



Research Article

**STATED PREFERENCES FOR CONSUMPTION OF GARAVOLLI FROM THE MEYHANE
MANAGERS' POINT OF VIEW****

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Abstract

Gastronomy tourism is a tourism variety with a high economic return that presents the cultural cuisine identity of a region to tourists with all stages of food, various experiences and activities. It is important that foods reflecting cultural identity act together with stakeholders such as festivals, feasts, fairs, congresses and restaurants where local food and beverages are prepared and served, which are among the important factors in destination marketing. In this context, the preparation, cooking and presentation of garavolli as an island appetizer, in restaurants with meyhane concept, and consumer preference were investigated. In this research, qualitative method was adopted; semistructured interview technique was used. The research participants consist of 20 voluntary meyhane operators in Famagusta and İskele districts. As a result of the research, it is seen that garavolli is a very important product in establishing a cultural bond with local and foreign visitors as a popular appetizer type produced and served in meyhanes of Cyprus. For those who first experienced garavolli, it was seen that the demand could increase when it was served with sauces such as fried chicken and breadcrumbs; It has been understood that if it is marketed, it can be a destination element that attracts tourists in countries such as France, Spain and Portugal, which consume this food in the world.

Keywords: Garavolli, Meyhane, Gastronomy

Introduction

Marketing strategies for local dishes are becoming more difficult day by day. It is very important to use regional development and destination attractiveness factors effectively in gastronomy tourism, which has become an important sector in attracting tourists in recent years (Bertan, 2020). In this context, social sharing areas serving as tourism facilities such as local themed restaurants, bars, taverns, meyhanes as a kind of taverns and cafes are destination elements in gastronomy tourism (Papadima and Kourdis, 2022). The fact that a country can take a place in destination marketing provides that region's geographical, historical and cultural resources with its touristic potential and attractiveness (Viskovic and Komac, 2021). One of the factors that are effective in making people's decisions in the travel process is social sharing and making use of their free time. Producers, restaurants, food festivals and special areas in the region related to the food and beverage sector also have a significant attraction for gastronomic tourism. In some sources, it is stated that the starting point of gastronomic tourism comes from agriculture, culture and tourism (Aydoğdu and Duman, 2017). These values, which combine gastronomic tourism, contain all elements focused on eating and drinking (Aksoy and Gülistan, 2015). Gastronomy tourism is a very important element that conveys the representation of a society's lifestyle and existence process (Çavuşoğlu and Çavuşoğlu, 2018). Today, gastronomy tourism also reveals its importance in regional attractiveness, experience image, marketing and positioning (Alper and Yalçın, 2020). In this context, the service of places where food is consumed, such as restaurants, is changing and developing

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from local to globalization. It is seen that this change is in direct proportion with the globalization in the tourism sector. Therefore, in gastronomy marketing, places that provide services as well as festivals, congresses, international conferences, hotels and places such as restaurants, bars and cafes where mass food is sold act together (Lugosi et al., 2020).

Bars (pubs), in America and Europe, tapas in Spain, taverns in Greece, and meyhanes in Turkey are places where people socialize with music and drink appetizer table culture, accompanied by alcohol consumption (Albayrak, 2017). With the shortest definition, appetizers (mezes) are foods that are prepared for the purpose of consuming snacks of foods that provide different connotations in every culture (Thomas, 2019). There is no exact information about when the meyhanes emerged as the place where liquors like rakı and wine bought, sold and drunk. It appears to be more dominant especially in the post-Republican period of Turkey. For some it is a meeting place, for some it is a place of entertainment and for others it is a place of sorrow (Acehan, 2018). Meze on the other hand, is the food served with appetizers that is consumed slowly and in a long time on Turkish tables, in which small portions are consumed accompanied by alcohol, on the Locksmith's Table (Zat, 2012). Cyprus culinary culture exhibits Mediterranean cuisine with its rich appetizers (Girgen and Sah, 2020). There is a very rich menu of appetizers in Cyprus cuisine in winter. In this menu, mushrooms, various herbs, such as gomec and garavolli (snails) are the products consumed in homes and meyhanes (Adalier, 2020). Garavolli has undergone a name change from the word karaolo to the present day as garavolli. Snails are in the mollusc family, in the class of edible gastropods living on land, without toxins in their bodies. In Neolithic times, people consumed snails for food during the hunting and gathering phase. Snail farming started in the 50th century BC in the Ancient Roman period, and the snail farming continues today as heliculte (Novara et al., 2022). Within the framework of alternative foods, FAO supports that snails can be consumed in human nutrition within the framework of alternative foods instead of products such as meat, chicken and fish (Paisantanakij et al., 2018). It is recommended that the protein rate is high, the fat rate of the food is low, and its consumability in diet menus (Szkucik et al., 2018).

The potential of garavolli, which is offered as a gastronomic tourism product, is very high. There are many studies in the literature showing how much local people and tourists value this food. Snails appear similarly in both Greek and Turkish cuisines (Massari and Pastore, 2014). In the Mediterranean, the consumption of snails, which is consumed in many different ways, is attributed to the 'escargot' of the French and the St. Consumption of snails cooked traditionally during the Agata festival is an example (Massari and Pastore, 2014). Although the study also emphasizes the supply side of snails by gastronomy businesses, there are also many studies on consumer demand (Thompson, 1996; Ghosh, Jung and Meyer-Rochow, 2016). Cyprus is a complete tourism and gastronomy destination with its unique natural beauties, and social, cultural and historical values. Many gastronomic products are traditionally collected from the soil, tree branch or field with traditional methods, and cooked and prepared traditionally. Cypriot food is a reflection of historical and cultural changes, a cultural mosaic that forms a whole with social life. The foods that make up the cuisine have the characteristics of Mediterranean and Turkish culture. Year-round 3S Tourism – Sea, Sand, Sun (Sea, Sand, Sun), unique climate, sea with many beautiful beaches, historical and cultural richness, agriculture, flora, fauna and flora make it a typical Mediterranean country class (Girgen and Şah, 2020). The traditional culinary culture of Northern Cyprus is a continuation of the Anatolian Turkish culinary culture (Girgen and Şah; 2020). They have constantly enriched the nutrition culture by keeping their own culture, which they brought with them today's richness, alive here. This wealth has been formed by the effect of belief, tradition, personal taste and cultural differences on nutrition and culinary culture (Altan, 1988). The fact that dried mint is preferred as a spice in meals, olive oil is preferred instead of solid oil, meals are consumed with plenty of lemon and onions, etc. features bear the characteristic features of the Cypriot Cuisine. Tastes such as sesame and cream oil also have an important place in the kitchen (Oğuz et al., 2008). Throughout history, Cypriots have succeeded in creating delicious dishes. The characteristic structure of the Cypriot people is reflected in the traditional cooking, flavors and presentation of the dishes. Molohiya is one of the most popular herb dishes in Cyprus (Dayı and Oniz, 2022). Although it is a dish belonging to the Arab culture, it appeals to the Cypriot traditions with its preparation, taste and presentation. Because these features are seen in the countries with a coast to the Mediterranean. Over the centuries, Northern Cyprus has contributed to its own culture by meeting many positive and negative riches from the food and drink cultures of all these countries with which it has relations (İslamoğlu, 1982; Çelik, 2018; Damdelen, 2020; Girgen and Şah; 2020). To list the characteristic features of Northern Cyprus Cuisine:

- Carries the Characteristics of Mediterranean Culinary Culture.
- Northern Cyprus cuisine is a continuation of Anatolian Turkish cuisine.

- Religious and cultural differences have many effects on cuisine.
- Seafood, especially fish, has an important place in the Turkish cuisine of Northern Cyprus.
- Northern Cyprus Tavern culture has a unique character with its original mezes.
- Game animals have an important place in the Cypriot culinary culture.
- Edible herbs have an important place in gastronomy.

This research includes the opinions of the participants and the findings related to the marketing of snails in restaurants with a tavern concept. In addition, alternative suggestions for the existence of garavolli food, which is among the island delicacies, in the field of consumption and marketing have enriched the research. This research draws a map of the food and beverage businesses about the garavolli consumption preferences of the guests. If initiatives such as the marketing of Garavolli are provided, a serious contribution can be made to the country's economy. Domestic production will also increase with the formation of such a demand, allowing garavolli pickers to experience a traditional taste. In addition, the garavolli product is very valuable as the producers to be supplied by the collectors can increase and contribute to the field of farming and animal husbandry.

Researchers have evaluated this study by examining the findings in depth based on qualitative data, and it also contributes to the cultural importance of tastes in addition to language, music, games, beliefs, customs and traditions in social and cultural values. In addition to how the island people prefer to consume garavolli, the situation of the snail in the island cuisine was evaluated, and an interdisciplinary perspective was mentioned in the contributions to the field. It has been observed that awareness about ecotourism and gastronomy activities has increased in Cyprus in recent years. Among all these activities, traditional activities for the promotion or marketing of Garavolli are insufficient (Damdelen, 2020). In this sense, this research has been examined based on scientific data regarding the marketing or presentation of Garavolli to consumers by cooking, as well as other tastes in Cypriot Cuisine. Apart from the recipes prepared by the participants in the form of traditional consumption, the researchers also investigated what kind of innovations are in the world regarding the consumption of this food, and made evaluations as a guide, which also constitutes an alternative source for the society.

Literature Review

Meyhane Culture in Cyprus

Eating and drinking activities were very important in the feasts in the entertainment culture of the ancient Roman civilization. It is a topic that has been dealt with by many researchers that the Romans consumed appetizers and mezes in various meals at the evening feasts and then had a drink (Oktay and Güden, 2021). After the collapse of the Roman Empire, there was excessive consumption of alcohol in medieval Europe, while in the Ottoman period, non-Muslims and Muslims were within the framework of the rules and procedures for consuming alcohol in meyhanes (Erdoğanlı, 2020). In this context, in the entertainment culture, especially in Istanbul, music, drinks, appetizers and food are the cultural venues that men usually go to (Çak, 2010). Today, in almost every community kitchen, appetizers are consumed in various ways with and without alcohol. In world cuisines and restaurants, 'aperitif' in France, 'Tapas' in Spain, 'mezeluri' in Romania and 'Suzzichini' in Italy, 'meze' in Turks and 'orekiko' in Greek society describe foods consumed as snacks, appetizers and appetizers. . While preparing this appetizer for the guest, it is the food that is carefully cooked or prepared in various flavors and textures, and served with small plates that are not intended for satiety (Chalak et al., 2021).

Cyprus has hosted many civilizations throughout history due to its location (Mısırlısoy and Günçe, 2022). This situation has enabled the island cuisine to be influenced by various cultures and the formation of a kitchen structure with its own characteristic feature (Türkeri, 2022). The island of Cyprus has undergone a cultural synthesis under the influence of Lusignan, Byzantine, Ottoman and England in general. Cypriot cuisine exhibits a predominantly Mediterranean cuisine model. In this context, appetizers are predominantly olive oil within the framework of the tavern culture for the Turks and the tavern for the Greeks (Ekinçi, 2021). When the etymological structure of the word meyhane is examined, the word mey and hane is a combination of the words wine and house in Persian (Akin and Balıkcı, 2018). Although the cultural element of Cyprus, Greek taverns and Turkish meyhanes are generally shabby places, they are places where people from all walks of life go for socialization and entertainment accompanied by traditional music (Yeniasır and Gökbulut, 2020). While wine, zivaniya and raki are generally consumed alongside appetizers in meyhanes, various alcoholic beverages such as ouzo and wine are consumed in taverns in Cyprus. As local appetizers, hummus, tzatziki, samarella, pastrami, gabbar, goose feet, pulya, garavolli are prepared. Among the appetizers that decorate the tables as

seafood of the island, mollusks such as octopus, squid and sibya are the products that are consumed with pleasure (Şah, 2017). It is stated that in Cyprus, pickle-based appetizers are available on the tables and the themes include dry appetizers such as chitlenbite, roasted chickpeas, dried figs, animal pickles such as thrush, partridge, octopus, sibya, quail and its egg and vegetable pickles such as gabbar (capparis), gyro and celery (Şah, 2017; Altan, 2021a). Boiled chicken and buryan can be given as examples of appetizers made with boiled method. Hot appetizers made by frying and roasting are examples of dishes made with vegetables such as eggplant, peppers, jerky potatoes, octopus, ayrelli (wild asparagus), lalangi (a dish cooked with rabbit meat), meat, chicken and broad beans (Muntean et al., 2010; Şah, 2017; Altan, 2021b). The grilled kebab varieties and oven kebab Kleftigo that is also calling as thief kebab are famous meals and there are also hot appetizers such as kelle (a meal cooked in oven), pastrami and grilled halloumi (Ozgen, 2015; Matalas, Yiangou and Xirotyris 2016; Şah, 2017). The way they are cooked and presented is almost the same or very similar in both Turkish and Greek cultures (Della, Paraskeva-Hadjichambi and Hadjichambis., 2016). Products such as octopus pastrami and samarella are given as examples in dried appetizers. In the group of appetizers, which are eaten cold and cold cuts includes boiled potatoes served with mint and olive oil, anchovies, tahini, roast tongue, artichokes and artichoke stems and there are many similar meals and appetizers such as melitzanosalata which called as charred eggplant in Turkish (crushed eggplant with olive oil, lemon and garlic), tzatziki (cucumber, yogurt and garlic) called as cacık in Turkish as appetizers and moussaka (eggplant cooked in) called as moussaka in Turkish and cooked with lamb, cinnamon, red wine and olive oil and dolmadakia (sarmaluta in vine leaves) called as dolma in Turkish serving as meals (Şah, 2017; Altan, 2017).

Garavolli (snail) consumption in the world and North Cyprus

Garavolli is a product that has an important place in many cuisines used for gastronomy in many parts of the world (Yıldırım and Ulusoy, 2022). In Europe, especially in France, Italy, Spain and Portugal, the consumption of land-dwelling snails has an important place in many restaurant menus and as street food in gastronomy (Massari and Pastore, 2014).

In the Burgundy region of France, snails are foods that are consumed with wine and cooked and served with traditional techniques (Lecat and Chapuis, 2017). In France, the snail egg product is also served as caviar in expensive restaurants (Makarynska, Yarmak and Piddubnyak, 2018). It is stated that snail caviar, which is larger than fish caviar, has a more intense texture and mouth feel (Johannesson, 2006). Consumed in many different ways in Europe, especially in Portugal snails is a type of appetizer that is usually consumed in summer months as a snack in bars, enriched with garlic and added with spices such as thyme, accompanied by olive oil (Pissia, Matsakidou and Kiosseoglou, 2021). Arroz de Caracoles is a popular tapas dish in Spain, cooked with rice in a traditional wood-fired tomato, onion, rabbit meat and snail-spiced broth (Richardson, 2007). Italians eat snails, snail meat dish with tomatoes and snail meat with pasta is a popular and consumed product (Capatti and Montanari, 2003). It is served fresh to locals and foreigners every season in restaurants on the island of Crete in Greece and it is usually blended with Cretan herbs in pan-fried olive oil and finally pan-fried with the addition of lemon juice (Pissia, Matsakidou and Kiosseoglou, 2021). In Nigeria as an African country, snail meat is frequently consumed by local people at home (Aromolaran et al., 2019). The Muslim countries of Lebanon and Morocco are among the countries that consume snails. In Lebanon, snail consumption begins with the first rain in autumn, and it is served in the menus of local people and restaurants, as well as in street delicacies (Bar, 1977). Morocco is also the country with the largest export market in the world for land snail exports. Snails, which are street food in Morocco; It is cooked in broth with fifteen kinds of spices (Koehler, 2012). It is known that snails are traditionally collected and eaten in Jewish countries such as Israel (Bar, 1977). In Asia, Taiwan, China, Vietnam and India are the countries that consume snails. While China consumes land snails as food, in Taiwan and India, snail is a seasonal food consumed both as a meal and as an appetizer (Adhikari and Prapasongsa, 2019).

In Cyprus, snail is derived from the words kara and oli, and today it is called as garavolli. Especially the big snails in the Karpaz region are called as Koç in Turkish (Ram: mail sheep) for their big sizes they are living things that people feed, consume and trade in small-scale poultry houses (Altan, 2017). In a Cypriot traditional cooking Garavolli stew Altan (2021a) have explained the importance of garavolli for Cyprus culture with the Turkish locals. Greek Cypriot on the otherhand, describes snails as a special dish cooked with rice, onions, tomatoes and cinnamon spices (Oktay ve Güden, 2021). The snails are consumed mainly as appetizers; it is stated that besides pickled and boiled, it is barbecued as kebab (Şah, 2017). Şah (2017) in his book Tastes of Cyprus stated that snails, which have been consumed a lot in Cypriot cuisine for a long time, are an important Cypriot cuisine delicacy, and that the meat is taken out by twisting the skewer in order to separate the cooked

snail from its shell, and then twisting it into the garavolli, and this is a traditional practice. Shah also stated that garavolli is a compatible appetizer for alcoholic beverages such as Raki, Ouzo and Tsipouro in restaurants (Şah, 2017).

Table 1. Demographic Data of The Research Participants

Research participants	Gender M/F	Age (n)	District
R1	M	54	Famagusta
R2	M	51	Famagusta
R3	M	45	Nicosia
R4	M	28	Famagusta
R5	M	42	Nicosia
R6	M	57	Famagusta
R7	M	38	Kyrenia
R8	M	42	Kyrenia
R9	M	36	Kyrenia
R10	M	45	Kyrenia
R11	M	47	Nicosia
R12	M	42	Nicosia
R13	M	47	Nicosia
R14	M	34	Famagusta
R15	M	42	Famagusta
R16	M	45	Nicosia
R17	F	39	Morphou
R18	M	47	Morphou
R19	M	42	Morphou
R20	M	55	Morphou

In Table 1, it is seen that only 1 female participant in the managerial status in the meyhanes and 19 participants are male. This means that there are 5% female and 95% male participants as a percentage. There are no participants under the age of 20 among the Meyhane Participants, 1 participant is between the ages of 21-30, 4 participants are between the ages of 31-40, 11 participants are between the ages of 41-50, 4 participants are between the ages of 51-60 and there are no participants over the age of 60. It was determined that the average age of the participants was 44. When the district distribution of the participants is examined, 4 people consist of Kyrenia (Girne), 6 people consist of Famagusta (Gazimağusa), 6 people are from Nicosia (Lefkoşa) and 4 people are from the Morphou (Güzelyurt) district. 5 people are from the sub-districts and villages of Famagusta and 4 people are from the sub-districts and villages of Iskele. 65% of the participants are in Famagusta and 35% in the Iskele districts.

Research Methods

This research aims to create a scientific resource about traditional gastronomy and garavolli consumption in Cyprus. The production and consumption of garavolli in taverns were investigated and consumption preference in the socio-cultural structure of meyhanes and how garavolli finds itself in gastronomy and importance of this food for locals and foreigners has been investigated. For these purposes, this research is a research conducted and using qualitative method as a research method. Qualitative studies in scientific studies are aimed at understanding the qualities that give meaning to the perceptions and perspectives of the phenomena that exist in human nature (Ormston et al., 2014). In another sense, it is the technique of making sense of the phenomenon existing in social life by interpreting the meanings and perceptions that people attribute to actions (Karataş, 2017). In qualitative studies, there is no standard sample size in this method, which usually provides the researcher with a small sample size and cost and time (Baltacı, 2019). The participant group of the research consists of 20 meyhane owners or managers (from 15 meyhanes) residing in Cyprus Kyrenia (Girne), Nicosia (Lefkoşa), Famagusta (Gazimağusa) and Morphou (Güzelyurt) districts. These provinces were selected as the sample, because there are more tourism products on the subject in these parts of the country. These regions provide services by producing products in a more traditional way.

The researchers preferred the easy access method and conducted interviews with the volunteer participants. All participants in the research group consist of a local who manage or owns the Turkish meyhanes. Semi-

structured interview questions were used to answer questions about the marketing process of garavolli to guests in meyhanes, its presentation and cooking methods. The garavolli consumption preferences of the island people and the situation of the snail in the island cuisine were evaluated by seeking deep answers to the research questions. Qualitative data were analyzed with content analysis. Research reliability was ensured with the categories, sub-categories and codes created as a result of the interviews of the researchers. The codings were created with the open coding method, together with the processing of the data. The collected data were examined in detail with this method and subtitles were created. The study has the Ethics Committee Report numbered ETK00-2020-0255 that was approved by the EMU Scientific Research and Publication Ethics Committee.

Results

The main problem of the study is finding answer to 'How is the process of choosing and serving Garavolli food in Cyprus meyhanes?' question.

Table 2. Sub-Problems, Themes and Codes

Sub-Problems	Themes	Codes
What are the guest preferences regarding the preparation and service of Garavolli food in Meyhanes?	1. Garavolli Preparation	Keep in freeze Keep alive Boiling preferences Availability in all seasons Rainy weather expectation
What are the ways and preferences of meyhanes to serve Garavolli food to the guests?	2. Garavolli cooking methods	Ragout Stew cooking Serving with boiled sauce Garavolli as fried kentucky Garavolli with bulgur rice Garavolli pickle preparation
What is the status of Garavolli food in social taste and culture?	3. Guest Expectations	Meyhane culture Satisfaction enhancer Indispensable for the island It is heavily consumed to consume with alcohol to consume live Prejudices are involved Special order required Placed on the menu with order

Garavolli Preparation

The interviews were conducted with meyhanes that have garavolli on their menu. In order to keep the culture of Cyprus alive and to create a concept, these restaurants serve different types of garavolli in their menus as well as many appetizers. Although the cooking and serving techniques of garavolli are different from each other, there is a consensus about the supply and preservation. The analyzes reached data saturation in the 5th participant out of 20 participant opinions within the scope of this theme. The majority of the participants (n=14) stated that they stocked garavolli and it was not available in all seasons. In support of this, participant R1 gave the following anecdote;

“We usually keep the garavollis that we collect in plastic perforated cases in the diffuser as stock”

Among the participating meyhanes, there are those who use frozen or canned garavolli from the market as a product, and some of them give importance to the consumption of fresh garavolli instead of ready-made products. Participant R2 and some of the other participants (n=8) conveyed the following anecdote, emphasizing that garavolli should be consumed in season, emphasizing that they keep garavolli kept in cages in May.

“I have not used frozen or canned products from the market since 2010. There is a difference in taste between frozen products and fresh and seasonal products.”

It is also important to feed the garavolli kept in cages. Many research participants reported that they put shinnya root or macaroni (pasta) in cages with garavolli. Two of the participants, R11 and R6, described this situation as follows;

“The flavors of garavolli with shinnya root are very delicious. It is kept in fasting for 3 days and cleaned inside. If it is to be fed as a stock, it is good to feed the garavolli with flour and pasta.” (R11)

“Since I look alive and in a cage, I only look at fine wires with flour, pasta and greens.” (R6)

Consuming garavolli fresh in season has several difficulties. It requires knowledge and experience from cleaning to storage and cooking. In this context, R3 and R4 from the participants mentioned the difficulty of the cleaning phase;

“There is a challenging cleansing phase, because it is necessary to clean the saliva and mucus. I am sensitive about it.” (R3)

“We receive feedback stating that the cleaning steps cannot be fully applied by everyone, that it can be delicious with a clean wash, and that they cannot safely eat this product everywhere, but they eat it in our meyhane with confidence.” (R4)

During the preparation of garavolli, the most important issue after cleaning is boiling. The boiling process differed for each participant, but within the scope of the anecdotes given, the researchers find that boiling is not done once, at least two or more boiling is done, and the boiling water is changed 3-4 times. In this context, R14 and R11 from the participants mentioned the importance of the boiling phase;

“We boil the water with 1 glass of vinegar and salt 2 times until the water is warm, until the foam and saliva flow. On the third boil, I do the same, adding the vegetables. A total of 1.5-2 hours is needed for 2 kilos of garavolli and it is tedious.” (R14)

“We kill it by shocking it in 180 degrees water, then put it in warm water again and wait for it to overflow. We boil 4 times in total and it takes one tube to boil 20 kg of garavolli.” (R11)

Under the theme of 'preparing the garavolli', the codes 'keep it in the freezer, keep it alive, boil it, it is available in all seasons, rainy weather is expected' emerged. These codes give an idea about the preparation stage of garavolli.

Garavolli Cooking Methods

There are different methods for cooking and serving garavolli. From this point of view, although the participants use different methods, it is always boiled and sauced in every menu. The anecdotes revealed by the researchers (n=8) regarding this finding are as follows;

“We usually make it with boiled sauce and stew, and serve it with olive oil, vinegar and lemon sauces.” (R1)

“There are 6-7 types of garavolli on the menu. There are stew, kentaki, boiled, bulgur pilaf with garavolli, grilled garavolli and served with sauce.” (R2)

“We offer 3 types of Garavolli. We serve with the sauce we make with boiling, we make the mushrooms and garavolli by separating them from their shells and cooking them in a casserole, dipping them in flour in a kentaki style and frying them.” (R4)

“We offer Garavolli as pickles even if it is not in season.” (R5)

Participants who made garavolli ready for the menu stated that they prepared it with accompaniments such as vegetables, garlic, lemon and olive oil. Within the scope of the cooking methods theme of garavolli, codes

such as 'ragout, boiled sauce, garavolli kentaki, garavolli with bulgur rice, cooking in a casserole, preparing pickles' have emerged. Within the scope of these methods, it is seen that garavolli is mostly served as boiled. It can be said that diversity is given importance at the point where the guest demands garavolli. It has been stated that besides the cleaning phase of garavolli, the preparation of various types and putting them on the menu is also challenging.

Guest expectations and feedback

Unlike the other themes, this theme included sounding questions to encourage deep reflection in order to enable participants to empathize. All of the participants stated that they give importance to guest satisfaction. Considering guest expectations is important to promote Cypriot meyhane culture, as garavolli is not accepted in every society. In this context, the participants stated that their guests were satisfied. An anecdote was quoted by R10 at the point of adding the Garavolli appetizer to the menu;

“Garavolli is a popular appetizer in the Cypriot culture.”

In terms of differentiation of guest consumption, there are cases such as serving upon request in the menu and ordering before the guest comes to the meal. Although it is not on the menu in some restaurants, in some restaurants it is prepared to order depending on the season. Based on this, the anecdote of participant R9 is quoted as follows;

“Young people don't consume much, but we meet the demands regardless of the menu, as middle-aged and older people demand too much.”

It has been reported that positive feedback has been received from guests on Garavolli. No negative anecdotes or findings were found within the scope of the returns received. Many participants (n=6) related to guest satisfaction created the following anecdotes;

“People who love garavolli always prefer it. I have never encountered a negative feedback.” (R1)

“I know my loyal guests and I know from which region they come to our restaurant to eat, and how the Cypriot people like it, so I make the preparations according to their taste in the menu” (R2)

“Consumption of various types of alcohol and garavolli is indispensable and most preferred.” (R4)

“I usually serve garavolli for free, I do not charge my guests for money. I make the establishment treats both to tourists and to local guests, which binds them to us.” (R6)

“There are definitely second portion requests from our guests. Turkish students try and appreciate it and demand garavolli on their next visit.” (R7)

“French customers like our style more than their style.” (R19)

At the point of eating Garavolli, there may be differences and refusal to eat due to the food culture. The answers to the question asked at the point of encountering these situations are that the participants increased the number of orders after tasting their guests.

“Our guests have increased day by day but never decreased” (R11)

“Our female guests are sometimes nervous about food, but they never refuse.” (R10)

“There is no such thing as rejecting or disliking the plate as it is made on special order.” (R20)

Under the theme of 'guest expectations', the codes 'tavern culture, pleasing, indispensable on the island, consumed fondly, consuming live, consuming with alcohol, prejudices are in question, special orders are placed on the menu' codes emerged. These obtained codes draw attention to the fact that the demands of the customers for garavolli are taken into account and that there are consumption differences in line with the demands.

Conclusion and Recommendations

In line with the research findings, only one person out of 20 participant meyhane managers stated that they include snails in the written 'fix' menu. It has been determined that 8 of the participants (40%) are on their menu because they offer snails every season. The other 12 participants stated that they do not have garavolli in their menus seasonally and that they offer this product on order. Research participants stated that they store this product alive in special cages or boiled in the short term and long term. Only one participant among those who made frozen stocks stated that they made a date for the product. Based on these findings, it has been determined that snails can be consumed under the same conditions as other protein-derived products such as meat and fish. Personal information remains confidential due to limitation and privacy principles which is important for ethical considerations and protection of participant rights.

In this research, it was not possible to find any source and/or finding that the snail on the island of Cyprus is effectively promoted as a traditional food in events such as festivals and feasts. In this respect, the lack of promotion of garavolli despite being a cultural flavor reveals the lack of this information source, which does not have an awareness in the participant group that the researchers are working with, which will cause the concern that it may be lost in the perception of the existing cultural value. It can also be said that the reason for the lack of awareness in the views of the participants, in line with the research findings in the integrity of social values, is that the awareness about traditional taste can not get the right codes for belonging from the social environment. The subject of the study and the highlighting of a very unique gastronomic tourism product make the study valuable. In this respect, it will make a significant contribution to future studies and literature.

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