-307.
- Mocan, Z. (2009, March 18). En sağlıklı içeceği dünyaya biz sunduk: AYRAN. *Turkish News Weekly*: <https://web.archive.org/web/20120119162856/http://203.45.23.64/tnw/2009-03-18/full.pdf> (Access Date: 10.12.2021).
- Okumuş, B. & Çetin, G. (2018). Marketing Istanbul as a culinary destination. *Journal of Destination Marketing & Management*, 9, 340-346.
- Ötleş, S., Özçelik, B., Göğüş, F., & Erdoğan, F. (2016). *Integrating Food Science and Engineering Knowledge Into the Food Chain*. In K. Kristbergsson & J. Oliveira (Ed.), *Traditional foods in Turkey: General and consumer aspects* (pp.85-98). Springer, Boston, MA. [https://doi.org/10.1007/978-1-4899-7648-2\\_6](https://doi.org/10.1007/978-1-4899-7648-2_6)
- Özdemir, S., Göçmen, D., & Yıldırım Kumral, A. (2007). A traditional Turkish fermented cereal food: Tarhana. *Food Reviews International*, 23(2), 107-121.
- Özdoğan, Y. & Işık, N. (2007). Geleneksel Türk mutfağında Şerbet. 38. *ICANAS International Congress of Asian and North African Studies* (pp.1059-1077), 10-15 September 2007, Ankara/Turkey.
- Sarioğlan, M. & Cevizkaya, G. (2016). Türk mutfak kültürü: Şerbetler. *Ordu Üniversitesi Sosyal Bilimler Enstitüsü Sosyal Bilimler Araştırmaları Dergisi*, 6(14), 237-250.
- Songür, A. N., Çakıroğlu, F. P., & Haklı, G. (2016). From tradition to functionality: Boza. *Akademik Sosyal Araştırmalar Dergisi*, 4(35), 492-500.
- Sü Eröz, S. & Bozok, D. (2018). Çay turizmi ve Rize ili potansiyeli. *Üçüncü Sektör Sosyal Ekonomi*, 53(3), 1159-1176.
- Süren, T. & Kızıleli, M. (2021). Geleneksel Türk içecekleri. *Ankara Hacı Bayram Veli Üniversitesi Turizm Fakültesi Dergisi*, 24(1), 46-71.
- Şenel, P. & Yılmaz, H. (2019). Concept Restaurants. *20th National and 4th International Tourism Congress* (pp.134-141), 16-19 October 2019, Eskişehir/Türkiye.

- Talas, M. (2005). Tarihi süreçte Türk beslenme kültürü ve Mehmet Eröz'e göre Türk yemekleri. *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi*, (18), 273-283.
- Tamer, C. E., Karaman, B., & Copur, O. U. (2006). A Traditional Turkish Beverage: Salep. *Food Reviews International*, 22(1), 43-50.
- Tanrıseven, D., Dıblan, S., Selli, S., & Kelebek, H. (2018). Şalgam Suyunun üretim yöntemleri ve biyoaktif bileşenleri. *Adana Alparslan Türkeş Bilim ve Teknoloji Üniversitesi Fen Bilimleri Dergisi*, 1(1), 38-45.
- Tezcan, M. (2021). Geleneksel Türk içecekleri. <http://www.turkish-cuisine.org/icecekler-6/geleneksel-turk-icecekleri-224.html>, (Access Date: 16.02.2022).
- Turkish Food Codex. (2013, 10 April). Baharat Tebliği, T.C. Resmi Gazete (Sayı: 28614). <https://www.resmigazete.gov.tr/eskiler/2013/04/20130410-19.htm> (Access Date: 10.12.2021).
- Türkmen, N. (2021) Turkey's Wild Orchids. In M. Öztürk, V. Altay & R. Efe (Ed.), *Biodiversity, Conservation and Sustainability in Asia* (pp.101-109). Springer Cham. [https://doi.org/10.1007/978-3-030-59928-7\\_6](https://doi.org/10.1007/978-3-030-59928-7_6).
- UNESCO. (2021). UNESCO-İnsanlığın Somut Olmayan Kültürel Mirası Temsilî Listesi. <https://www.unesco.org.tr/Pages/126/123/>, (Access Date: 10.12.2021).
- Üçok, E. F. & Tosun, H. (2012). Şalgam suyu üretimi ve fonksiyonel özellikleri. *C.B.Ü. Fen Bilimleri Dergisi*, 8(1), 17-26.
- Üstün, Ç. & Demirci, N. (2013). Çay bitkisinin (*camellia sinesis* l.) tarihsel gelişimi ve tıbbi açıdan değerlendirilmesi. *Mersin Üniversitesi Tıp Fakültesi Lokman Hekim Tıp Tarihi ve Folklorik Tıp Dergisi*, 3(3), 5-12.
- Yayla, Ö., Yayla, Ş., & Konuk, İ. (2020). An Overview of Turkish Drinks with Traditional Meals. In İ. O. Coşkun, N. Othman, M. Aslam, A. Lew. (Ed.), *Travel and Tourism: Sustainability, Economics, and Management Issues* (pp.113-124). Singapore: Springer. [https://doi.org/10.1007/978-981-10-7068-6\\_7](https://doi.org/10.1007/978-981-10-7068-6_7)
- Yeğin, S. & Üren, A. (2008). Biogenic Amine content of boza: A traditional cereal-based, fermented Turkish beverage. *Food Chemistry*, 111(4), 983-987.
- Yıldırım, A. & Şimşek, H. (2016). *Sosyal Bilimlerde Nitel Araştırma Yöntemleri*. Ankara: Seçkin Yayıncılık.
- Yurtseven, H. R. & Kaya, O. (2011). Local food in local menus: The case of Gökçeada. *Tourismos: An International Multidisciplinary Journal of Tourism*, 6(2), 263-275.
- Yönet Eren, F. & Ceyhun Sezgin, A. (2018). Kültürel miras açısından Türk kahvesi. *Turkish Studies*, 13(10), 697-712.
- Zorba, M., Hancıoğlu, O., Genç, M., Karapınar, M., & Ova, G. (2003). The use of starter cultures in the fermentation of boza: A traditional Turkish beverage. *Process Biochemistry*, 38(10), 1405-1411.

**Appendix-1: Ethics Committee Permission**



T.C.  
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ REKTÖRLÜĞÜ  
Lisansüstü Eğitim Enstitüsü  
Bilimsel Araştırma Etik Kurulu



Sayı : E-84026528-050.01.04-2100250256  
Konu : Başvuru İncelenmesi

28.12.2021

Sayın Doç. Dr. Gencay SAATCI

Yürütücülüğünüzü yapmış olduğunuz 2021-YÖNP-0921 nolu projeniz ile ilgili Bilimsel Araştırmalar Etik Kurulu'nun almış olduğu 23.12.2021 tarih ve 22/39 sayılı kararı aşağıdadır.

Bilgilerinize rica ederim.

**KARAR:39- Doç. Dr. Gencay SAATCI**'nın sorumlu yürütücülüğünü yaptığı "Geleneksel Türk İçeceklerine Yönelik Farkındalıkların Değerlendirilmesi: Çanakkale Örneği" başlıklı araştırmasının, Bilimsel Araştırmalar Etik Kurul ilkelerine **uygun olduğuna** oy birliği ile karar verilmiştir.

Prof. Dr. Salih Zeki GENÇ  
Kurul Başkanı

Belge Doğrulama Kodu: FDT7AMU

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Takip Adresi: dogrulama.comu.edu.tr

Adres: Onsekiz Mart Üniversitesi Terzioğlu Yerleşkesi Çanakkale

Telefon No: (0 286) 2180018

e-Posta:

Kep Adresi: [comu@hs01.kep.tr](mailto:comu@hs01.kep.tr)

Faks No:

İnternet Adresi: <https://www.comu.edu.tr>

Bilgi için :

Emine Ateş  
Fen Bilimleri Enstitüsü Etik  
Kurulü Memur

Telefon No:

(0 286) 2180018 - 1040

