



THE EFFECT OF INTERCULTURAL INTERACTION ON THE GLOCALIZATION OF DÖNER KEBAB

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Abstract:

Intercultural communication has grown in significance as a result of globalization. By influencing the cultural diversity of goods and services globally, this process has helped to recognize and spread local cultures on a global scale. In this context, glocalization is an example of cross-cultural interaction involving a global product like döner kebab. The döner kebab is a well-known fast-food item that is consumed in various local adaptations in every country, reflecting the rich diversity of cultural traditions and culinary preferences. In addition to emphasizing the subjective experiences, such as taste, smell, and tactile sensations that shape our worldviews from a phenomenological perspective, this article highlights the entry of döner kebab into the process of glocalization through cross-cultural interaction. Therefore, we can better comprehend the intricate interaction between global and local cultures by looking at the sensory experiences of döner kebab during the glocalization process. The case analysis method demonstrates how döner kebab consumption varies by nation and how adaptation affects local culture. The success of döner kebab's glocalization through cross-cultural interaction exemplifies how cultural differences and new culinary traditions are created. An essential framework for comprehending sensory experiences during the consumption and adaptation of döner kebab is provided by phenomenology and case analysis. By highlighting the significance of considering consumers' subjective experiences and the sensory aspects of food in forming global food culture, this approach is helpful in understanding the complex interactions of globalization in the food industry.

Keywords:

Glocalization, Globalization, Local food, döner kebab, Fast Food, Marketing, Intercultural Interaction

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1. Introduction

The term "glocalization," which refers to the simultaneous occurrence of both universalizing and particularizing tendencies in modern social, political, and economic systems, has gained significant currency in the twenty-first century. Since the 1990s, the idea has been theorized by a number of sociologists and other social scientists, emphasizing how the concerns of localism and the forces of globalization combine to produce a local adaptation and interpretation of those forces. The döner kebab, which originated in Turkey and spread throughout the world with local adaptations, is a prime example of glocalization.

The glocalization of the döner kebab and its development into a fast-food phenomenon are explored in Ryan Broderick's article "What Does A "Doner Kebab" Look Like In 17 Cities Around the World" published on Buzzfeed in 2015. The author looks at how the regional variations of the traditional Turkish dish, which is made with thinly sliced meat and vegetables, have been made to suit the preferences of various nations and cultures. The article explores how the döner has become a global food, with each region adding its own distinctive twist to the dish through interviews with kebab shop owners and experts.

The döner kebab is a well-known fast-food item around the world, though local variations exist in each nation. In Germany, it is frequently larger than the Turkish original and includes extra toppings like cheese or bacon. It is

frequently served with a bread roll, salad, and a variety of sauces, such as garlic or chilli sauce. The döner kebab is a staple of late-night food culture in the UK. It is frequently served with fries and covered in chilli or garlic sauce, but there has been a recent trend toward healthier options that include grilled meat and whole-wheat pita bread. The döner kebab has been modified for American tastes in the country, frequently with larger portions and extra toppings like avocado or hummus, and it is frequently served with a side of fries. The döner kebab is referred to as shawarma in the Middle East and is frequently served with pickles, tomatoes, and garlic sauce in a wrap or pita bread. In Asia, local flavors and ingredients have been incorporated into the döner kebab, such as teriyaki sauce in Japan and kimchi and sesame oil in South Korea.

Unique fusions of international and regional cuisine have been produced as a result of döner kebab globalization. Due to this process, a wide variety of modifications and variations have been produced to suit regional tastes and preferences. Additionally, it has made it possible for people from all walks of life and cultural backgrounds to enjoy döner kebabs on a global scale. The globalization of Turkish cuisine, best exemplified by the döner kebab, reveals the potency of cultural adaptation and exchange, where local and global ideas converge to produce something fresh and original. It is evidence of how adaptable food is and how local cultures can be in a globalized world.

2. Literature Review

Glocalization, a global phenomenon, has altered local cultures in many ways, including food. The well-known Turkish dish döner kebab, which is now a globalized food item in many nations, is one unusual example. Researchers are now interested in learning how the traditional Turkish döner kebab has been adapted to regional cuisines and how these adaptations represent the globalization process. The globalization of döner kebab in different nations is examined in this review, along with its history, cultural significance, and the ways in which it has been modified to suit local preferences and tastes.

2.1. Globalization Theory

Globalization can be seen as a hybridization process whereby international and local cultures, goods, and practices converge. Consumer demand for products that are both internationally recognizable and locally adapted frequently drives this industry. As a result, "glocal products" that appeal to both local and global markets have begun to appear (Britannica, 2023). Globalization affects a wide range of social, political, and cultural phenomena in addition to business strategies, including food, fashion, music, and language. It casts doubt on the idea of a single, predominant global culture and emphasizes the value of cultural diversity and local context (Oxford, 2023).

Globalization detractors claim that it can result in cultural homogenization and the disappearance of regional customs and identities. Additionally, they note that glocal products frequently cost more than purely local ones, which can lead to access and affordability disparities. The ongoing conflicts between local and global forces in modern society are reflected in the complex and dynamic process known as globalization. It draws attention to the necessity of a complex view of globalization that acknowledges the significance of local context and cultural diversity (Caves, 2004).

The term "globalization" is derived from the Japanese word "dochakuka," which became well-known in the 1980s as Japanese companies used it to expand internationally (Khondker, 2004). Manfred Lange, the director of the German National Global Change Secretariat, first used the phrase at an international science and policy conference in reference to Heiner Banning's exhibit, *Blackbox Nature: Rubik's Cube of Ecology*. Sociologist Roland Robertson introduced the phrase to the English-speaking world in the 1990s, and several social scientists have since theorized it (Wellman & Hampton, 1999; Evans, Marsh & Stoker, 2013).

The process of fusing local concerns with global forces to produce a local adaptation and interpretation of those forces is known as globalization. The term is consistent with many postcolonial theory concerns, and its effects are especially apparent in the digitisation of music and other forms of cultural heritage (Go, 2016; Hebert & Rykowski, 2018). The idea is common in business studies, particularly when marketing products and services to a diverse group of consumers (Cameron & Kenderdine, 2007; Robertson et al, 2014). It has also been used in the fields of geography, sociology, and anthropology.

As a theoretical framework, globalization recognizes the simultaneous occurrence of both universalizing and particularizing tendencies in contemporary social, political, and economic systems. It challenges simplistic conceptions of globalization processes as linear expansions of territorial scales, indicating that the growing

importance of continental and global levels is occurring together with the increasing salience of local and regional levels. Thus, glocalization reflects or is characterized by both local and global considerations (Cameron & Kenderdine, 2007).

Many companies that have become global brands employ various strategies to create customer loyalty, and one such strategy is glocalization. Glocalization involves customizing products or services for global markets to suit local cultures, and it has gained popularity since the 1980s. In markets where global competition is dominant, businesses strive to create customer loyalty through their global marketing strategies, and glocalization is a key tool in achieving this goal (Koçoğlu & Aydoğan, 2017). This strategy is a formula for businesses to increase their market share by offering global products that are tailored to local cultures. However, this process is not easy, and businesses need to determine their strategies by considering all factors. Local impulses can be utilized not only to create new "trends" according to the needs of the region but also to the desires and preferences of the global market (Arslan, 2016).

Glocalization is frequently used in the business management world as a strategy to "think globally, act locally." It entails customizing goods and services for regional markets while preserving a strong global brand identity (Caves, 2004). For Japanese businesses looking to grow their operations abroad, glocalization has proven particularly effective. Local and global marketing are intertwined in the process of global marketing.

Koçoğlu and Aydoğan's study in Turkey looked at how glocal marketing affects consumer brand loyalty. Six facets of glocal marketing were identified: the product, social awareness, promotion, price, environment, and distribution. According to the study, brand loyalty was positively impacted by product, price, and promotion. The study looked at how consumers' perceptions of brand loyalty were affected by demographic factors like age, gender, income, and education level, but it found no discernible differences (Koçoğlu & Aydoğan, 2017).

Numerous studies, besides those by Koçoğlu and Aydoğan, have discovered a connection between glocalization and cultural hybridity. Glocalization is a process that results from cultural interactions between people from different parts of the world. Through this process, new cultural forms are developed that are distinct from their locale while also being influenced by the larger context in which they are present. On the other hand, the term "cultural hybridity" describes the blending of various cultural traditions to produce something fresh. Migration, globalization, or other forms of cultural exchange may be to blame for this blending. Because they both involve the development of novel cultural forms as a result of cultural interaction and adaptation, glocalization and cultural hybridity are closely related to one another (Sirkeci, 2014). Therefore, additional studies on glocalization and cultural hybridity may shed light on how cultures interact and transform in response to global processes.

2.2. History of Döner Kebab

Döner, a type of kebab created by piling spiced meat in the form of an inverted cone on a vertical rotisserie, has a long history that dates back to the Ottoman Empire of the 18th century. The Ottoman Empire's döner kebab tradition dates back to the 17th century when spicy meat slices were arranged in a horizontal bottle, much like cag kebabs are today. The earliest known mention of döner kebab in writing can be found in Evliya Elebi's *Seyahatname*. Evliya noticed a horizontally skewered kebab prepared by the Crimean Tatars in 1666, and it is clear from his thorough description that this kebab was actually a döner kebab. After the 1850s, döner kebabs were first prepared on a vertical skewer (Işın, 2018). The photograph taken by James Robertson in 1855 is considered to be the first rotary photograph in the world (Wikipedia, 2023). In the photograph, pieces of lamb meat can be seen on a wooden table to the left of the square, while doner kebabs are arranged on an expanding hook and cooked over a charcoal fire at the other end of the table. (Figure 1.)

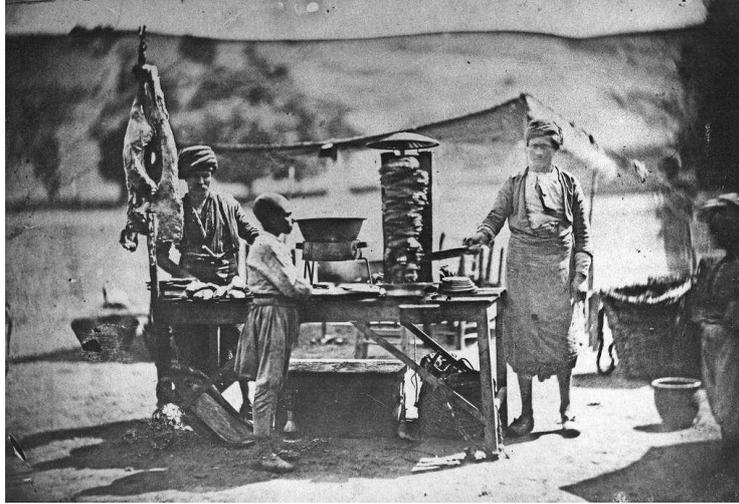


Figure 1: Döner photo was taken in the 19th century Ottoman Empire

Source: Wikipedia, 2023

The history of döner kebab has been a subject of debate among scholars and food enthusiasts.

W.J. Childs, an English spy who lived in Istanbul between 1909 and 1913 and travelled through Anatolia, describes a döner kebab he ate in Amasya. According to Childs, in Turkey, unlike the way it is done in England, large pieces of meat are not roasted. Instead, thin slices of meat are cut for the kebab, and hundreds of them are threaded onto a metal skewer, creating an inverted cone shape that is 66 cm high and 23-25 cm wide at the top. The skewer is continuously rotated over a charcoal fire, and when it's time to eat, long, thin slices are cut off the outer surface with a sharp knife and deftly caught on a plate. The meat cone, which looked so large in the morning, is almost gone by evening. (Childs, 1916).

Today, döner is one of the most popular dishes in Turkish cuisine and has become a beloved food item around the world. The influence of the Ottoman Empire on global cuisine is far-reaching and continues to be felt to this day. The migration of Lebanese and Syrian immigrants to Mexico brought with it the culinary tradition of shawarma, which eventually evolved into the taco dorado. It is believed that döner kebab first arrived in Greece during the population exchange of the 1920s and was eventually sold under the name gyros. Additionally, shawarma has been prepared on different continents since the 1930s and has been sold in Mexico by Lebanese immigrants. As a result of globalization and the spread of Turkish and Arab cultures, döner kebab and shawarma have become a staple in the diets of people from various cultural backgrounds. The cooking method of slowly turning the meat on the rotisserie and slicing thin shavings from the outer layer as it cooks has influenced the creation of similar dishes in other cultures, such as the Arab shawarma, Greek gyros, Canadian donair, and Mexican al pastor (Marks, 2010; Prichep & Estrin, 2015; Kremezi, 2009; Pri.org, 2015).

In the 1970s, Turkish immigrants in West Berlin introduced the modern sandwich variant of döner kebab, which has since become a popular fast-food dish sold by kebab shops around the world. The sandwich typically contains various accompaniments such as salad or vegetables and may be served in a pita, wrap, or other types of bread. The success of the sandwich form is evident in the fact that there are now döner kebab shops in Berlin than in Istanbul. Overall, döner kebab's cultural and culinary significance continues to thrive globally (The Berlin Spectator, 2022; Cichanowicz, 2016; BBC News, 2013).

The döner kebab is a well-liked dish that has spread across the globe in addition to its native Turkey (Kilic, 2009). The dish has undergone a number of adaptations and modifications over time in various nations, a process known as glocalization. Glocalization is the process of tailoring internationally available goods and services to the demands and tastes of regional markets. This phenomenon is evident in the case of the döner kebab, which has undergone modifications to fit the preferences and cultural norms of various nations, giving rise to a number of regional variants (Sirkeci, 2014). The paper aims to investigate the döner kebab's glocalization process, its effects on the dish's appeal, and the various cultural elements that have influenced this phenomenon.

2.3. Turkish Style Döner Kebab Variations

Döner kebab has begun to spread outside of Turkey's borders. Different parts of Turkey consume döner kebab, and the shape can change depending on the kind of restaurant. The variety of döner kebab consumption reflects the country's regional diversity as well as Turkey's long culinary tradition. Döner kebab is prepared and served in a variety of ways, which highlights the distinctive cultural identities and preferences of various regions in Turkey. This regional variation in döner kebab consumption also emphasizes how crucial food culture is to the formation of regional and societal identities (Cebirbay & Aktaş, 2008).

Döner kebab has many well-known serving types in Turkey, which are “Porsiyon, Pilavüstü, İskender, Dürüm, Tombik, and Ekmekarası”. Porsiyon is served on a heated plate with peppers or tomatoes, while Pilavüstü is served on a bed of pilaf rice. İskender is a specialty of Bursa, served on pide bread with pepper or tomato sauce and fresh butter. Dürüm is wrapped in a thin lavash and can be served with sauce, onion, and cheese in Ankara, or with melted cheese in Istanbul. Tombik is served in a bun-shaped pita with a crispy crust, while Ekmekarası is a filling sandwich made with döner and regular Turkish white bread (Culinary Backstreets, 2023).



Figure 2: Turkish Menu with Pictures for Different Types of Döner

Source: Şimarix Döner (2023). Restaurant Menu

The cultural diversity in different regions of Turkey has influenced the glocalization of döner kebab. Therefore, the recipes and presentations of döner kebab in different regions vary to suit cultural differences.

Ankara döneri is a traditional and authentic dish of Turkish cuisine that has been granted geographical indication status by the Turkish Patent and Trademark Office. Made with specific cuts of beef and a unique blend of herbs and spices, this type of döner kebab is particularly associated with the city of Ankara. The meat is marinated and then stacked on a vertical spit to be slowly roasted over a charcoal fire. The use of a special spice blend including cumin, red pepper flakes, and sumac gives Ankara döneri a distinctive and delicious flavour. Served with lavash bread, fresh herbs, tomatoes, and onions, it has become a beloved food item not only in Ankara but also in many other cities throughout Turkey (Kültür Portalı, 2021; Ankara Ticaret Odası, 2017)

Erzurum Çağ kebabı is a traditional dish that originates from the Oltu district of Erzurum, Turkey. It is made by marinating lamb or goat meat with onions, salt, and black pepper, and then skewering and grilling it over hot coals. The unique feature of çağ kebabı is the use of horizontal skewers, known as çağ, for grilling the meat. The çağ skewers are what give the dish its name. Çağ kebabı has been sold commercially since the 1930s, and it has become a

staple dish of Erzurum's cuisine. It is also registered as a geographical indication by the Turkish Patent and Trademark Office, protecting its unique identity and heritage (Turkish Patent and Trademark Office, 2010; Otlu Kaymakamlığı, n.d.; Babadostu, n.d.).



Figure 3: Otlu Cağ Kebabı
Source: Otlu Kaymakamlığı (n.d.). Otlu Cağ Kebabı

The diverse regional variations of döner kebab in Turkey are shaped by the cultural influences of each region and offered to döner enthusiasts. The incorporation of locally sourced ingredients and traditional cooking techniques into döner preparation reflects the unique culinary identities of each region. As a result, the variations in taste, texture, and presentation of döner kebab across Turkey offer a rich gastronomic experience for both locals and tourists. Some examples are:

Sebzeli Bodrum Döneri: a type of döner made in the Bodrum district of Muğla, Turkey, containing various vegetables.

Ulaş Yaprak Döneri: a type of döner made in the Ulaş district of Sivas, Turkey, which received a trademark and geographical indication in 2020.

İzmir Kebabı: a type of kebab originating from the city of İzmir, Turkey.

Bursa Döner Kebabı: a type of döner originating from the city of Bursa, Turkey, which received a trademark and geographical indication in 2022.

Antakya döner kebabı: a type of döner originating from the city of Antakya in Hatay, Turkey, with a distinctive thin bread and a sauce made of tomato.

Ağrı Yaprak Döneri: a type of döner made in Ağrı, Turkey, which received a trademark and geographical indication in 2022. (Wikipedia, 2023)

The döner kebab, which is a traditional food of Turkish cuisine, has become a part of mass culture. Originally served in Turkish restaurants, döner kebab has since spread to many other countries and has gained popularity as a fast and convenient food option.

2.4. Döner Kebab Variations Worldwide

The sandwich form of döner kebab and its variations gained worldwide popularity in the mid to late 20th century. The first döner kebab shop opened in London in 1966 (Akkoc, 2015) and became common in provincial cities by the late 1970s. In 1971, gyros were already a popular dish in Greece and New York City, while a Greek Canadian version called donair was introduced in 1972 and became the official food of Halifax before spreading across Canada. The taco al pastor in Mexico had also evolved from shawarma by the 1960s. In Germany, Turkish guest workers popularized the döner kebab in Berlin in the early 1970s, developing its distinctive sandwich style with abundant salad, vegetables, and sauces sold at affordable prices (Sirkeci, 2014). This dish soon became one of the top-selling fast food and street food dishes in Germany and much of Europe and gained popularity worldwide.

2.4.1. Arabian Peninsula & West Asia

Shawarma is a well-known dish originating from the Middle East and the Ottoman Empire. It is prepared by stacking thin slices of meat, traditionally lamb or mutton, onto a vertical rotisserie or spit and roasting it slowly. The cooked surface of the meat is continuously shaved off in thin slices as it rotates, resulting in a delicious and tender

dish. Although lamb or mutton is the traditional meat used, chicken, turkey, beef, or veal may also be used to prepare shawarma. The dish is particularly popular as street food in the greater Middle East, including Lebanon, Egypt, Kuwait, Iraq, and the Levant, and is also widely served in Saudi Arabia (Marks, 2010; Prichep & Estrin, 2015; Salloum & Lim 2010; Mattar, 2004; Albala (Ed.), 2011; Davidson, 2014).

Across West Asia and the Arabian Peninsula, the dish shawarma has become increasingly popular. Shawarma is a type of kebab that originated in the Ottoman Empire and is cooked on a vertical rotisserie, similar to a döner kebab. But what makes shawarma special are its special seasonings, which are different from the ones frequently found in doner kebab. Despite these variations, shawarma has developed its own identity and is well-known as a preferred street food in nations like Egypt and those in the Eastern Mediterranean and Arabian Peninsula (Marks, 2010).



Figure 4: Shawarma Dish Alternatives

Source: Wikipedia, 2023.

An illustration of the cultural exchange and adaptation that take place during the process of glocalization, in which local cuisines adopt and transform foreign dishes to suit their own cultural and culinary preferences, is the rise and popularity of shawarma. The cultural and culinary effects of shawarma, including how it has affected regional cuisines and to what extent it has come to represent cross-cultural interaction and culinary innovation, could be studied in more detail.

2.4.2. Austria

The article examines the dürüm döner, a Turkish dish that typically consists of meat and vegetables wrapped in lavash and was released in 2014 in the Austrian newspaper Der Standard. The article includes recommendations and personal insights as well as an overview of the various Vienna businesses that sell durum, drawing on reader feedback. The article highlights the complex interplay of factors that contribute to the overall quality of the dish, including the quality of the meat, the texture of the flatbread, and the use of condiments like yoghurt dip, by highlighting the subjective nature of taste and individual preferences. The article's thesis suggests that in order to fully appreciate the culinary value of durum, one must have a nuanced understanding of a variety of factors that influence the enjoyment of the dish and may differ from person to person (Fidler, 2012).



Figure 5: Austrian döner kebab

Source: Fidler, H. (2014). Bist du großer Döner.

2.4.3. Australia

A shining example of glocalization in the food industry is the popularity of Turkish kebab vendors in Australia. Glocalization draws attention to the dynamic interactions between local and global cultures as well as to how easily food can be adapted to suit regional tastes and preferences. The popularity of kebabs in Australia demonstrates how glocalization can combine international and local culinary practices to create distinctive and delectable fusion cuisines. The glocalization of food will continue to be important in defining culinary experiences and cultural identities as we navigate a more globally connected world (Hurriyet Daily News, 2018).

Muray Dereli, an investor from Turkey, launched a brand-new döner restaurant in Australia that offers a contemporary twist on age-old recipes. He uses a specially designed meat döner machine and high-quality ingredients and combines Turkish and Australian cultures in the restaurant's decor. His aim is to introduce traditional döner to Australian customers and offer them a unique experience (Dünya, 2020).

The SBS television channel in Australia is presenting a new three-part documentary series, "Kebab Kings," which focuses on the beloved Turkish cuisine of döner and its contribution to Australia's multicultural society, as well as the experiences of Muslim families living the Australian dream. The series follows the stories of different kebab vendors from Turkish and Syrian backgrounds as well as Indian entrepreneurs, who operate their businesses 24/7 to cater to a diverse range of customers, from drunken revellers to hipsters. Premiering on November 25th at 8:30 PM AEST, the series highlights the glocalization of traditional Turkish cuisine in Australia (Öncel, 2015).

Kebab or doner kebab, a popular fast food in Australia, is typically associated with Turkish or Lebanese cuisine. In Australia, it is often consumed in the early hours of the morning and considered "drunk food." A typical kebab consists of meat, lettuce, tomato, tabbouleh, hummus, onion, and sometimes cheese, all wrapped in toasted bread. A variety of condiments, such as chili sauce, garlic sauce, and barbecue sauce, are usually available to customize the flavour. The popularity of kebabs in Australia reflects the trend of glocalization, as a foreign food item has been adapted and integrated into the local culture (Broderick, 2015).



Figure 6: Australian döner kebab

Kaynak: Broderick, R. (2015). Shawarmarma, Buzzfeed

2.4.4. Brazil

A fascinating illustration of the glocalization process is the spread of cultural culinary traditions. One such instance is the Brazilian dish known as churrasco grego, which is a Brazilianized version of the Turkish döner kebab. This local dish, prepared by Brazilians, is frequently eaten day or night, including during soccer matches, and has a sweet and tangy vinaigrette addition. The emergence of churrasco grego emphasizes the döner kebab's global appeal as well as the glocalization process, in which local cultures and tastes influence and modify imported culinary traditions to produce something fresh and original (Broderick, 2015).



Figure 7: Brazilian döner kebab (Churrasco)

Kaynak: Freepix, 2023

Döner kebabs prepared in Brazilian style have also gained enormous popularity as street food in Istanbul. When making döner kebabs in the Brazilian style, chicken or beef is marinated in a blend of spices and then grilled on a vertical spit. The meat is then provided with vegetables, a selection of sauces, and a pita. The Brazilian style döner kebab has won praise from many patrons for its distinctive flavor, and some have even dubbed it their favorite street food in Istanbul. The continued popularity of fusion cuisine and the impact of world food cultures on regional cuisine are highlighted by this phenomenon (Hurriyet, 2017; Milor, 2009).

Istanbul's craze for Brazilian style döner kebabs is a prime example of how global food cultures have influenced local cuisine, resulting in novel dishes that broaden people's tastes and foster a greater understanding of various cultures. This dish's cultural fusion highlights the potential for experimentation to produce delicious and long-lasting effects on regional cuisine, highlighting the culinary world's diversity and richness and the cultural exchange's ability to bring people together through food.

2.4.5. France

Kebab has a long history in France, where a sizable portion of the population is descended from regions where the dish is popular, including North Africa and the Middle East. The kebab was brought to France by North African immigrants in the 1960s and 1970s, and it quickly gained popularity as a fast food item in French cities. The first kebab shop opened in Paris in the 1980s, but it wasn't until then that the kebab started to gain more popularity in French society (The Guardian, 2014).

The common kebab has arrived on the streets of Paris, where it is referred to as "Grec," which implies a Greek origin. However, North African communities typically prepare this well-known street food, adding their own unique twist. It is frequently thought of as a go-to for people leaving bars and clubs since it is typically consumed at night, making it the prototypical drunk food. The kebab is typically served with french fries and is made up of shredded meat on a pita with a white sauce on top. The kebab's glocalization, which is occurring as it becomes more and more ingrained in French street food culture, shows how immigrant communities have an impact on regional culinary customs (Broderick, 2015).

The number of kebab shops in France has surpassed that of the world's largest fast food chain, McDonald's, in recent years (The Local, 2018). The low cost of kebabs in comparison to other fast-food options, its accessibility in areas with a high concentration of youth and students, and the rising demand for halal food are just a few of the reasons for its increase in popularity.

Kebabs are becoming more and more well-liked, and the French government has even acknowledged this by declaring them to be a part of French culture. The kebab was proclaimed to be "the king of street food" and to have "entered the culinary heritage of France" in a French parliamentary report from 2011 (The Telegraph, 2011).

The kebab, however, has come under fire and generated debate in France as some politicians and media outlets have linked it to immigration and Islamic culture. In 2012, a mock newspaper ran a front-page cartoon with the caption "The Muslim taco" that featured a kebab. Many people criticized this because they believed it to be encouraging racial and Islamophobic stereotypes (BBC News, 2012).

Despite the controversies, the kebab has firmly established itself as a popular and important part of French cuisine and culture, with many French people enjoying it as a quick and tasty meal.

2.4.6. Germany

The döner kebab was brought to Germany by Kadir Nurman and Mehmet Aygun, two men who were part of the Gastarbeiter wave of guest workers brought in from Southern and Eastern Europe to boost West Germany's post-war economy. There is some speculation about who first invented the snack, but the Association of Turkish Döner Producers in Europe (ATDiD) has given the credit to Nurman, who sold Germany's first döner kebab from his little stall across from Bahnhof Zoo in West Berlin back in 1972. The snack was originally made with beef and served with rice, salad, and pita, but it was transformed into a sandwich for hard-working and busy Germans to eat on the go. Today, the döner kebab is a €4bn trade in Germany, with around 40,000 kebab shops across the country. The popularity of the döner kebab in Germany is evident by the existence of over 1,000 outlets in Berlin alone and the consumption of an average of 400,000 kebabs daily. This local adaptation of the kebab has become synonymous with the city of Berlin, even drawing the attention of former Chancellor Angela Merkel. The Association of Turkish Kebab Manufacturers in Europe (ATDiD) regulates the production standard of döner kebab throughout Germany and fosters connections between German and Turkish businesses. Notably, the versatility of the kebab extends to vegetarian and vegan options, making it suitable for consumption throughout the day. The döner kebab's unique cultural significance in Germany's culinary landscape highlights the impact of cross-cultural interaction on global food culture. (Borg, 2023; Congar, 2020; Khalil, 2017)



Figure 8: Mustafa's Gemüse, queue for döner at Berlin

Kaynak: Fabio S., (2018). Tripadvisor

The döner kebab, with approximately 18,000 shops selling 550 tonnes of meat daily. It is mainly sold by small, family-run restaurants, and the döner has become an export item worldwide. However, inflation in 2022 caused the price of kebabs to increase, leading to outcry and even political campaigns for a döner price cap. The döner is seen as a symbol of Turkish-German integration and an equalizer, enjoyed by people from all walks of life. However, its low price is a result of self-exploitation and intense competition within the industry. As the German economy and labour market change, so too will the fortunes of the döner (Casey, 2023, Grieshaber, 2010).

Glocalization is the process by which global influences are modified and made to fit local preferences and requirements. The history of the döner kebab in Germany is a prime example of this. (Karimzadeh et al., 2013) The Turkish Gastarbeiter who brought the snack to Germany transformed it into a sandwich so that Germans would find it more appetizing. The döner kebab has established itself as a mainstay of German fast-food culture and has a special place in the country's culinary history. It is not just food; it is also a representation of the fusion of German and Turkish cultures and is relished by people from all walks of life. However, the recent price increase of the döner kebab highlights the challenges faced by the industry, which has been built on self-exploitation and intense competition. As the German economy and labour market continue to evolve, it remains to be seen how the fortunes of the döner kebab will be impacted (Grieshaber, 2010). Nonetheless, the story of the döner kebab in Germany serves as a reminder of the power of cultural exchange and adaptation, and how global influences can shape local cultures in unique ways.

2.4.7. Greece

Gyros is a Greek dish consisting of meat cooked on a vertical rotisserie, sliced, and served in pita bread with other ingredients such as tomato, onion, fried potatoes, and tzatziki. Pork is the traditional meat used in Greece, though chicken is also used. (Wikipedia, 2023) The origin of the gyro has been debated, but it's believed to have arrived in Greece in the 1920s with refugees from Asia Minor. They opened small shops in Athens, increasing the food's popularity, and it eventually spread throughout Greece and to other countries, including the United States and Canada. Americans love the Greek gyro so much that they celebrate "Gyro Day" on September 1st. (Greek Boston, n.d.) The method of cooking and slicing a pile of meat with a vertical skewer was developed in the city of Bursa in the Ottoman Empire in the 19th century and was called döner kebab. This method spread thanks to immigrants from Anatolia and the Middle East. Döner kebab made from the lamb was discovered after World War II. A different Greek variation, normally using pork, was later called gyros (or souvlaki) with cacik sauce. By the 1970s, gyros wraps had already become a popular fast-food dish in Chicago, New York City, and Athens. Gyros Inc. of Chicago began mass production of vertical steakhouses pioneered, but piles of meat are still handmade. Some sources claim that they introduced the first mass-produced gyros to the United States. (Segal, 2009)



Figure 9: Picture of Gyros
Kaynak: Freepix, 2023

Souvlaki and gyros are popular Greek street foods that are enjoyed at any time of the day, particularly as late-night snacks. Typically made by local Greeks, souvlaki is made by skewering meat with tomatoes and onions, while gyros consist of sliced meat and French fries wrapped in Greek pita with tzatziki sauce. Both are considered drunk food, making them a perfect late-night snack after a night out (Broderick, 2015).

Research conducted on Greeks' fast-food preferences reveals that fast food has become an integral part of their dietary habits. While taste and safety are the two most important criteria for selecting fast food, the frequency of fast-food consumption is relatively low. However, the observation that most Greeks perceive fast food as unhealthy implies that there is a need for healthier options that retain the same taste and convenience as traditional fast food. The study also highlights that mood and family habits are factors that affect Greek consumers' buying behavior. To cater to this market, fast food businesses need to create well-designed outlets that provide customers with a relaxing environment that stimulates their appetite. (Andrikopoulos et al., 2019)

The globalization of fast food has made it a ubiquitous feature of the modern world, and the research on Greek fast-food preferences provides useful insights into how the fast-food industry can evolve to meet the needs of its consumers.

2.4.8. Japan

Döner kebab has gained popularity in Japan as well, demonstrating that the food's globalization is not just confined to Europe and the Middle East. Döner kebab was initially introduced to Japan in the 1990s, but it wasn't until the 2000s that it really started to catch on (Deutsche Welle, 2018). Today, there are many döner kebab shops and food trucks serving the dish, making it a well-liked street food in Tokyo and other major cities.

Growing interest in foreign cuisine, especially among young people, is one factor that has boosted the appeal of döner kebab in Japan (Japan Forward, 2019). The popularity of social media has also contributed to the dish's increased awareness, as many food bloggers and influencers have shared pictures and reviews of their favorite places to eat döner kebab (Nippon.com, 2018). Additionally, the fact that döner kebab is a quick and inexpensive meal has made it popular with customers who are on a tight budget, such as students.

Despite being widely consumed, döner kebab has undergone some changes in Japan to accommodate local preferences. As an illustration, some stores sell a "teriyaki döner" that combines traditional Japanese flavors like soy sauce and ginger (Savvy Tokyo, 2019). To appeal to Japanese customers who might not be accustomed to eating lamb or beef, other shops have experimented with different types of meat, such as chicken or fish (Spoon & Tamgo, 2018).

Although the döner kebab has undoubtedly had an impact on Japanese cuisine, it is uncertain whether it will stick around in the long run. There are always concerns about cultural appropriation and authenticity with any globalized dish.

However, the popularity of döner kebab among Japanese consumers is evidence of the food's adaptability and versatility.

2.4.9. Mexico

The Spanish colonizers who brought the taco to Mexico were probably exposed to Ottoman-style cuisine during their travels, which is the historical link between the Ottoman Empire and Mexico. Tacos, a widely consumed Mexican dish, also have links to the Ottoman Empire. Tacos were first eaten in Mexico and were typically stuffed with a variety of meats and vegetables. It wasn't until the 19th century, when the addition of the hard, U-shaped shell caused the dish to take on more of its current appearance. Mexican tacos are distinguished from their Turkish counterpart, the dürüm, which is a wrap filled with meat, vegetables, and sauces, by this shell, or taco dorado (Pri.org, 2015).

The Spanish colonizers who brought the taco to Mexico were probably exposed to Ottoman-style cuisine during their travels, claims PRI.org (2015), explaining the historical relationship between the Ottoman Empire and Mexico. Mexicans invented tacos, which were typically stuffed with a variety of meats and vegetables. The addition of the tough, U-shaped shell, however, did not cause the dish to resemble its modern form until the 19th century. Mexican tacos are distinguished from their Turkish counterpart, the dürüm, which is a wrap filled with meat, vegetables, and sauces, by this shell, known as the taco dorado.

Döner kebab has become more well-liked in recent years, particularly in Mexico City. This development can be attributed to the country's rising immigrant population of Turks, who have brought their native cuisine with them. Additionally, döner kebab, which is used in a variety of dishes like tacos, quesadillas, and burritos, is popular among Mexican consumers due to its distinct flavors and textures.

According to Food and Wine (2018), Mexico City now has several döner kebab restaurants, which serve döner kebab tacos with a selection of fillings, such as beef, chicken, and lamb. El Tizoncito is another well-known restaurant that has been around since the 1960s and serves tacos al pastor, a style of taco influenced by shawarma and döner kebab. A prime example of glocalization, where a global food item has been customized to fit the tastes and preferences of a particular local culture, is the rising popularity of döner kebab in Mexico.

2.4.10. UK

Kebab shops, which serve a variety of different kinds of kebabs, are widely represented in London's diverse food scene. The best kebab shops in the city have reportedly been identified based on customer reviews; some of the establishments offer traditional Turkish-style kebabs, while others offer inventive and distinctive variations. In addition to highlighting the significance of using high-quality ingredients and talented chefs to create the ideal kebab, the article also mentions how many of these kebab shops have grown to be well-liked hangouts for late-night dining and socializing. This article clarifies the significance of kebab culture in London's culinary landscape, illuminating the city's multiculturalism and its varied culinary traditions. (British Kebab Awards, 2023; Kolade, 2023)

The döner kebab, also known simply as the kebab, is a popular late-night food in London. This savory dish, which is typically prepared by Turks or Pakistanis and eaten after 9 p.m. and frequently closer to 2 a.m., is a favorite among partygoers. It is well known for being a favorite drunk food because of how flavorful and greasy it is—the ideal accompaniment to a night of drinking. The dish is made up of thinly sliced lamb, chicken, or beef that is placed inside a pita and topped with a number of different vegetables, including tomatoes, cucumbers, pickles, chilies, and cabbage. The dish's already robust and satisfying flavors are often enhanced by the addition of garlic and chili sauce. Despite its Turkish roots, the döner kebab has spread throughout the world and is a staple of London's late-night food scene (Broderick, 2015).

3. Conclusion

The döner kebab has truly become a global food craze. The dish changed and spread over time, appearing in various forms across the Middle East and Europe. Döner kebab is now consumed throughout the world, and each location has developed its own distinct version of the dish (Kilic, 2009). This dish of tender grilled meat, fresh vegetables, and hot sauces wrapped in a warm pita was originally from Turkey (Ottoman Empire), and it has since spread to cities all over the world. People from all backgrounds and cultures have embraced this delicious and filling meal everywhere from London to Berlin, Sydney to So Paulo.

The adaptability of döner kebabs is one factor in their appeal on a global scale. (Sirkeci, 2014). Although the dish's basic components and methods of preparation don't change, various regions and cultures have added their own distinctive touches. For instance, the döner kebab is frequently referred to as "Grec" in Paris and is typically served with french fries, while it is referred to as "churrasco grego" in So Paulo and is typically served with a sweet and sour vinaigrette sauce. Döner kebab has been modified in London to include chicken and vegetarian options, and it's frequently served with classic British side dishes like gravy and mint sauce.

Despite its global reach, döner kebab remains a food with deep cultural roots. In Turkey, it is often associated with street vendors and local markets, where it is enjoyed by people from all walks of life. In Germany, which has a large Turkish population, döner kebab has become an iconic part of the national culinary landscape, with many cities boasting dozens of döner shops and restaurants. And in many parts of the world, döner kebab is seen as a symbol of multiculturalism and integration, a food that brings together different cultures and communities in a shared love of good food and good times.

Despite being consumed all over the world, döner kebab has a long history in Turkish culture. It is frequently connected to street vendors and neighborhood markets in Turkey, where people from all spheres of life take pleasure in it. With many cities having dozens of döner shops and restaurants, döner kebab has become an iconic part of the national culinary landscape in Germany, which has a sizable Turkish population. Additionally, döner kebab is regarded as a symbol of multiculturalism and integration in many parts of the world. It unites various cultures and communities through a shared appreciation for delectable cuisine and enjoyable times.

The idea of glocalization, a significant example of intercultural exchange and adaptation, and döner kebab have a lot in common. The interaction of local and global cultures results in the process known as glocalization. Döner kebab's cultural roots and recipe have their origins in Turkey, but due to global exchange and adaptation, there are many

regional variations that have different flavors and presentations (Sirkeci, 2014). These variations have been created using various ingredients and cooking methods that are appropriate for various cultural, religious, and material contexts. Döner kebab's cultural significance and richness in glocalization make them crucial for research in cultural anthropology, nutrition science, and other fields.

The global popularity of döner kebab presents an exciting opportunity for academic research and practical application. One area that researchers could explore is the cultural adaptation and exchange of the dish. By examining how different cultures modify and adapt their versions of döner kebab to suit local tastes and preferences, researchers could gain insight into how cultural exchange leads to the development of new food cultures.

The nutritional value of döner kebab is another important study area. There have been concerns about the dish's high fat and calorie content, so future studies could explore ways to make the dish healthier for consumers. This could involve analyzing the nutritional value of the ingredients and identifying ways to reduce the fat and calorie content of the meal. This would promote healthier food choices and improve the overall health and well-being of consumers.

The supply chain and sustainability of the döner kebab industry is another critical area of research. With the constant demand for ingredients to meet the needs of the industry, researchers could investigate how the ingredients are sourced and transported and the environmental impact of the industry. Identifying areas for improvement could make the industry more sustainable and environmentally friendly.

The success of the döner kebab industry largely depends on branding and marketing strategies. Therefore, further studies on branding and marketing in the food industry could explore how döner kebab businesses have built their brands and expanded their reach. Examining how businesses use social media and other marketing channels to target specific audiences and create a unique brand image could provide insights into effective marketing strategies.

The glocalization of döner kebab presents numerous opportunities for research and practical application. By exploring cultural exchange, nutritional analysis, supply chain and sustainability, and branding and marketing, researchers and professionals in the food industry can gain a deeper understanding of the industry and identify ways to improve it for the benefit of consumers and the environment.

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