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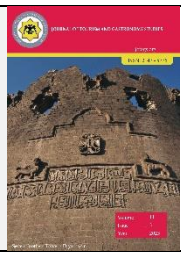

An Offal Meal in Turkish Culinary Culture: Gaziantep Mumbar Dolması and Related Consumer Opinions

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Abstract

In this study, the use of offal as food, offal consumption in the world, the role of offal consumption on sustainability, and the positive and negative effects of offal meals on health are emphasized. In addition, information was given about Gaziantep Mumbar Dolması (Gaziantep Stuffed Intestine), which received geographical indication registration in 2021, and interviews were conducted with 10 participants who experienced this local flavor using the semi-structured interview technique. In line with the data obtained, it was seen that the participants who experienced the Gaziantep Mumbar Dolması also experienced other types of offal. In the results of the research, in which it was determined that Gaziantep Mumbar Dolması was generally liked, it was noted that some participants did not want to know the construction stages of the intestine due to its nature. It has been determined by the statements of some participants that there are hesitations regarding the construction phase of the Gaziantep Mumbar Dolması. In line with the information obtained as a result of the research, various determinations were made and suggestions were presented.

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INTRODUCTION

Demand for animal products worldwide has an adverse effect on ecosystems (Röös et al., 2013). Additionally, slaughterhouses produce a significant amount of waste and leftovers from animals (Girotto & Cossu, 2017; Hicks & Verbeek, 2016). Animal by-products can be divided into those that are inedible (e.g., hair, antlers, teeth, and glands) and those that are edible, including various organs (e.g., gizzards, hearts, kidneys, and liver) and commonly known as offal. In a world with limited resources, recovering and using edible animal by-products not only reduces environmental impact but also significantly reduces processing costs in the meat industry's supply chain (Llauger et al., 2021). Offal's commercial worth is increased by the development of food products that contain it since it increases the likelihood that they will be used. This directly broadens the selection of meat products available to consumers as well as having an impact on the financial health of meat processing facilities (Babicz et al., 2020).

Gastronomy tourism is generally defined as the travels made by tourists to discover and enjoy the local flavors they visit, and as a result, to experience different gastronomic experiences (Arslan, Kendir & Bozkurt, 2021). It is considered important for the development of gastronomy tourism that the local people adopt foods and beverages that reflect their own culture and make them sustainable (Türkmen & Dönmez, 2015). Turkish cuisine is world-famous for its rich and varied dishes. One of these delicacies is Gaziantep Mumbar Dolması. Mumbar is a type of offal made from the small intestine of animals and has a special place in Gaziantep cuisine. Gaziantep Mumbar Dolması is known for its special flavor and is considered one of the representatives of Gaziantep cuisine. This dish is a part of Gaziantep's rich cultural heritage and has an important place among the local people. It is a dish traditionally served on special occasions such as weddings, holidays, and other special occasions. Mumbar Dolması offers guests the opportunity to experience Gaziantep's unique culinary culture. Therefore, it can be said that Gaziantep Mumbar is of great importance in terms of Gastronomy Tourism.

In this study, the use of offal as food, offal dishes in the kitchens of the world, the positive effects of the consumption of offal on health, and the threats it creates will be emphasized. In addition, information will be given about Gaziantep Mumbar, which is registered with a geographical indication. At the same time, the thoughts of those who consume this product will be revealed. When the relevant literature is examined, no similar study has been found, and it has been determined that the number of studies on offal products is limited. Based on this situation, it is thought that this study will contribute to the field.

Offal Consumption

The meat obtained as a result of the animal's slaughter, some of which can be consumed by humans, includes the brain and tongue, feet, heart, liver, lungs, kidneys, spleen, rumen, testicles, horns, fat, feet, nails, skull, and plain sheep. This meat is used in the preparation of some special dishes. internal organs such as the gut (Keven & Ay, 2003). According to cultures and countries, these offals are sometimes seen as untreated waste, while in some countries they can be sold in different flavors at high prices. Offal is generally not offered for human or animal consumption directly but is processed through a number of processes to be used in animal feed, fertilizers, or fuels. The rate of use of offal varies between 10% and 30% for cattle, pigs, and sheep, while it remains between 5% and 6% for chickens (Nollet, 2011). Offals, especially the edible ones offered for human consumption, have become an issue that needs to be emphasized due to the reduction of economic losses caused by food waste and their nutritive value (Toldra et al., 2012).

In ancient societies, meat and meat products were the leading animal products consumed before the development of agricultural products. In terms of nutrition, 'offals', which are other edible organs or parts of the animal, have an undeniable place in culinary cultures and in the field of gastronomy (Laurent, 2016). In a healthy diet, animal-derived foods are defined as important sources of good-quality protein. In particular, although there are good-quality protein sources, it is thought that offal is not sufficiently utilized today (Dumanlı, 2013).

People have a predisposition known as neophobia to avoid eating strange foods. Customers' perception of risk may be raised by this phenomenon (Siegrist & Hartmann, 2020), leading them to reject novel items or experiences even before trying them (Baker et al., 2016). But culinary experts with training may create delectable offal meals that establish industry trends and stand out in a crowded market (Krader, 2017). Studies on how restaurant businesses can provide better resources, how they can use offal for sustainability, and how they can be accepted by customers are considered insufficient (Adams et al., 2000). Restaurant operators will be reluctant to look for innovative and sustainable food options on menus due to concerns about how to properly promote and sell offal, fear of customer rejection, and loss of profits (Mullen et al., 2017).

Intestine is referred to as bağırsak in Turkish. Although large intestine is referred to as bumbar, the word "intestine" is also used to refer to slaughtering cattle and ovines. Although it is an undesirable organ to eat at first, everyone who eats quality sausage has consumed the intestine directly or indirectly. Because it is often used as a sausage casing. Intestines from ovine animals are valued more. After the animal is slaughtered, its intestines are first removed and immediately washed with water to prevent the burning of the excrement. Using a funnel or hose, the intestine is filled with water and cleaned thoroughly, then moistened and put in salt for later use. It is then positioned as a shackle to prevent it from getting tangled (Dumanlı, 2013). In some regions, the intestines are cleaned with a hose or funnel and then kept in water with lemon and carnonate added. Thus, it is aimed at cleaning bacteria with acid. In addition, the intestines turn white with this method and are thought to be cleaned as they turn white.

The Use of Offal in the World

Offal products are evaluated differently in each culinary culture. The offal product, which is not consumed in one culture, is valued in other culinary cultures and can be consumed. Variety is observed among the prescriptions applied. The main reason for this diversity is that the organ meats are different. The fact that offal is a valuable animal product when compared to bovine and ovine red meat in terms of nutritional value is considered important in terms of demographic characteristics when examining consumption and preference (Küçükkömürler & Koluman, 2021). Alao et al. (2018), in their study examining the factors affecting the selection of offal, found that consumers were selective about the type of offal they consumed. It was determined that the most demanded and consumed offal products in South Africa in three months were 94.1% liver, 78.2% tripe, and 68.8% intestine.

According to the type of animal, offal is consumed differently in many countries. For example, chicken offal is consumed the most in Japan, while goat offal is consumed in India, Indonesia, Bangladesh, and Pakistan (Nollet & Toldra, 2011). Blood, liver, lung, heart, kidney, brain, spleen, and intestines are sometimes regarded as essential components of the diet and can command prices that are higher than those of muscle meat (Ockerman & Basu, 2014). Due to their histological structure, the spleen and lungs are less frequently consumed and are of lower commercial worth (Biel, Czerniawska-Piątkowska & Kowalczyk, 2019). In South America, dishes such as stuffed intestines, chicken gizzards and livers, and stuffed pork stomach are more popular. Products such as scrapple, which are usually

made from pork scraps, are also more common in North America. In Australia, these products are mostly used in mince pies or ethnic dishes. These products must be stated on the labels of the foods in which they are used (Erköse, 2017). In the United States, most offal is used to make minced beef, hot dogs, and sausages, with small intestines from lamb and pig used as casings. Chicken feet, pig tails, and beef tendons are processed and packaged like jerky in some Asian markets, and most other edible offal is shipped as well (Schaefer & Arp, 2017). Raw beef liver and tripe are common side dishes in South Korea and are often served together (Jeong et al., 2017).

Intestines are traditionally used in many cultures to make meat products. For example, Italian salami, Spanish chorizo, and French andouillettes. Looking at the Asian continent, lap cheong is a type of sausage belonging to Chinese cuisine and is usually made using pork. Intestines are also used in the making of this sausage. Similarly, intestines are used in the manufacture of various meat products in Japan. A type of blood sausage called "sundae" in Korean cuisine is made using pork intestine. Turkish sausages are also traditionally made inside the intestine (Allen, 2015). Kokorec is also a Turkish cuisine delicacy. It is a dish made from beef or lamb. The intestines are first thoroughly cleaned, then cut into small pieces. Spices and salt are then added to these pieces, which are then bottled and grilled. Cooked kokorec is usually served with bread. Kokorec is very popular among street foods in Turkey, and some consumers include this flavor in their menus.

The Effects of Offal Meals on Health

Due to their high protein and low fat levels, as well as their excellent vitamin and mineral content, edible animal by-products are a valuable resource with high nutritional value (Honikel, 2011; Toldrà, Mora & Reig, 2016). According to Florek et al., veal and beef liver contain higher concentrations of some nutrients than muscle tissue, including iron, zinc, magnesium, and calcium. The protein structure of the offal obtained is different than the lean tissues due to the connective tissue, and offal such as ear, foot, lung, stomach, and tripe are richer in pyrroline, hydroxypyrroline, glycine, and poorer in tryptophan and tyrosine. In terms of vitamins, offal is richer than products obtained from other tissues. Kidney and liver have 5–10 times more riboflavin than others. Liver is a very good source of niacin (B3), cyanocobalamin (B12), folic acid (B9), and dimethylglycine (B16) (Devatkal et al., 2004).

Except for the brain, kidney, lungs, spleen, and ears, the sodium content in all offal is equal to or lower than the amount in lean tissues. Most offal contains more polyunsaturated fatty acids than lean tissues. The brain, large intestine, heart, kidney, and lung have the lowest number of monounsaturated fatty acids and the highest number of polyunsaturated fatty acids. The cholesterol ratio in offal is 3–5 times higher than that in other products, and it is the highest in the brain. However, it is known that their consumption should be limited due to the accumulation of high cholesterol, toxic substances, drug residues, and toxic heavy metals in these organs (Liu, 2002).

Since the intestines naturally contain probiotic bacteria, this is beneficial for the health of the digestive system. By keeping the intestinal flora in balance, probiotics can prevent the proliferation of naturally occurring bacteria in the intestine and protect intestinal health (Ding, Song, & Wu, 2019).

The Health-Threatening Potential of Offal Meals

Offal is susceptible to spoilage and should therefore be consumed fresh. The main quality elements of offal can be counted as the removal of offal from the animal during slaughter, the health of the animal, the distribution and storage conditions of offal, and the time from slaughter to consumption. In general, the storage of red offal does not

exceed one day, while white offal can be cooked raw for one day and stored for up to two days (Coyle, 2017). Chicken and red meat are the leading foods that cause salmonellosis. These foods threaten human health by being contaminated with Salmonella from the contaminated skins of animals during slaughter, skinning, evisceration and shredding processes. Research on this subject has shown that the reasons for the presence of Salmonella in meat offered for human consumption extend to farms where animals are raised. Salmonella can also be found in the feces of a healthy animal (Barkocy-Gallagher et al., 2003). Therefore, contamination of the farm floor, walls, or guard rails with feces, that is, contamination with Salmonella, is inevitable. During animal movements or transport, these factors can also be transmitted to the skin of other animals. The presence of Salmonella in animal skins can be very high compared to its ratio in the feces of a healthy animal. Salmonella can be transmitted to meat and threaten public health from the skins or intestinal contents of animals brought to slaughterhouses, with tools and equipment that are contaminated during slaughter, skinning, or evisceration, or during operations (Amal et al., 2014).

Studies have shown that Salmonella in animal skins is a potential indirect source of carcass contamination during swimming (Tauxe, 1997; Avery et al., 2002; Bell, 2002). Also, removal of the intestines in the removal of internal organs and contamination of the carcass with pathogens during skinning have been reported by many researchers. However, contamination from contaminated tools and equipment, the hands of workers, the air of the slaughterhouse, and the water used during the processes can also occur (Avery et al., 2004). The intestines may also carry some risks. For example, some intestines may contain coliform bacteria or other harmful substances (Flores & Piornos, 2021). At the same time, the intestines contain pathogenic bacteria, so there are some potential risks to human health in terms of foodborne diseases (Babaoglu et al., 2017). It is advised against offering raw offal for retail sale unless it is packaged hermetically, since doing so presents a serious health risk. Additionally, labels on packages should have the proper transit guidelines. Labels on packages should include advice for handling the contents properly at home. The internal organs should not be consumed raw or given to pets until the substance has been suitably cooked, it should also be noted (Sinell, Klingbeil & Benner, 1984).

UNESCO Creative City Gaziantep

The purpose of UNESCO (United Nations Educational, Scientific, and Cultural Organization), which stands for "United Nations Educational, Scientific, and Cultural Organization", is to contribute to world peace by providing international cooperation in the fields of education, science, and culture. The UNESCO Creative Cities Network, on the other hand, is a platform established in 2004 to promote cooperation between cities that define creativity as a strategic factor for sustainable urban development. The UNESCO Creative Cities Network is a strategic partner of UNESCO, not only as a lever for creativity in sustainable development but also as a field of innovation and activity. Within the scope of the UNESCO Creative Cities Network, the number of cities selected internationally for the gastronomy theme is 36. Gaziantep (since 2015), Hatay (since 2017), and Afyonkarahisar (since 2019) from Turkey are in the UNESCO creative cities category (UNESCO, 2022).

Gaziantep, located in the Southeastern Anatolia Region at the intersection of Mesopotamia, Anatolia, and Egypt, is the first city in Southeast Anatolia and the sixth largest city in Turkey and has a very important geographical position (Özbadem et al., 2014). Gaziantep has been an open place for settlement since ancient times due to its location, climate, and fertile soil (Ulusoy and Turan, 2016). B.C. In Gaziantep, which was the center of the Hittite civilization between 1800 and 1200, the Kingdom of Carchemish, the Urartians, the Assyrians, the Medes, the

Persians, Alexander the Great, the Selokids, and the Commagene Kingdoms ruled. In 73 and 395, the Romans and, later, the Byzantine Empire dominated the region. The establishment of today's Gaziantep province also coincides with this period (Kalkan, 2015).

In the light of historical information, it can be said that Gaziantep constitutes a synthesis of Anatolian civilizations (Tuç & Özkanlı, 2017). In this context, Gaziantep is turning into a city that is known on national and international gastronomy platforms for its food variety (Suna & Uçuk, 2018). Gaziantep is the city with the most variety of dishes in Turkish cuisine (Giritlioğlu et al., 2016). Gaziantep, which has approximately 475 kinds of food (Koçoğlu, 2019), has various vegetables, especially wheat, onion, pepper, tomato, eggplant, legumes, and fruits such as pomegranate, cherries, plums, olives, olive oil, and Gaziantep peanuts. Kitchens, eating, and drinking are so important for the people of Gaziantep that Turkey's first culinary museum was established in Gaziantep (Kılınç Şahin et al., 2018. The cuisine of Gaziantep holds a privileged position among Turkish and worldwide cuisines thanks to its traditions and variety of regional flavors.

Gaziantep Mumbar Dolması

Gaziantep Mumbar Dolması is an important offal dish of Turkish cuisine, and it is especially identified with the city of Gaziantep. Mumbar is a type of offal usually obtained from the small intestine of sheep or beef and has an important place in the culinary culture of this region. Stuffed mumbar is prepared by filling the small intestines, which are meticulously cleaned, with a special mortar. The interior material usually consists of ingredients such as rice, ground beef, onions, parsley, spices, and pepper paste unique to Gaziantep. These ingredients create the characteristic aroma and rich taste of this meal.

It is also known as "bumbar" among the people in the region. It is a dish that is usually made during the feasts of sacrifice and is difficult to make and requires mastery skills. After cooking, the outer surface is made crispy by frying in clarified butter or butter (Geographical Indication Portal, 2021).

Production Method

Gaziantep Mumbar Dolması (for 5-6 people menu) Ingredient List (Geographical Indication Portal, 2021):

- 1 kg sheep mumbar (intestine),
- 300-500 g minced lamb (with fat),
- 300-400 g bulgur,
- 300-400 g (optional) rice,
- 30-50 g of tomato paste,
- 30-50 g of pepper paste,
- 25-35 g clarified butter / butter,
- 40-100 g of onion,
- 3-4 cloves of garlic,
- 3-7 g of black pepper,
- 1-2 teaspoons of salt,
- 1-2 tablespoons (optional) red chili flakes,

- Half a teaspoon (optional) allspice.

While preparing Gaziantep Mumbar Dolması, both the inside and outside sides of the mumbarsticks should be turned, cleaned thoroughly, and kept in vinegar water. The washed mumbar is cleaned by turning it upside down and scraping it under water with the help of a knife. Rubbed with salt and onions. It is kept for 2-3 hours in a large enough container with vinegar-water. The mumbar to be used must comply with the Special Hygiene Rules for Animal Foods and the relevant food legislation (Gaziantep Metropolitan Municipality, 2023).

Methodology

Phenomenology, one of the qualitative research methods, was favored in this study. This is due to the fact that phenomenology concentrates on phenomena of which we are aware but about which we lack in-depth and comprehensive knowledge. These phenomena can manifest as encountered events, experiences, perceptions, orientations, concepts, and situations, among other manifestations. Therefore, phenomenology is a suitable research methodology for studies that seek to examine situations that are neither wholly foreign nor predictable (Jasper, 1994). In order to evaluate the gastronomic merit of and attitudes toward the Gaziantep Mumbar Dolması, a purposeful sampling technique was employed in this study (Büyükoztürk et al., 2009). Interviews were held in Gaziantep Touristic Bazaar. In the interview form used to collect data for the research study, questions were asked about the attitudes of consumers towards the consumption of offal and then their views on Gaziantep Mummbar Stuffed Stuffed. To discover in-depth and exploratory replies to the interview questions, qualitative research methodology is used (Storey, 2007). The data for the research study were obtained through face-to-face interviews with 10 participants who tasted Gaziantep Mumbar Dolması. The interviews lasted an average of 10 minutes. In this regard, the research study's content analysis process records the answers provided by the participants to the questions in the interview form.

The ethics committee permission document required for the collection of data used in this study was obtained from the Inonu University Ethics Committee with the date 27-07-2023 and number 7/5.

The questions asked of the participants within the scope of the research are as follows:

Q1: Have you experienced any offal products before? If yes, which ones have you experienced?

Q2: Do you find Gaziantep Mumbar Dolması healthy and nutritious?

Q3: Is there a particular reason why you prefer Gaziantep Mumbar Dolması? Did you experience it by chance?

Q4: Do you wonder about the production stages of Gaziantep Mumbar Dolması?

Q5: Would you recommend Gaziantep Mumbar Dolması to your friends?

The questions above were asked to gastronomy tourists who experienced Gaziantep Mumbar Dolması during their Gaziantep trip in the summer of 2023. For the purpose of providing an objective evaluation opportunity, the obtained data were analyzed using content analysis.

Results

The Demographic Characteristics of The Participants

The demographic characteristics of the participants participating in the research are as follows:

Table 1. Demographic İnformation of the Participants

Participants	Gender	Age	Profession
P1	Male	43	Academician
P2	Male	37	Teacher
P3	Female	37	Engineer
P4	Female	31	Housewife
P5	Male	45	Officer
P6	Male	30	Engineer
P7	Male	62	Retired
P8	Female	20	Student
P9	Female	21	Student
P10	Female	34	Housewife

In the study conducted with 10 participants in Table 1, it is seen that the participants are of different ages and occupational groups.

Personal opinions of the participants on the production of Gaziantep Mumbar Dolması

The individual opinions about Gaziantep Mumbar Dolması in the interview made with the participants of the research are presented in Table 2.

Table 2. Opinions of the Participants about Gaziantep Mumbar Dolması

P Q	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Q1	Kokorec, şırdan, mumbar, spleen, liver, kidney, heart	I have tried offal products many times before. Of the offal products, I tried the liver, tripe, şırdan, tongue, cheek, trotter, mumbar, kidney, brain, and heart.	Yes. I ate mumbar, tripe, liver, sheep's head and foot soup.	Mumbar dolması, şırdan, tripe soup	Yes, I have experienced offal products. I ate şerdan, kokoreç, stuffed mumbar and stuffed intestines.	Yes. Liver, spleen, kidney, lung fortyfold, mumbar, spleen and brain.	Tripe, brain, tongue, kidney, heart, trotter, şırdan, mumbar, liver.	Tripe, liver, spleen, kidney, tongue,mumbar and brain.	Kokorec, sweetbread, head-food soup, liver, brain.	Yes. Liver, mumbar, kokoreç, tripe.

Table 2. Opinions of the Participants about Gaziantep Mumbar Dolması (cont.)

Q2	I find it healthy and nutritious if cleaned well.	Stuffed Mumbar is a very healthy and nutritious dish, especially if it goes through a good cleaning and controlled preparation process.	Yes. I definitely find the vitamins and minerals health and protective.	I doubt it's healthy. But it can be nutritious.	In general, I find offal products nutritious. As for health, I do not think it is harmful to health as long as it is clean.	Yes, I find it healthy and nutritious.	Yes. I know that the fat and collagen oil in the inner tissue of the intestine are beneficial for human health.	I find it healthy if done clean.	Yes. Experts also recommend.	I think it is healthy if done clean.
Q3	Its taste and nutritious properties make me prefer it.	I generally prefer Gaziantep Mumbar Dolması because of its taste.	I like Gaziantep cuisine very much. I especially wanted to try the stuffed mumbar.	I chose it because it was done by someone I love and trust in Gaziantep. Other than that, I eat in a reliable and famous restaurant, I do not eat otherwise.	I tried it by chance and then we started to cook and eat it ourselves at home during the winter months.	I experienced it by chance, but then I started to consume it of my own will.	I tried it by chance on a gastronomic tour.	I am from Şanlıurfa, it is also common in our region. I also ate in Gaziantep.	I tried it on the recommendation of my friends.	I tried it for the first time during the Southeast Anatolia tour.

Table 2. Opinions of the Participants about Gaziantep Mumbar Dolması (cont.)

Q4	I'm not curious because I know about the construction stages.	Since I know the production stages of Gaziantep Mumbar Dolması very well, I am not curious.	Actually, I'm especially curious about the cleaning phase. My mom is making stuffed mumbar. If there is a different technique, I would like to know it.	I can guess, but I don't care. Because if I see the stages, I can stop eating.	I was curious and researched the stages of production, because it is a flavor that appeals to me and according to my research results, we also make it at home ourselves.	No, I don't. Because knowing the details can distract me from eating mumbar.	Yes, I'm wondering. Especially Gaziantep mumbar is quite delicious, so I want to learn.	I'm doing it myself.	I do not wonder. It can be nauseating in terms of smell and appearance.	Those stages are disgusting. I don't want to learn.
Q5	I would recommend. I even make suggestions for the people I travel with to try it.	I would definitely recommend it if they find a chance of clean and reliable consumption.	Yes, I would definitely recommend mumbar stuffing like their other products.	Yes, I recommend. A very tasty and missed meal.	I would definitely recommend it to my friends, but I am not insistent, it is not a product that everyone can choose.	Yes, but some people can be adamant about not eating offal.	I advise.	Of course, everyone should eat.	I advise. I can eat two servings at a time.	I advise. Everyone who is accustomed to consuming offal should taste this delicacy.

Table 2 shows the opinions of the participants about Gaziantep Mumbar Dolması. In line with the data obtained, it is seen that the participants have experienced different types of offal before, apart from Gaziantep Mumbar Dolması. While most of the participants found Gaziantep Mumbar healthy and nutritious, some participants (P1, P8, and P10) stated that it could be healthy only if it was prepared under hygienic conditions. Most of the participants claimed that they consume Gaziantep mumbar because of its taste. One of the participants (K4) stated that she cannot consume mumbar unless it is made by reliable people or in a restaurant with a high reputation. Two of the participants (P7 and P10) said that they had a chance to taste it during the tour. Some of the participants (P1 and P2) stated that they already knew the stages of preparing mumbar, while P5 and P8 stated that they prepared it at home as well as knowing it. Participants P4, P6, P9, and 10 stated that they did not want to learn about the mumbar preparation stages because, in general, the stages were nauseating. Especially P4, P6, and P9 said that they could give up eating if they

learned. All of the participants stated that Gaziantep Mumbar is a flavor that can be recommended to the people around them.

Conclusion and Discussion

Offal has historically played an important role in human nutrition and has been presented with distinctive flavors in various cultures. Gaziantep Mumbar Dolması is a good example of this rich heritage. Growing conditions, acquired habits for nutrition or the drive to adapt to the environment, etc. variables can determine an individual's attitude towards offal food. Therefore, the attitude of Turkish people is hesitant about the consumption of offal food compared to other countries, and it may differ from region to region (Bozkurt, 2021).

In general, according to the statements of the participants, it is understood that some participants have various reservations about hygiene. Some participants even stated that if they learned the details of the preparation stages, they could give up consuming mumbar. A survey of consumers in Spain has shown that the nutritional properties, environmental sustainability, and affordability of offal are the main attractive forces, while the sensory properties and compound content are the main barriers (Llauger et al., 2021). This situation also shows that hesitations about hygiene are at a high level. In the examinations made on 20 chicken livers in Afyonkarahisar, 3% Salmonella was detected in one liver (Acaröz et al., 2018). In another study, it was reported that Salmonella bacteria were isolated at a rate of 2.4% and 1.7%, respectively, in the liver and heart samples of 422 suspected poultry from breeding farms in Aydın and İzmir provinces (Oral & Türkyılmaz 2008). In terms of the tourism sector, it is important to examine the consumption value of touristic products. Food and beverages are products with emotional consumption value in terms of gastronomic tourism (Kendir & Arslan, 2020). Similar hygienic and health-threatening weaknesses can keep people from consuming offal. For this reason, it is extremely important to apply strict controls to businesses that sell offal products or meals.

The use of offal as food should be encouraged in terms of many positive results, such as effective use of food, animal welfare, and reducing the amount of greenhouse gases released into nature. During the research process, it was partially difficult to reach the participants who consumed offal food and therefore experienced Gaziantep Mumbar. In addition, it was noted in the participant search process that those who consume offal dishes either experience many other offal dishes or stay away from offal. In this respect, it can be recommended to intensify promotional efforts in order to consume these dishes more widely over time. The fact that the participants especially liked Gaziantep Mumbar in their answers and that they found it to be highly recommended to the people around them emphasizes the importance of this local flavor.

Various promotional activities should be carried out in order for Gaziantep Mumbar's significant impact on tourism gastronomy to continue and reach a wider audience. The possible impact of Gaziantep Mumbari on tourism and gastronomy will also contribute to the revival of the local economy. Local businesses for the production of the product create employment in the fields of agriculture and animal husbandry, increase demand for local products, and thus contribute to the growth of Gaziantep's economy.

Gaziantep Mumbar Dolması is known for its special flavor and is considered one of the representatives of Gaziantep cuisine. This dish is a part of Gaziantep's rich cultural heritage and has an important place among the local people. Having a geographical indication is extremely important in terms of protecting food and culture. In a previous

study, it was noted that Istanbul Kokoreç and İzmir Kokoreç products do not have geographical indications, and it was emphasized that these flavors should be protected (Bozkurt, 2021). Unfortunately, it has been on the agenda recently that Greece has recently participated in product competitions called Kokoresti (Habertürk.com, 2023). Therefore, it is worth noting that Gaziantep Mumabr's obtaining a geographical indication certificate is a great achievement. In addition to this, it is extremely important to take the necessary initiatives for other offal dishes (Sütlüce Uykuluk, İzmir Söğüş, etc.) to have geographical indications, which have a local and cultural identity. In gastronomic tourism, the geographical indication of the products is very important in the creation of the product's identity (Kemer & Gençoğlu, 2021).

Researchers who want to do research on similar topics can focus on topics that have not yet been specifically studied or that have been studied limitedly. When the relevant studies are examined, it is seen that the number of studies on Turkish offal dishes is quite low. Therefore, they can contribute to the literature by completing this gap. This study was carried out with 10 participants who tasted Gaziantep Mumbar. This situation reveals the limitations of the study. Different research methods can be used in studies to be conducted on a similar subject, and examinations can be made on different samples.

Declaration

The ethics committee permission document required for the collection of data used in this study was obtained from the Inonu University Ethics Committee with the date 27-07-2023 and number 7/5.

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Appendix 1. Ethics Committee Permission

T.C.
İNÖNÜ ÜNİVERSİTESİ
BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU
Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etik Kurulu

Oturum Tarihi : 27-07-2023	**Oturum Sayısı :** 7	**Karar Sayısı :** 5
Etik Açıdan Uygun		
Çalışma Adı	Türk Mutfak Kültüründe Bir Sakatat Yemeği: Gaziantep Mumbar Dolması	
Araştırmacılar	Dr.Öğretim Üyesi Handan ÖZÇELİK BOZKURT (Yürütücü)	
Başkan	Prof.Dr. Yüksel GÖĞEBAKAN	
Kurul Üyeleri		

Kullanıcı Mehmet YILMAZ		Prof.Dr. Yusuf BATAR	
Prof.Dr. Mehmet ÖNAL		Prof.Dr. Mehmet GÜNGÖR	
Prof.Dr. Süleyman ÇALDAK		Prof.Dr. Nesrin SİS	
Prof.Dr. Lütfiye ÖZDEMİR			