



## Culinary Culture and Local Food Practices in Post-Earthquake Temporary Living Spaces: A Qualitative Evaluation in Hatay

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### Abstract

This study aims to understand the changes in culinary culture and the transformation of local food practices among individuals living in temporary settlements, such as tents and containers, in Hatay province following the earthquakes of February 2023. A qualitative research method was employed, adopting a phenomenological approach that seeks to uncover the meanings behind individuals' lived experiences. The study population consisted of individuals residing in temporary living spaces in Hatay after the earthquake. The sample included 20 female participants, selected through purposive sampling, who actively participated in food preparation and possessed knowledge of local culinary traditions. Data were collected through in-depth interviews and analyzed using thematic analysis. The findings were categorized into six main themes: economic hardship, difficulties in accessing traditional ingredients, loss of kitchen equipment, changes in cooking practices, weakening of communal dining culture, and emotional impacts. The study demonstrates that disasters not only affect physical environments but also deeply disrupt cultural structures. Based on the findings, several recommendations have been proposed for the preservation of culinary culture in post-disaster contexts.

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## INTRODUCTION

Disasters are significant events that have the potential to result in substantial economic, material, and human losses, as well as profound disruptions to the social structure. Natural and man-made disasters disrupt the historical continuity of societies, precipitating profound transformations in their social structures (Arık, 2023, p. 3). According to Cavalli (2016), such events are defined as "significant events" that constitute a historical turning point in social life. Disasters delineate a distinct boundary between the past and future of societies, prompting the evaluation of social processes in two distinct periods: pre- and post-disaster. In such contexts, the impairment of fundamental infrastructures, including but not limited to shelter, sustenance, potable water, and communication systems, precipitates a disruption in daily life practices and the established order of society (Duman, 2023, p. 351). Hatay, located in the southern region of Turkey, is situated within a tectonically active area characterized by the intersection of diverse tectonic structures and frequent seismic activity. The region has experienced a history of seismic activity, largely due to its location along the converging paths of the Dead Sea Fault (SDFZ), the Eastern Anatolian Fault (EAF), and the Cyprus Arc. These tectonic plates have been the primary sources of destructive earthquakes in the region throughout history. A review of archaeological findings and historical records reveals that the region has been impacted by numerous significant seismic events since the establishment of Antakya in 300 BC, continuing to the present day (Pamir, 2023, p. 40). As Ersoy (2009) points out, the earthquakes that occurred during the Roman, Byzantine, Abbasid, Seljuk, and Ottoman periods caused considerable damage to the urban fabric of Antakya. The great earthquake of 526, in which approximately 250 thousand people lost their lives, is recorded as one of the most destructive disasters in the history of Antioch (Foss, 2000, p. 23). Following these significant destructions, substantial expenditures were made by central governments for the reconstruction of Antioch. However, the city was unable to fully regain its former glory (Mordechai, 2018, p. 33). In the collective memory of the people of Antakya, disasters, especially earthquakes, are among the powerful narratives passed down through generations. The popular adage "Antakya was leveled seven times" serves as a poignant illustration of this historical amnesia. The discovery of ancient layers in any construction work provides unequivocal support for this memory. The seismic events of February 6 and February 20, 2023, have revived this traumatic memory, which has a deep-rooted history in the collective memory of the people. These events have given rise to new narratives of hope and resistance, such as the slogan "this time we will build it" for Antakya, which was destroyed for the eighth time (Arık, 2023, p. 14).

The 2023 earthquakes in Hatay caused significant damage to the physical, social, and cultural infrastructure of the region. Those who survived the earthquake were compelled to continue their lives in tent cities and container settlements. Serious disruptions in basic public services further exacerbated the humanitarian crisis (United Nations Children's Fund, 2023, p. 2). Following the second major earthquake, the region experienced an escalation in both physical and psychological destruction, resulting in significant alterations to culinary culture, food preparation practices, and daily life (Şeker, 2023, p. 182). Earthquake victims, particularly those residing in temporary shelters, encountered substantial alterations in their culinary practices and food preparation methods due to the destruction of their homes and the disruption of their customary living arrangements. Hatay is a city distinguished by its rich gastronomic culture, and the continuity of this cultural heritage has been imperiled following the disaster. Post-earthquake changes in women's culinary practices have the potential to impact not only the procurement and preparation of food, but also social ties, emotional healing processes, and cultural continuity. In this context, the research questions are: What are the changes in the culinary culture and local food practices of women living in

temporary living spaces, especially in containers, in Hatay province after the earthquake? How have these changes affected women's food preparation processes, procurement of ingredients, access to traditional foods and their emotional reflections? It was determined as follows. The current study aims to evaluate the changes in the culinary culture and local food practices of individuals living in container cities in Hatay after the February 2023 earthquakes with a qualitative method. Within the scope of the research, in-depth interviews were conducted with 20 women living in containers in Hatay, and the changes in women's daily food preparation processes, their access to traditional culinary practices, the difficulties encountered in procuring ingredients, and the emotional reflections of these processes were analyzed. In this context, the study aims to contribute to understanding the dynamics of cultural continuity and change in the kitchen in post-disaster temporary living spaces.

## Literature Review

Natural disasters are defined as destructive events that inevitably lead to changes in individuals' lifestyles and cultural structures. Disasters such as earthquakes, floods, droughts, and storms have been shown to have profound and far-reaching negative effects on human societies, including psychological traumas, loss of property and livelihoods, and disintegration of family structure. These effects, in turn, can lead to radical transformations in cultural elements and daily life practices (Ergünay, 2009; Aldemir, 2023). Disasters, particularly in regions where agricultural production is intensive, impose significant limitations on the availability of the fundamental ingredients of traditional dishes, resulting in crop loss and damage to agricultural infrastructure. Earthquakes and landslides are natural disasters that have the potential to cause significant damage to transportation networks and infrastructure. Such events can result in disruptions to the food supply chain, leading to a reduction in the diversity and accessibility of ingredients. Such events have the potential to result in both tangible and intangible losses, including the disruption of the intergenerational transfer of cultural heritage and culinary knowledge (Karabulut & Bekler, 2019, p. 372). The preservation and restoration of local culinary traditions in the context of post-disaster recovery processes are of paramount importance for the sustenance of cultural identity. However, this process entails a reduction in the applicability of conventional cooking techniques, resulting in alterations to the original flavors, preparation methods, and presentation styles of the dishes (Akmeşe, 2023, p. 200).

According to the research findings of Kıran and Kızıllırmak (2024), the participants identified the destruction of branded restaurants, the destruction of local culinary infrastructure such as stone ovens, spice shops, and butchers, the collapse of warehouses where many products were stocked, and the negative impact of dust emitted during rubble removal on existing production as the most significant problems among the impacts of the disaster on local cuisine. Moreover, the dearth of the requisite environment, materials, and equipment for the preparation of traditional dishes in tent and container cities was identified as a salient problem. The findings indicate that natural disasters exert a multifaceted influence on culinary culture, encompassing the loss of physical infrastructure, the deterioration of production conditions, and the disruption of traditional cooking practices. In this context, international examples are also noteworthy. A prime example of this phenomenon is the 2011 Tōhoku Great East Japan Earthquake, which led to substantial changes in Japanese culinary culture. This natural disaster, along with the subsequent tsunami and nuclear crisis, resulted in significant shifts in Japanese culinary practices and traditions. The termination of fishing and agricultural production had a particularly deleterious effect on the region's food supply (Nishikido, Kuroda, & Hirakawa, 2016). However, the active involvement of local communities in the post-disaster process has been

demonstrated to contribute significantly to the strengthening of social resilience and the sustainment of cultural practices (Siawsh, Peszynski, Vo-Tran, & Young, 2023). Concurrently, research conducted in the Marche region of Italy, which was affected by major earthquakes in 2016 and 2017, revealed that gastronomy culture plays a critical role in supporting social resilience after disasters (Marincioni, Gioia, Zoppi, & Vittadini, 2019; Aleffi & Cavicchi, 2020). The repercussions of natural disasters on culinary culture are not confined to the supply of ingredients; rather, they precipitate transformations in a myriad of domains, encompassing cooking techniques, eating habits, the preparation and presentation of dishes, and the preservation of cultural memory. Earthquakes have the potential to disrupt cultural memory, endangering the viability of traditional culinary practices. Conversely, they can also catalyze evolution in culinary culture, creating opportunities for the development of novel recipes and alternative production techniques. Consequently, the preservation, documentation, and transmission of local culinary culture to future generations during disaster processes is regarded not solely as a means of ensuring the continuity of cultural heritage, but also as a fundamental component of social recovery and identity formation.

## Method

The objective of this study is to comprehend the shifts in culinary culture and the evolution of local food practices within the temporary living spaces that were established in Hatay province following the earthquakes that occurred in February 2023. To achieve this aim, a qualitative research method was employed, utilizing a phenomenological design. The phenomenological approach facilitates a profound comprehension of the lived experiences of individuals within a specific context (Wilson, 2015). Giorgi (1997) underscores that a fundamental premise of phenomenology is the "making sense of lived experience," emphasizing the subjective and interpretative dimensions of such research. As a research approach rooted in empirical data, phenomenology is largely shaped by the interpretive frameworks and perceptual insights of the researcher. However, it should be noted that such studies are not without their limitations. These limitations include constraints on generalizability, challenges in verifying the accuracy of subjective data, and relatively small sample sizes (Yıldırım & Şimşek, 2016; Güler, Halıcıoğlu & Taşgın, 2015).

The study population comprised individuals residing in temporary shelters, such as tents and containers, in the Hatay province following the 2023 earthquakes. The sample consisted of 20 female participants who were selected through purposive sampling. All of the participants were actively involved in daily cooking and possessed knowledge of the regional culinary culture. This demographic focus was deliberately selected to guarantee that the participants could thoroughly reflect on the transformation of local food practices before and after the disaster. To explore these experiences in depth, semi-structured, open-ended interview questions were developed. The process of question formation was informed by extant literature on disaster-affected food practices, as well as preliminary field observations conducted in the region. Each question was meticulously crafted to elicit rich, reflective narratives concerning specific aspects of culinary transformation. In order to assess the clarity and relevance of the interview protocol, a pilot interview was conducted with two individuals from the target population. In light of the feedback received, minor revisions were made to the phrasing of certain questions. The objective of these revisions was to ensure comprehensibility and cultural appropriateness. This preliminary step contributed to enhancing the internal validity of the interview process by ensuring that participants could readily understand and engage with the questions. The final interviews were conducted in January 2025 and focused on the perceived changes in culinary culture following the earthquake. The inquiries directed towards the participants were as follows:

1. What changes have occurred in your kitchen equipment in tent/container life compared to before the earthquake?
2. Are there any local dishes that you can cook in tent/container conditions? If so, what alterations have been made to the production processes in comparison to the pre-earthquake period?
3. Which culinary preparations were once commonly prepared in the local cuisine, but are no longer feasible in the aftermath of the earthquake? What are the underlying reasons for the inability to produce them?
4. What alterations have occurred in your dietary routines in the aftermath of the seismic event?
5. Are the supermarkets, baazars, and other food supply points where you regularly shopped before the earthquake still operating?
6. What alterations have been observed in guest hosting practices and the frequency of collective meal invitations following the earthquake?
7. Do you perceive a general shift in your culinary culture subsequent to the earthquake?

The data obtained from the interviews were analyzed through content analysis, a method that allows for the identification and coding of similar responses, which were subsequently grouped into overarching themes. These themes were interpreted and presented through a descriptive analysis, consistent with the analytical frameworks outlined by Creswell and Poth (2007). The data collection process was halted upon achieving saturation, which occurred after the 20th interview. This was determined when repetitive patterns and similar narratives began to manifest across the participants. Reaching data saturation is a widely accepted indicator of sample adequacy and thematic completeness in qualitative research (Guest, Bunce, & Johnson, 2006).

During the research process, the ethical approval process was completed by obtaining written or verbal consent from each participant. The study's adherence to ethical standards was formally endorsed by the Hatay Mustafa Kemal University Ethics Committee (Decision No. E-21817443-050.99-441282, dated 07.11 2024).

## Findings

As illustrated in Table 1, the demographic characteristics of the participants residing in tents and containers are enumerated as follows: The study's sample comprised exclusively female participants (N=20). Regarding marital status, 14 of the participants were married, while 6 were not. Regarding the age distribution of the participants, nine individuals were between the ages of 35 and 44, while 11 were between 45 and 54. A subsequent analysis of the employment status of the participants revealed that 14 of them were unemployed, while 6 were currently employed. The distribution of participants according to educational attainment is as follows: 12 individuals possess a primary school diploma, 3 individuals have a high school diploma, and 5 individuals have an undergraduate diploma. An analysis of the participants' place of residence reveals that six reside in urban areas and fourteen in rural communities.

**Table 1.** Participants' Descriptive Characteristics (Tent/Container Dwellers n: 20)

Category	Subcategory	n
<b>Gender</b>	Female	20
	Male	0
<b>Marital Status</b>	Married	14
	Single	6
<b>Age</b>	35-44	9
	45-54	11
<b>Employment Status</b>	Unemployed	14
	Active	6
<b>Education Level</b>	Primary Education	12
	High School	3
	Bachelor's	5
<b>Location During Earthquake</b>	City	6
	Village	14

1. Participants' responses to the question "What changes have occurred in your kitchen equipment in tent/container life compared to before the earthquake?" illuminate the changes in living conditions and difficulties in accessing kitchen equipment after the earthquake.

**Table 2.** Thematic Distribution

Theme	Number of Participants	Participants
<b>Those Who Experienced Equipment Loss</b>	10	P1, P2, P8, P9, P10, P11, P13, P16, P17
<b>Those Who Saved Their Equipment But Could Not Use It</b>	2	P12, P14
<b>Those Who Did Not Experience Equipment Issues</b>	8	P3, P4, P5, P6, P7, P15, P18, P19, P20

The following report documents the loss of equipment. Following the seismic event, a considerable proportion of respondents reported a substantial decrease in kitchen equipment. This decline can be attributed to the transition to tent or container living, which was a common practice among affected populations. The group reported a loss of electrical appliances (e.g., ovens, blenders, meatball makers) and described managing with only basic equipment (i.e., pots and pans) and limited use of equipment due to aid.

Participant statements: P1 stated, "We possessed minimal culinary equipment, consisting primarily of pots and pans." P9: "We are able to manage with a limited number of pieces of equipment that have been provided by the aid organization." P13: "There has been a decrease in the variety of equipment, and consequently, the overall situation has become more challenging."

Those who recovered their equipment (but encountered difficulties using it): It was reported by some participants that, while they were able to salvage their equipment from their homes, they encountered difficulties in utilizing it effectively in tent or container conditions. The most salient reasons for this phenomenon were the limited spatial capacity, the absence of electricity, and the substandard infrastructure.

Participant statements: P12: "Despite having successfully evacuated my personal belongings from my residence, I found myself unable to utilize them due to the constraints imposed by the limited space and the absence of electricity." P14: "I relocated all my personal belongings from my residence; however, I was unable to utilize the electrical appliances for an extended period."

Those who did not encounter equipment-related issues: It was reported by some participants that the loss of equipment was mitigated by two factors. Firstly, the proximity of the tents to their homes was a contributing factor. Secondly, the relocation of participants to containers was also identified as a factor that reduced the loss of equipment. This group demonstrated a high degree of autonomy, as evidenced by their ability to transport their belongings directly and the absence of equipment malfunctions due to their residences remaining undamaged.

Participant statements: P3: "Due to the fact that my house was not completely destroyed, I was able to salvage my kitchen utensils and utilize them." P7: "The occurrence was not due to my carrying all the items from my house to the container."

A substantial proportion of respondents (55%) reported a considerable diminution in kitchen equipment. The most prevalent category of lost or unusable small electrical appliances was that of small kitchen appliances, including ovens, blenders, and tea makers. It is common to have to prepare meals with basic equipment (pots, pans, plastic plates, spoons, etc.). Those who remained in close proximity to their residences or relocated to containers experienced minimal equipment loss. Electricity and space constraints posed a substantial obstacle to the utilization of salvaged equipment.

This decline in kitchen equipment, compounded by the challenges in its utilization following the earthquake, has exerted a multifaceted impact on various aspects of daily life and cultural continuity. The loss of kitchen equipment has led to the simplification of food preparation processes. Consequently, the ability to prepare the complex and time-consuming dishes characteristic of Hatay cuisine has been lost. Moreover, the unavailability of salvaged equipment due to electrical and spatial limitations has further complicated the adaptation of post-disaster living spaces, resulting in significant limitations on women's domestic roles. This situation, compounded not only by physical barriers but also by psychosocial stress and uncertainty, has resulted in a deterioration of post-disaster social solidarity and the transmission of traditional culinary culture. Consequently, the loss of kitchen equipment can be used as an indicator of a profound transformation in post-disaster lifestyles and cultural practices in Hatay.

2. The participants were posed the following question: "Are there any local dishes that you can cook in tent/container conditions? If so, what alterations have been made to the production processes in comparison to the pre-earthquake period?" The responses to the aforementioned question were subsequently categorized under two overarching themes, as illustrated in Table 3.

**Table 3.** Thematic Distribution

Theme	Number of Participants	Participants
<b>1. Those Who Could Not Make Local Dishes</b>	10	P1, P2, P3, P4, P5, P6, P7, P10, P15
<b>2. Those Who Made Simplified Local Dishes</b>	10	P8, P9, P11, P12, P13, P14, P16, P17, P18, P19, P20

Those who lack the capacity to prepare local food: A considerable proportion of the participants indicated that they were unable to prepare local cuisine within the confines of tents or containers. The underlying factors contributing to this phenomenon include a scarcity of essential materials, limited access to conventional products, constraints in available space and equipment, the preference for ready-made or communal meals, and a tendency towards expeditious and pragmatic culinary choices.

Participant statements: P1: "We engaged in the preparation of meals that were both expeditious and devoid of malodorous characteristics, prioritizing practicality over regional culinary traditions." P4: "We experienced a prolonged period in which we were unable to access our local products. We were sustained by external aid." P5: "We were provided with meals that had been produced on a large scale."

Those who prepared the food focused on simplifying the local dishes: It was reported by some participants that they possessed the ability to prepare simplified local dishes or basic pot dishes (e.g., soups, appetizers, salads), albeit not in their entirety. This group was tasked with preparing meals with a reduced number of ingredients, in a shorter timeframe, and with fewer tools than they were accustomed to.

Participant statements: P12: "The culinary preparations undertaken were of a rudimentary nature, encompassing such dishes as soups, appetizers, and salads." P16: "We were able to prepare uncomplicated culinary preparations involving the use of the potato." P17: "I prepared uncomplicated dishes that I could execute with the assistance of incoming supplies."

The results indicated that half of the participants indicated an inability to prepare local dishes, while the other half indicated an ability to prepare simplified dishes. The prevailing rationales for the absence of local culinary practices included the unavailability of necessary ingredients, electricity, and adequate space, as well as the preference for ready-made or communal food options. Individuals with the capacity to prepare uncomplicated meals demonstrated a tendency to prioritize dishes such as soups, salads, and appetizers, which can be expeditiously prepared with minimal ingredients. In the aftermath of the earthquake, there has been a discernible shift in culinary practices. The diversity in cooking processes has diminished, traditional dishes that necessitate labor and time have become unfeasible, and pragmatic solutions centered on survival have assumed primacy.

This transformation has not been confined to physical and material conditions; it has also influenced cultural and social dynamics. The propensity of participants to engage in the preparation of practical, expeditious, and minimalist culinary creations is indicative of both the economic constraints that prevail in the aftermath of a disaster and the prevailing psychosocial conditions. The erosion of patience, time, and collective work culture necessary for preparing traditional meals has contributed to the weakening of social bonds and culinary culture. Furthermore, the simplification of meal preparation processes exemplifies the creative adaptation efforts in culinary practices, which may potentially have adverse long-term effects on the uniqueness and cultural continuity of Hatay cuisine. In this context, the transformation in post-disaster culinary culture must be examined not only in terms of individual behavioral changes but also in terms of social solidarity, cultural transmission, and identity-building processes.

3. Which culinary preparations were once commonly prepared in the local cuisine, but are no longer feasible in the aftermath of the earthquake? What are the underlying reasons for the inability to produce them? In the aforementioned question, the majority of the participants indicated that they encountered significant challenges in the preparation of local dishes. The primary factors contributing to these challenges include spatial constraints, equipment shortages, difficulties in acquiring ingredients, and financial limitations. Specifically, the preparation of traditional family and collective meals, including oruk, tepsi kebab, kağıt kebab, katıkl ekmek, biberli ekmek, içli köfte, künefe, kaytaz böreği, külçe, kömbe, kabak tatlısı, aşur, and tuzlu yogurt, has become impractical due to the diminution of shelter spaces and the loss of kitchen equipment. The limited preparation of meat-based dishes was largely attributed to the lack of essential kitchen equipment and ongoing economic hardship. Despite these

constraints, several participants reported making efforts to maintain their culinary practices. However, a discernible decline in meal frequency and a concomitant reduction in dietary variety were observed.

**Table 4.** Barriers to the Preparation of Traditional Dishes After the Earthquake

Theme	Description	Frequency
<b>Spatial Limitations</b>	The inability to prepare large and labor-intensive local dishes in confined spaces like tents and containers.	12
<b>Equipment Shortages</b>	The loss of traditional cooking equipment such as ovens, large trays, and stoves.	15
<b>Difficulty in Acquiring Ingredients</b>	Inability to access local products (such as good quality minced meat, special cheeses, regional spices).	14
<b>Financial Constraints</b>	Inability to purchase expensive ingredients like meat, avoiding costly meals.	18
<b>Dishes That Could Not Be Made</b>	Local dishes that could not be prepared, such as oruk, tepsi kebab, kağıt kebab, katıklı ekmek, biberli ekmek, içli köfte, künefe, kaytaz böreği, külçe, kömbe, kabak tatlısı, aşur, and tuzlu yoğurt.	16
<b>Resistance and Adaptation</b>	Some participants continued making simple meals with limited resources, but frequency and variety decreased.	11

Participant statements: P1: "Due to the limitations of our equipment and the nature of our location, we are unable to prepare certain culinary items, including dolma, sarma, oruk, fellah meatballs, and dishes featuring chicken and meat." P4: "Due to the nature of the venue, it was not feasible for me to prepare culinary delights such as stuffed meatballs, künefe, and tray kebabs." P5: "Due to limitations in space, materials, and equipment, we were unable to prepare foods such as tray kebabs, paper kebabs, stuffed meatballs, kömbe, pumpkin dessert, and salty yogurt." P10: "The production of foods such as oruk, kaytaz pastry, pepper bread, and tray kebab was precluded due to an absence of an optimal environment and facilities." P12: "The loss of all material possessions resulted in a decline in purchasing power." Given the traditional meat-based composition of our culinary repertoire and the absence of adequate equipment, the production of a significant portion of these dishes remains unfeasible." P14: "No, I persisted in my efforts, albeit with reduced frequency, due to the significant challenges associated with acquiring the necessary products." P15: "An attempt was made to prepare a wide variety of culinary creations to the greatest extent possible."

These findings reveal that local dishes can no longer be produced not only for technical reasons but also due to cultural and emotional factors. Traditional dishes that form the basis of Hatay cuisine were typically prepared in environments characterized by collective production processes, special ingredients, and the transmission of multi-generational culinary memory. However, in the post-disaster period, nearly all of these conditions have disappeared. Not only material constraints but also the socio-cultural significance of communal food preparation, people's desire to come together, their willingness to share, and the sense of community that forms around food have weakened. This situation poses a serious risk to cultural sustainability. While some participants resisted change and tried to keep up traditional practices, these efforts were mostly individual and might not be enough for long-term preservation. In this context, it's important to look at post-disaster kitchen culture not just in terms of technical capabilities, but also in terms of cultural transmission, collective memory, and social recovery processes.

4. Participants were asked about the changes in their eating habits after the earthquake. The responses were subsequently grouped under specific themes. The majority of the participants indicated that their dietary habits underwent substantial modification in the aftermath of the earthquake. A number of issues were identified, particularly those relating to a decrease in the consumption of meals, an increase in the consumption of ready-to-eat

foods, a decrease in the consumption of meat and vegetables, and a decrease in the quality of nutrition. A considerable proportion of respondents indicated a decline in their cooking frequency, citing various reasons, and a concomitant decrease in the diversity of their diet. The predominant factors contributing to shifts in dietary patterns included economic challenges, inadequate equipment, restricted access to agricultural products, and psychological influences. In contrast, some respondents indicated that their dietary habits remained largely unaltered or had adapted to the new circumstances.

**Table 5.** Changes in Eating Habits

Theme	Description	Number of Participants (n)
<b>Decrease in Meal Frequency and Meal Schedule</b>	It was expressed that there was a decrease in the number of daily meals and irregularity in meal times after the earthquake.	8
<b>Change in Nutritional Content (Emphasis on Carbohydrates and Legumes)</b>	It was mentioned that carbohydrate-heavy foods like legumes, pasta, and bulgur became more prominent in the diet.	4
<b>Increase in Ready-Made Food Consumption</b>	It was emphasized that dependence on ready-made meals has increased.	3
<b>Decrease in Meat, Vegetables, and Greens Consumption</b>	It was stated that meat, vegetable, and fruit consumption has significantly decreased.	5
<b>Minimal and Limited Eating Practices</b>	A transition to minimal eating habits, such as cooking fewer meals and consuming smaller portions, has occurred.	3
<b>No Change in Eating Habits</b>	Some participants expressed that there was no significant change in eating habits after the earthquake.	2
<b>Loss of Taste and Quality, Unhealthy Eating</b>	It was stated that healthy and tasty meals could not be prepared as before, and the quality of food decreased.	3

Participant statements: P1: "There was a decrease in the variety of food products available; we consumed the same products consistently. We had no meal pattern." Subject P2 reported, "I became accustomed to consuming a single meal per day." P5: "During the initial months of the study, the consumption of agricultural products was precluded due to the presence of pollutants in the water supply. We were obliged to consume prepared meals." P6: "On certain days, we were unable to engage in culinary activities due to a lack of necessary resources. Our diet consisted of a single meal per day." P7: "A dietary shift towards a greater consumption of carbohydrates was initiated." P8: "Our consumption of meat products has undergone a decline. Concurrently, the number of meals consumed per subject also underwent a decline. P9: "We began to consume greater quantities of legumes, pasta, and bulgur. Conversely, there has been a notable decline in the consumption of greens and vegetable-based dishes. P10: "The prevalence of ready-made food consumption has shown an upward trend." P11: "I initiated a minimalist lifestyle. I have reduced my cooking frequency and have ceased to consume every meal." P12: "The practice of agriculture was rendered unfeasible due to the contamination of the air and water, which led to the abstinence from the consumption of vegetables, fruits, and greens. Consequently, the capacity to engage in winter preparations was also compromised." P16: "The majority of the food is inedible due to its lack of flavor." The available facilities and equipment are limited, and the portion sizes and the number of meals have decreased." P17: "The majority of our meals could not be cooked by us, and when we did cook them, we placed a higher value on their satiating qualities than on their gustatory appeal." P18: "The decision was made to commence the utilization of low-cost products. Our meat consumption has decreased significantly." P20: "I previously prepared the ingredients necessary for culinary endeavors autonomously; however, I am currently incapable of doing so. This has had a deleterious effect on the quality and gustatory experience of my repasts. We are no longer capable of maintaining a healthy diet."

The findings indicate that there have been significant shifts in the dietary habits of women residing in Hatay following the earthquake. Specifically, there has been an alteration in meal patterns, a decline in the frequency of daily meals, and an increase in the consumption of carbohydrate-based and ready-to-eat foods. A decline in the quality of nutrition has been observed, which can be attributed to a decrease in the consumption of essential nutrients found in a balanced diet, including meat, vegetables, and fruits. Moreover, it is acknowledged that due to constrained opportunities, a minimal diet has been adopted, the satiety of meals has been prioritized, and expectations of taste and quality have been superseded. However, a proportion of respondents indicated that they did not experience any significant change in their dietary habits after the earthquake, suggesting that personal and regional differences were influential.

On the other hand these findings demonstrate not only shifts in individual dietary habits but also the reflection of post-disaster social transformation in eating practices. The analysis of recurring elements in women's statements reveals not only inadequate food intake, but also losses in the emotional, social, and cultural dimensions of eating. The disruption to daily life rhythms and social norms, evidenced by the reduction in daily meals or the irregularity of meal times, is indicative of the physical destruction caused by the disaster. Moreover, the transition toward ready-made and low-cost foods is driven not solely by economic necessity but also by multifaceted factors, including the absence of kitchen equipment, time constraints, and mental exhaustion. This situation underscores the necessity to address not only food access but also concepts such as food security, cultural sustainability, and the right to a healthy life in post-disaster periods.

5. Participants were asked whether the markets, bazaars and other food supply points where they used to shop regularly before the earthquake were still operating. The findings obtained from the responses are summarized as follows:

**Table 6.** The Status of Food Supply Points After the Earthquake

Theme	Description	Number of Participants (n)
<b>Completely Closed/Damaged Supply Points</b>	It was mentioned that most markets and bazaars were either destroyed or ceased their operations after the earthquake.	12
<b>Partially Open Supply Points</b>	Some markets or bazaars are operating with limited capacity.	5
<b>Locations Still in Operation</b>	Despite the earthquake, some markets remain open.	3

The findings reveal that the food supply infrastructure in Hatay was severely damaged following the February 2023 earthquakes. The majority of participants expressed that the markets, bazaars, and other supply points where they used to shop before the earthquake have either completely disappeared or had to close down. While some places remained partially open, it was clear that their service capacity was severely limited. This situation made access to basic food items more difficult, thereby directly affecting both nutrition habits and quality of life. Additionally, some participants noted that not only the destruction caused by the earthquake but also looting events had accelerated these closures.

The participants' responses indicate not only the destruction of physical infrastructure, but also the collapse of the food supply system, which is one of the cornerstones of social life. It is imperative to recognize the multifaceted nature of marketplaces, grocery stores, and supermarkets. These commercial establishments serve not only as conduits for the acquisition of goods and services, but also as pivotal hubs for the formation of community bonds, the facilitation of social interaction, and the dissemination of traditional culinary expertise. In this context, the closure

or loss of function of these structures signifies not only a physical deficiency but also a cultural rupture. As older participants have noted, the practice of engaging in conversation with vendors while shopping at the market and receiving guidance on preparing specific products has also declined. This phenomenon underscores the post-disaster shifts in dietary habits, cultural memory, and daily life practices.

6. Participants were asked how the culture of hospitality and practices related to large gatherings in Hatay changed after the February 2023 earthquakes. The majority of participants reported that these traditions had been significantly disrupted.

**Table 7.** Changes in Hospitality and Dining Culture in Hatay After the Earthquake

Theme	Description	Number of Participants (n)
<b>Decrease in Practices of Hosting Guests and Large Gatherings</b>	Inability to host large gatherings due to living conditions (tents/containers), loss of loved ones, and economic hardships.	13 (P1, P2, P7, P8, P9, P11, P12, P13, P16, P17, P18, P20, P19)
<b>Continuation of the Sense of Hospitality (with Modifications)</b>	Hospitality continues in spirit and intention, but practices have become more modest.	5 (P3, P4, P5, P10, P15)
<b>Impact of Economic Conditions on Dining Culture</b>	Rising food prices and financial difficulties have reduced meal variety and frequency of hosting guests.	5 (P12, P16, P17, P20, P18)
<b>Psychosocial Effects and Mourning Process</b>	Decrease in joy at dining tables and reduced willingness to host guests due to loss and grief.	4 (P7, P8, P18, P9)
<b>Regional Differences and Examples of Solidarity</b>	Continuation of hospitality and communal dining practices in less-affected or recovered areas.	2 (P3, P15)

Participant statements: P1: "We can't host guests in the tent. Setting up large tables and gathering together is a dream now." P2: "We no longer have the luxury to host guests and make a variety of dishes." P3: "In the beginning, we did, but later on, we hosted the remaining neighbors and set up large tables." P4: "It affected our culture of setting up large tables, but our hospitality tradition continues." P7: "We lost so many loved ones that we don't have anyone left to host or set up large tables with." P9: "We no longer set up abundant and plentiful tables like we used to. We make do with one dish. To avoid being a burden, we don't visit anyone either." P10: "Our tradition of setting up large tables and hosting guests continues. We just prepare simpler dishes now." P12: "Nothing is the same after the earthquake. Even hosting guests with two dishes has become a luxury." P16: "When it's hard to find food, the idea of making different dishes or hosting guests feels like a luxury." P17: "When it's hard to find even a bite of bread, we can't host guests or make several dishes." P20: "We don't visit anyone, and they don't visit us either. Because everyone's situation is the same. Everything is so expensive, and hosting guests feels like a burden now."

The tradition of hosting large gatherings and preparing abundant feasts, which had been an important part of Hatay's cultural practices, has been heavily impacted. Economic difficulties, limited access to food, and emotional strains have led to a decrease in the frequency and scale of these gatherings. Many participants shared that instead of rich, diverse meals, simpler meals have become the new norm, and the capacity to host large gatherings has been diminished.

The responses obtained through the open-ended questions used in the study are based on the participants' individual experiences; however, they also reflect certain cultural trends that are common at the societal level. In this context, the recurrence of themes and narratives in women's statements suggests that the transformation in Hatay cuisine is part of a broader cultural framework. For instance, the inability to prepare traditional dishes due to material-based inaccessibility signifies not only an economic loss but also a cultural one. These findings suggest that the

sustainability of local culinary culture is contingent not only on physical conditions but also on the strength of social solidarity networks and the transmission of traditional knowledge.

7. According to the findings, large tables and a variety of dishes have been significant aspects of Hatay culture; however, the post-earthquake living conditions, economic difficulties, and psychological impacts have led to the weakening of these traditions. The variety of dishes on the tables has decreased, and there has been a shift towards hosting guests with simpler and fewer dishes. In some areas, the understanding of hospitality has been adapted to the current conditions. Feelings of loss and mourning have resulted in a lack of joy and celebration around the table as it once was. However, the spirit of solidarity has been sustained, especially in some neighborhood relationships. Participants were asked if there had been any changes in their culinary culture after the earthquake, and if so, in which areas the changes occurred. The responses were grouped under certain themes (Table 8).

**Table 8.** Post-Earthquake Changes in Culinary Culture

Theme	Description	Number of Participants (n)
<b>Decrease in Cooking Frequency and Variety</b>	It was stated that there has been a decrease in the frequency of cooking and the variety of dishes.	9 (P1, P6, P7, P8, P9, K12, P13, P16, P20)
<b>Decrease in Ingredients and Quality Loss</b>	It was mentioned that homemade ingredient production has stopped, ready-made products are being used, and there has been a loss in content and taste.	10 (P2, P7, P9, P11, P12, P13, P17, P18, P20, P16)
<b>Loss of Traditional Products and Methods</b>	The inability to use homemade traditional ingredients and the beginning of forgetting some dishes were mentioned.	5 (P2, P7, P9, P17, P18)
<b>No Change in Culinary Culture</b>	Some participants stated that there was no significant change in their culinary culture after the earthquake.	4 (P3, P4, P14, P15)
<b>Temporary Change, Partial Recovery Later</b>	It was expressed that there was a change in the beginning, but recovery occurred over time.	1 (P10)
<b>Impact of Economic Hardships</b>	The difficulty in accessing food and the financial constraints affecting culinary culture were mentioned.	2 (P11, P16)

Participant statements: P2: “Before, I used to make everything myself, from my tomato paste to my spices, from my oil to my cheese, and we would consume them safely. Now, I no longer have such opportunities.” P6: “The frequency of cooking and the variety of dishes have decreased.” P7: “We used to prepare for winter with summer vegetables, but due to the earthquake, we couldn’t make anything.” P9: “Previously, we sourced local products that we made ourselves, but now, due to the earthquake, the food has lost its natural flavor.” P11: “Everything is more expensive now, we can’t access food. Our financial situation has deteriorated.” P17: “We can’t make most of our dishes anymore, and the ones we make have changed in terms of ingredients, so they have lost their essence.” P18: “We can’t use every ingredient like before, we make do with missing ingredients. At this rate, I think most of our dishes will be forgotten.” P3, P4, P14, P15: “No, nothing has changed.” / “Everything continues as before in our household.”

The analysis of the participants' statements reveals significant changes in the culinary culture of women living in Hatay after the earthquake. Specifically, the frequency of cooking and the variety of dishes have decreased, the quality of ingredients has declined, and access to homemade traditional products has become impossible. As a result, the taste of the food has diminished, and there are concerns that some traditional recipes may be forgotten. Economic difficulties have also directly impacted culinary practices, with many participants noting that they can no longer maintain the essence of their dishes due to ingredient shortages. However, a few participants indicated that they had not experienced significant changes in their culinary practices due to their involvement in agriculture and livestock

activities. Additionally, one participant (P10) stated that after a temporary disruption, their kitchen practices have partially returned to normal.

These findings suggest not only logistical challenges in food preparation but also a more profound cultural disruption. The observed decline in homemade production and traditional cooking practices suggests a potential loss of intangible culinary heritage in the region. In a province like Hatay, which is characterized by a rich cultural heritage, culinary practices function not only as quotidian routines but also as conduits for intergenerational knowledge transfer, social cohesion, and identity preservation. The decreasing utilization of domestic ingredients, including tomato paste, spices, and cheese, signifies a multifaceted transformation that extends beyond mere dietary shifts. This phenomenon mirrors the decline of local self-sufficiency and food sovereignty. Furthermore, the preponderance of female participation in these practices suggests the presence of a gendered dimension to cultural loss, as the roles of women as conduits of culinary knowledge have been significantly disrupted by the post-disaster conditions. In the absence of conscious revitalization efforts, these changes may potentially result in the gradual erosion of traditional recipes and preparation methods. These methods are of paramount importance in defining the region's distinct gastronomic identity.

## **Conclusion**

The entire process, from food production and preparation to its presentation and consumption, played a fundamental role in the construction and reinforcement of cultural identity. Food, in its capacity to transcend its biological necessity, has emerged as a pivotal medium for the transmission of culture across generations. Culinary practices, which had been pivotal in conveying societal norms, traditions, and rituals within the family unit (Stajcic, 2013), gained symbolic significance at the dining table, where individuals not only socialized but also internalized religious values and social hierarchies (Beşirli, 2010). Within the confines of this theoretical framework, food materialized as a symbol of communal engagement, elation, and substantive dialogue. The preparation of traditional dishes is characterized by their protracted nature, necessitating prolonged periods of collective effort. The consumption of these dishes was primarily observed in large communal settings, emphasizing social solidarity and shared cultural experiences (Onur, 2021).

The findings of the present study revealed the multidimensional impacts of the February 6, 2023 earthquake on Hatay's culinary culture. The advent of new living conditions in the aftermath of the earthquake resulted in a severe disruption of traditional food practices, precipitating profound transformations in both the physical and cultural infrastructure. The participants' statements indicated that the loss of kitchen equipment, disruptions in production and supply chains, spatial limitations, economic challenges, and psychological distress directly influenced the processes of food production and consumption. As stated by Kıran and Kızılırmak (2024), natural disasters have the capacity to result in extensive destruction, impacting production and supply processes, as well as the physical infrastructure of gastronomy. The culinary losses experienced in the aftermath of the earthquake were further compounded by the loss of street ovens, butchers, and local markets in Hatay. Moreover, the living spaces established within tents and container cities precluded the possibility of preparing traditional meals using conventional methods. Significant obstacles to cultural continuity emerged, including limited space, hygiene issues, lack of equipment, and difficulties in procuring food.

Furthermore, the field research conducted by the UNESCO National Commission of Turkey (UTMK) and the

Intangible Cultural Heritage Specialized Committee during their visit to Adana, Osmaniye, Gaziantep, Kahramanmaraş, and Hatay between March 8–11, 2023, revealed that housewives exhibited a pronounced sense of self-confidence and social purpose in their cooking rituals. In this context, the provision of kitchen tools and equipment that would have enabled the continuation of food production in tents or other temporary accommodations was considered essential to reinforcing a sense of "home" and belonging (UNESCO Türkiye Millî komisyonu, 2023).

Indeed, three pivotal themes that emerged from this study thoroughly illustrated the shifts in food culture that ensued in the aftermath of the earthquake. Firstly, the loss of kitchen equipment considerably constrained women's ability to engage in culinary activities. The destruction of electric appliances, the necessity of cooking in confined spaces, and the frequent occurrence of power outages have collectively led to a marked decline in the efficiency of food production. This loss is not merely a technical or practical issue; it also undermines the quality of daily life and cultural continuity. The reduction and difficulty in using kitchen equipment limited the preparation of complex and time-consuming dishes typical of Hatay cuisine. Furthermore, the spatial and electrical constraints of temporary housing made it challenging to adapt traditional culinary practices. The aforementioned factors, compounded by psychosocial stress, created significant barriers to the transmission of culinary culture and social cohesion in the post-disaster period.

Secondly, the preparation of regional dishes became considerably more difficult due to spatial constraints and the lack of special tools and materials. Conventionally, considerable spatial requirements and the necessity for specialized equipment were hallmarks of culinary practices. However, contemporary culinary methods have undergone a paradigm shift, embracing more practical and streamlined approaches. This transition has been concomitant with a marked decline in the richness and diversity of the regional culinary culture. The adaptation to constrained living spaces, such as tents and containers, has compelled many to relinquish customary family and collective meals, including *oruk*, *tepsi kebab*, and *katıklı ekme*, which necessitate considerable preparation time and equipment. Conversely, dishes that require fewer ingredients and utensils, such as soups, salads, and appetizers, have become the prevailing choice. This transformation underscores a survival-oriented culinary practice at the expense of cultural complexity.

Thirdly, substantial shifts in dietary habits were documented. The number of meals consumed decreased, the consumption of ready-made foods increased, diets became more carbohydrate-heavy, and difficulties in accessing fresh produce led to a marked decline in nutritional quality. These transformations exerted a detrimental effect on both physical health and psychological well-being. The economic downturn, coupled with shortages of essential ingredients and the loss of culinary equipment, precipitated a shift in dietary patterns. This transition led to a dietary emphasis on satiation rather than on the sensory experience and cultural sophistication that characterized previous culinary traditions. However, a number of participants were able to sustain or partially regain their culinary practices, thereby demonstrating the resilience and adaptive capacities of the affected communities.

The transformation in dining culture, particularly regarding hospitality practices, also revealed the fragility of social structures and cultural memory. Conventional hospitality practices, which had historically centered around large, communal dining tables, began to transition to tents or container settings, involving smaller groups and more streamlined menus. This development resulted in a weakening of the culture of social solidarity and sharing, compelling individuals to rebuild emotional ties in new forms. The sense of joy and celebration that is typically

associated with communal dining diminished due to a combination of grief and economic difficulties. However, solidarity persisted in some neighborhood relations. In the aftermath of a disaster, food culture emerges as a crucial aspect of daily life, serving not only as a basic necessity but also as a pivotal space for the preservation of cultural identity and collective memory.

In conclusion, the Hatay case demonstrates how culinary culture serves as a repository of collective memory and social cohesion, and how its disruption due to natural disaster has profound consequences for cultural continuity. The loss of equipment, shifts in culinary practices, alterations in dietary habits, and changes in hospitality rituals collectively demonstrate the multifaceted impact of the earthquake on food culture. These findings underscore the importance of providing support not only for physical reconstruction but also for the cultural and social infrastructures that sustain community identity and resilience in disaster recovery processes.

### **Recommendations**

The findings of this study suggest that multidimensional interventions are necessary to sustain culinary culture and related cultural practices in the aftermath of a disaster. Food culture is not merely a domain of biological necessity; it is also a fundamental carrier of cultural identity and social solidarity. Consequently, the endeavor to safeguard cultural continuity in the aftermath of a disaster should not be confined to the provision of shelter but should also encompass the reinforcement of social and cultural infrastructures that facilitate the continuity of lifestyles.

In the initial phase of disaster relief, the strategic design of temporary living spaces (e.g., tents and container cities) is paramount. These spaces must be designed to ensure not only adequate shelter but also the capacity for basic culinary activities. The creation of spacious, hygienic, and secure communal kitchen areas has the potential to support the continuation of traditional food production and contribute to the preservation of cultural identity. Secondly, as part of a broader initiative to rebuild local gastronomic infrastructure, it is imperative to extend support to small-scale enterprises, including street ovens, spice shops, and butcheries. These local enterprises function not only as economic actors but also as conduits for the preservation and transmission of cultural memory and regional culinary practices. In this context, financial support programs for micro-entrepreneurs and the promotion of local food production are of great importance. Thirdly, food supply policies in the aftermath of a disaster should prioritize not only the provision of basic nutrients but also the accessibility of products that are distinctive to local culinary cultures. Facilitating access to regional products is a strategy that can support the sustainability of traditional dishes. Fourthly, given the pivotal role women play in traditional food production, it is recommended that special support programs be developed for women in the post-disaster period. The provision of essential equipment, products, and training support for women to sustain their culinary endeavors is imperative for both individual well-being and cultural preservation.

Furthermore, academic studies should prioritize the examination of changes in cultural practices in the aftermath of disasters. The promotion of interdisciplinary research that explores the relationship between culture, identity, and disaster is also recommended. Finally, to strengthen social solidarity and cultural continuity in the post-disaster period, it is recommended to organize food culture-focused social activities (e.g., traditional food days, communal cooking workshops, etc.). These events would not only help preserve fading culinary practices but also contribute to the social recovery processes after trauma. In this context, the findings from the Hatay example are of particular significance as a point of reference for the development of policies and practices aimed at preserving cultural

continuity in the aftermath of analogous disasters. In conclusion, the transformation of culinary culture should be regarded not merely as a modification in individual practices but as a process of reconstructing collective memory, cultural identity, and social bonds. Consequently, to ensure cultural continuity in the aftermath of a disaster, a holistic and culturally sensitive approach is imperative.

### **Limitations and Future Research**

While this study offers valuable insights into the impact of the February 6, 2023 earthquakes on culinary culture in Hatay, it is important to acknowledge several limitations. First, the research is based on a relatively small sample size of 20 women, which limits the generalizability of the findings. Future studies could benefit from larger sample sizes, including participants from different regions affected by similar disasters, to provide a more comprehensive understanding of the broader implications of natural disasters on food culture. Second, the study focuses primarily on qualitative data collected through interviews, which, while rich in detail, are subject to the biases and perspectives of the participants. Including quantitative data, such as surveys or statistical analyses, could provide a more objective perspective and help quantify the extent of the changes in culinary practices. Additionally, longitudinal studies that track the long-term effects of the disaster on culinary traditions and social structures would offer a deeper understanding of the evolving impacts over time.

Furthermore, the research mainly addresses the immediate and short-term effects of the earthquakes on culinary practices. However, the long-term cultural and psychological consequences, particularly in terms of identity reconstruction and emotional well-being, remain underexplored. Future research could examine how the recovery process influences the re-establishment of culinary traditions and the role food plays in post-traumatic healing and community rebuilding. Finally, while the study highlights the importance of preserving culinary traditions, it does not address in-depth the role of governmental and non-governmental organizations in supporting the continuity of food culture post-disaster. Future research could explore the effectiveness of policies, programs, and interventions aimed at maintaining culinary practices in disaster-stricken areas. Exploring the role of cultural heritage institutions, NGOs, and local governments in the preservation of food traditions could provide valuable insights into the policy-making process. In summary, future research should aim to build upon the findings of this study by addressing its limitations, expanding the sample size, incorporating quantitative data, and exploring the long-term impact of disasters on food culture, identity, and community resilience.

### **Declaration**

During the research process, the ethical approval process was completed by obtaining written or verbal consent from each participant. The study's adherence to ethical standards was formally endorsed by the Hatay Mustafa Kemal University Ethics Committee (Decision No. E-21817443-050.99-441282, dated 07.11 2024).

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## Appendix 1. Ethics Committee Permission

Üzerinde doküman numarası bulunmayan dokümanlar kontrolsüz dokümandır.



**HATAY MUSTAFA KEMAL ÜNİVERSİTESİ  
SOSYAL VE BEŞERİ BİLİMLER BİLİMSEL  
ARAŞTIRMA VE YAYIN ETİĞİ KURULU  
KARARLARI**

TOPLANTI TARİHİ	TOPLANTI SAYISI	KARAR NO	SAYFA NO
07.11.2024	11	15	3/5

Üniversitemiz Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etiği Kurulu 07.11.2024 tarihinde Başkan Prof. Dr. Seval YAVUZ başkanlığında toplanarak aşağıdaki kararları almıştır.

**KARAR-15:** Öğr. Gör. Dr. Nurhayat İFLAZOĞLU ve Beyda OKUR tarafından gerçekleştirilecek “Doğal Afetlerin Yemek Kültürü Üzerindeki Değişime Etkisi: Hatay Örneği” başlıklı araştırma için hazırlanan materyaller Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi kapsamında değerlendirilmiş olup uygulanmasının uygun olduğuna oy birliği ile karar verildi.

**İMZA**

Prof. Dr. Seval YAVUZ  
Başkan

<b>İMZA</b> Prof. Dr. Celal Teyyar UĞURLU Bşk.Yrd.	<b>İMZA</b> Prof. Dr. Melis MİNİSKER ÜYE	<b>İMZA</b> Prof. Dr. Bilginer ONAN ÜYE
<b>İMZA</b> Prof. Dr. Cengiz AYTUN ÜYE	<b>İMZA</b> Prof. Dr. Ömer ALANKA ÜYE	<b>İMZA</b> Prof. Dr. Mehmet TEMİZKAN ÜYE

Doküman No:902-01-FR 006

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