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FOODREALM OSTROBOTHNIA
Developing regional gastronomy

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| <p>The topic of this thesis is regional gastronomy and its development possibilities with special focus on the Ostrobothnia region of Finland.</p> <p>The aim of the report is to provide ideas and examples for development of regional gastronomy that can be implemented together with the findings of the questionnaire carried out in the thesis process and already existing local organizations.</p> <p>The report explains the concepts of locality and terroir and presents their role in gastronomy, tourism and anthropology. Examples of legal protection and marketing possibilities of local food supported by the European Union are presented. The symbolic meaning of food is explained. As a role model for successful regional gastronomic development, the example of Denmark and the New Nordic Cuisine Movement are explained. A report on Finnish food culture and Ostrobothnia is included. The findings of the qualitative research are reported on and feasible ideas for development are suggested.</p> | | |
| Keywords Agriculture, collaboration, Denmark, development, European Union, Finnish, food culture, gastronomy, identity, locality, new Nordic cuisine, Ostrobothnia, protection of origin, questionnaire, regionality, terroir, tourism | | |

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1 INTRODUCTION

“Therefore, the Earth is the mother of all, who feeds us, and we grow together with what she has to offer.” (Béla Hamvas)

Interest in and demand for local regional food, distinct food cultures, and thus food tourism have been steadily growing in recent decades. Food culture can be the main factor in the attractiveness of a destination and is also part of the local, communal identity. Not only the “celebrity chefs” of the 21st century but several media personalities and opinion leaders have raised their voice to promote sustainable gastronomy by promoting eating well, eating seasonal, eating regional and growing your own food. The success and popularity of television shows such as *River Cottage*, which shows a former chef moving to the countryside and starting and running an organic farm from scratch; restaurants like *Fäviken* in Sweden, that only serves regional, seasonal food prepared with traditional methods; or the vast number of companies producing food with artisanal methods started in the recent years show that people still have a connection to the old, natural ways of eating. Nations have been rediscovering and recreating their culinary landscapes with booming success, especially in the Nordic region. Countries have brought back long forgotten traditions and almost extinct produce and literally have built up their gastronomy from scratch by combining the possibilities of their homeland and their know-how.

The aim of this thesis is to provide the commissioner organization – that is working on promoting and improving local food and food culture - with precedents of and ideas for development of regional gastronomy and thus facilitate this process in the Ostrobothnia region of Finland. Though the study is meant to expound the case of food culture development as widely as possible, it is limited due to the lack of sources on food-related traditions of the region and the nation and the sample size of the questionnaire carried out in the research process for this work.

By reading this report, the reader will gain better understanding of the concepts of locality and terroir with a focus on anthropologic aspects. The relationship between food and identity and deeper meanings of food are explained. Legal protection of

foodstuff and promotional possibilities provided by the European Union are included. Moreover, the reader will familiarize him-or herself with organizations and their operations that contributed to the successful gastronomic development of Denmark, and created collaboration between and influenced food industries of the Nordic countries. This is followed by the notions of food tourism and rural tourism. A report on general, traditional Finnish food culture is also included to gain insight in how Ostrobothnian food was historically. The region of Ostrobothnia is presented from a general and agricultural point of view. The research conducted in the thesis process, aiming to find out what locals think about their food culture, is reported on and drawn conclusions from. Finally, feasible ideas for development of regional food culture are suggested.

The objectives of the thesis were to find out more about the significance of food cultures for people, and to learn more about Finnish food culture and how influential effects enthusiasm can have on changing it for the better.

2 LOCALITY AND TERROIR

The following chapter is explaining the concepts of locality and terroir, the relationship between food and food-related customs and local identity and the symbolic meaning of food and its ability to convey messages. The legal protection of food products of terroir in the European Union is also presented.

2.1 Locality

Every place has a culinary identity that is shaped by its natural environment, culture and history. The local customs, traditions and practices of cuisine and food production - growing vegetables, raising livestock, hunting, foraging etc. - symbolically express the identity of the people, differentiating them from other parts of the world and their residents. The availability of ingredients and set of tools and their use in food culture can create an imagined community and a strong sense of identity through belonging to that imagined community. This identity and differentiation from others is the same as the one created by regionally varying traditional costumes, carts, houses etc. (Hermansen 2012; Anderson 1991)

These differentiating factors do not only help natives to retain their sense of national identity but they also make it possible to taste and consume a sort of materialized, physical version of regional identities. (Hermansen 2012)

Food systems are intimately related to the local environment (Counihan 1999, 1514). When we move abroad, our national cuisine and associated tastes stay with us for the longest time (Rozin 2012). By passing on foodways to younger generations, each nation ensures keeping their cultural heritage alive. This phenomenon is especially interesting in the case of different immigrant groups e.g. Italian-Americans, Chinese-Americans, where after many generations most, if not all, cultural heritage is lost with the exception of the native cuisine. (Rozin 1999, 1480)

The human brain links food to places. The experience, enjoyment and the memory of a meal is dependent on all senses - the smells, the looks, the feelings, the sounds, the textures etc. The human brain can combine these separate senses in a way that the sensory impression of the combination is much more intense than the mere addition of the single senses would foretell. In other words, eating is one of the most multisensory experiences. This explains why food that we enjoy abroad on a holiday can be disappointing at home. The multisensory influences, the sights, the smells, the sounds of that foreign place, the emotions associated with it are missing. (Spence 2009, 484 - 485)

A set of likes and dislikes – i.e. flavour preferences – are also passed on via culture. The knowledge of what is appropriate and what is to be avoided is gained in childhood and can be persistent through a lifetime. (Rozin 1999, 1479 – 1480) Therefore, food and cuisine can be viewed as a mediator and transformer of local nature and culture, and the emotions and thoughts of natives about their homeland which are incorporated and expressed in a localised cuisine (Counihan 1999, 1517; Appadurai 1996).

2.2 The symbolic meaning of food

In her article entitled the Social and Cultural Uses of Food, published in The Cambridge World History of Food in 1999, Carole M. Counihan, Ph.D. of Sociology, shows several examples about how foodways – set of food-related habits and traditions - are complex and meaningful channels to tell about different peoples.

It is a part of culture that is central, connected to many kinds of behavior, and infinitely meaningful. Food is a prism that absorbs a host of assorted cultural phenomena and unites them into one coherent domain while simultaneously speaking through that domain about everything that is important. (Counihan 1999, 1513)

According to her, every socially coherent group has their own foodways that are typical to these groups. These groups, may it be nations, regions or any culturally distinctive people, use their nourishment to express their and others' cultural

characteristics and differentiate themselves from others. For example, the French are often scornfully being referred to as “frog eaters” and several Asian cultures (e.g. the Chinese, the Japanese) as “rice gobblers”. This latter example shows how seemingly similar though very different cultures might be labelled the same by outsiders. (Counihan 1999, 1513)

In a group, a member’s social status can be identified by the food and the amount they eat and who they eat it with. E.g., in the Indian caste system, the food customs are prominently different in each caste and spending a meal with a person of a lower caste is forbidden (Goody 1982, 116 ff.; Khare & Rao 1986). These different rules and habits of eating can also be applied to differentiate the wealthy from the poor (Bennett 1943; Fitchen 1988; Weismantel 1988). For example, between the 11th and 17th centuries, sugar was considered to be a luxury item because it was so expensive, it was sold by the ounce (1 ounce is approximately 28 grams) (McGee 2004, 648; Montagné 1938, 1010). It was only available to the richest who displayed their wealth on banquets by showcasing subtleties, enormous, detailed sugar sculptures that cost a fortune (Blumenthal 2009). When sugar started to become abundant and easily available, the less wealthy also started consuming it, partly in order to gain such a social status that used to be related to the ability to afford and use sugar (Counihan 1999, 1514). This is a great example to convey the idea of anthropologist Sidney Mintz that one can become different, by consuming differently (Mintz 1985, 185). In other words, we can consume a materialised version of social, cultural, national identity by eating food typical to that certain identity (Hermansen 2012). If you want to feel rich, eat the food the rich eat; if you want to feel Italian, eat the food the Italians eat. As Jean-Anthelme Brillat Savarin famously said, tell me what you eat, and I will tell you what you are (Brillat-Savarin 1826).

Eating also plays a major role in the mere existence of communities. The words “company” and “companion” come from the Latin “companion”, meaning someone to share bread with (McGee 2004, 517). Eating with others is a symbol of being on friendly terms, blood relationship, social relations and trust while refusing to spend a meal or have a drink with someone means the complete opposite – resentment and enmity. Eating together and sharing food also ensures the survival of the less

fortunate members of a group; it maintains social relationships and strengthens them. (Counihan 1999, 1514 – 1515)

Food is very effective in conveying messages mainly because eating is a basic, daily physiological need but also immensely varied in ingredients, flavours, colours, textures, techniques and methods of preparation, all of which can be filled with virtually any symbolic meaning. These meanings create a symbolic language that is accessible and relatively easily understandable by insiders of a culture because, according to French historian and philosopher Jean Soler, the cuisine of a people and their understanding of the world are linked (Soler 1973, 946, translation by Counihan).

Food can be used to communicate complex ideas and feelings. For example in Christianity, bread is the symbol of the body of Jesus Christ that is consumed by the apostles as a symbol of ingesting the values and teachings of the Messiah. (Counihan 1999, 1515 – 1517) According to a Hungarian tradition, on the first day of the year, people eat lentils and pork. Lentils are the symbol of money and wealth because of their coin-like shape and the pig is said to be digging up the luck for the upcoming year. Poultry, fish, and game are forbidden as poultry would bury the luck, the fish would swim away with it and the game would run away with it. To give an example of a simpler meaning, in the United States, eating a lot of ice cream from a bucket has become a symbol of mourning the end of a romantic relationship.

2.3 Terroir and protection of origin

The notion that geographic places and their environment influence the plants cultivated, the animals bred and food made there is presented, together with legal protection and promotional possibilities offered by the European Union.

2.3.1 Terroir

The term “terroir” is a French jargon for which there is no English equivalent used in winemaking circles worldwide. Terroir means the idea that the sites where the vines are grown determine the quality of the final product, the wine (MacNeil 2001, 112). It expresses in one word, the sum of all environmental factors such as the soil and slope of the vineyard, average amount of sunlight the plants get, and every climatic nuance influential to the wine (MacNeil 2001, 21). Every wine region, even villages and vineyards are said to be having unique terroirs, which result in products that are the material reflections of their places of origin. Thus, terroir expresses typicality and locality, putting the emphasis on the idea that products of the same taste and quality, may it be wine or other foodstuff, cannot be made anywhere else in the world. To celebrate and ensure those exceptional qualities, regional classification of wines began approximately 300 years ago. (MacNeil 2001)

The first-ever quality-based classification of vineyards was written up around 1700 in Hungary. Prince Ferenc Rákóczi II., the present ruler of Hungary and Transylvania issued a decree categorizing the vineyards of Tokaj, where the world-famous dessert wine, Tokaji aszú is made, into 1st, 2nd and 3rd ranks (MacNeil 2001, 598). The classification of the Médoc region vineyards in Bordeaux was written up more than a century later, in 1855 (MacNeil 2001, 126).

Terroir as a concept is part of French culture. As anthropologist Mark Emil Hermansen puts it, terroir is the opposite of dirt. Dirt is a matter out of place, while terroir is matter in place, tangible and intangible factors being in their most adequate environment. (Hermansen 2012) Terroir has always been essential for the French to classify and group foodstuffs, cuisine and associated flavours (e.g., French wines are still labelled with their geographic name, not the grape variety the wine is made of). Their origin and natural environment – plains, riversides, and mountains – are signs of quality and are inseparable.

Vast amounts of foodstuff have been said to have unique tastes depending on their place of origin and have traditionally been labelled by them, e.g., Bresse

2.3.2 Protection of Origin

Although there are examples of legal protection for exceptional foods – terroir products – through the course of history (e.g. the production of Roquefort cheese was already geographically defined by French law in 1441), the first organization and set of laws for this particular reason was created in 1935 in France. The Institut National des Appellations d'Origine (INAO, National Institute of Designations of Origin, today called Institut national de l'origine et de la qualité) was set up in 1935 by a parliamentary decree in order to draw up and grant designations of origin, set quality standards and regulations for and give legal protection to French wines. Due to the success of the scheme, since 1990 all agricultural products, unprocessed and processed foodstuff fall under the authority of INAO. (MacNeil 2001, 112 - 117; INAO 2014)

The standards are periodically checked and adjusted. The products that abide the standards gain the Appellation d'Origine Contrôlée label (AOC, Controlled Designation of Origin). According to the website of INAO:

AOC is a French label that designates products that draw their authenticity and typicality from their geographic origin. It is the expression of an intimate relationship between a product and its terroir. Natural and human factors are bound together. The product that is derived from that cannot be reproduced elsewhere than its terroir. (INAO 2014)

A product to be marketed as AOC must be supervised by INAO and go through a chemical and sensory analysis, that latter meaning taste test to verify typicality (INAO 2014). Other factors regulated by INAO include defined geographical area of production, variety of raw material used, the amount produced, production methods, methods of caring for livestock and produce and labelling (MacNeil 2001, 116-117).

2.3.3 Protection of Origin in the European Union

On the basis of AOC, the European Union (EU) has created legal protection and labelling system for agricultural products that is adapted in the member states

(INAO 2014). Since 2012, the EU has set up 3 different labels of designation (see TABLE 1).

TABLE 1. The designation of origin scheme of the EU (European Commission 2014)

| |
|--|
| <p>Protected Designation of Origin (PDO) which is basically the adaptation of AOC but on a European level. It concerns all agricultural products and foodstuffs with geographical and production regulations. All stages of production, preparation and processing are made in the defined geographic area.</p> |
| <p>The Protected Geographical Indication (PGI) label has looser geographical and production regulations compared to PDO.</p> |
| <p>Products with Traditional Speciality Guaranteed (TSG) label are made with traditional methods and/or raw materials.</p> |

The registration of an origin-protected product goes through several levels and is a lengthy procedure. The first step is the definition of the exceptional product by the producer according to the specifications stated in the Agriculture and Rural Development policy of the European Commission. After this definition, the product must be analysed and accepted on a national level. In Finland, the responsible authority is the Ministry of Agriculture and Forestry. Afterwards, the European Commission will examine the product in a maximum of 6 months' time and publish the results in their official journal, which is followed by an opposition period of 3-5 months. If the product has gone through all levels, it is registered and given adequate labelling and thus legal protection. All registered products can be searched by country of origin and food type in the European Commission's Database of Origin and Registration (DOOR). As of 2014, Finland has 10 origin-protected products registered, 5 labelled as PDO (Lappish reindeer meat, smoked meat and dried meat; Lappish almond potatoes and vendace from lake Kitkajärvi), 2 as PGI (vendace from lake Puruvesi and rönttönen pie from Kainuu), and 3 as TSG (Karelian pies, Sahti beer and Kalakukko). The list of products having a process of cancellation of registration or cancelled is also published. (European Commission 2011; 2014)

2.3.4 Promotion of geographically designated products

The European Union provides possibility and approximately €50 million of funding annually for promotional campaigns for farm and manufactured food products (e.g. sheep meat, dairy products, fresh and processed fruit and vegetables, olive oil etc.) and production methods, both inside the borders of the EU and overseas. According to Dacian Ciolos, the European Commissioner for Agriculture and Rural Development, quality food production in itself is not enough to be competitive in a global market; therefore the intrinsic values and the continuous high quality of EU agricultural products must be raised awareness to. (European Commission 2014)

The application procedures are similar to that of designations of origin. The promotional campaigns are run by competent organizations that have to submit their campaign plans to national authorities for preliminary selection. The campaign is then forwarded to the European Commission for consideration for funding. The promotional campaigns must emphasize the high quality, production methods, nutritional benefits, safety, labelling, sustainability and other added values of food products of EU member states and must run for several years to achieve the desired impact on the international market. Since 2014, campaigns must include the European Commission's 'ENJOY IT'S FROM EUROPE' logo as well. The costs of the campaign can be covered by the European Union up to 50%. A minimum of 20% of the costs must be provided by the promoting organization; the rest can be covered by national authorities and organizations. In the case of promotion of fruits and vegetables intended for the consumption of school children and propaganda for responsible alcohol consumption, campaigns can be funded up to 60% by the European Commission. Between the years 2000 and 2012, 552 campaigns were co-funded. Campaigns include press releases, television, internet and radio advertisements, participation in trade fairs etc. Products with geographic designation labels (PDO,PGI) are the only ones that can be promoted with their country of origin. (European Commission 2014)

2.3.5 Financial benefits of PDO/PGI

A study written by Areté Research and Consulting in Economics was commissioned by the European Commission (EC) to collect and analyse data about the added value of products with geographic indications (GI). 13 GI products were compared to equivalent standard products in terms of price, profit of farmers and producers and added value. The 13 chosen products included PDO and PGI wines, olive oils, fresh meat, charcuterie, dairy products, fresh fruits and fresh and processed vegetables. Because of the high variety of GI products in the EU, the conclusions drawn by Areté cannot be generalized. (Areté 2013, European Commission 2013)

The findings show that compared to standard products, GI products have higher prices, although there is fluctuation in the range of price difference amongst products. Especially PDO products cost much more than PGI products, mainly because of the geographic specifications and limitations for sourcing, farming and production. Farmers who produce raw materials for PDO products tend to get a higher price for their produce as well, compared to farmers selling PGI or standard production. Wines and olive oils generally cost close to twice as much as their standard equivalents, while fresh fruits and vegetables have minuscule price difference. GI agricultural raw material products show no significant price increase despite the GI. A GI is also an effective promotional tool, opening new markets for the product. The study also shows that consumers have a higher level of awareness and trust in GI products and are willing to pay more for them because of the added values. According to Areté, products with a significant inner value achieved higher sales than those that were just slightly different from the standard products. (Areté 2013, European Commission 2013)

There are several factors that contribute to the success of production and sales of PDO products. The product is legally protected by the EU against counterfeiting and similar products. The EU provides funding for promotional campaigns and participation in trade fairs, thus giving products access to new markets. GI producers also enjoy priority when applying for EU investment aids and rural development support. (Areté 2013, European Commission 2013)

3 THE NEW NORDIC CUISINE

The New Nordic Cuisine is a movement based on the food and culinary traditions of the Nordic terroir, created and led by food and agricultural entrepreneurs, chefs, farmers and governmental representatives of the greater Scandinavian region. In this chapter the creation, goals and successes of the New Nordic Cuisine are presented. As the main innovators of the New Nordic Cuisine are the Danish, the culinary development of Denmark is expounded as an example.

3.1 The New Nordic Cuisine

In 2004, about 10 months after opening their fine-dining restaurant Noma in Copenhagen, Denmark, gastronomic entrepreneur Claus Meyer and head chef René Redzepi organized a symposium to discuss the subject of the Nordic cuisine with the goal of creating one of the most beautiful, potent and regional food cultures in the world. The participants of “The Nordic Cuisine Symposium” were chefs, food industry representatives, agricultural ministers, farmers and researchers. The result of the symposium was “The manifesto for the New Nordic Kitchen”, a list of guiding principles for local culinary and agricultural development (see TABLE 2). (Meyer 2011)

TABLE 2. The manifesto for the New Nordic Kitchen (Meyer & Redzepi 2004)

| |
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| The aims of New Nordic Cuisine are: |
| |
| 1. To express the purity, freshness, simplicity and ethics we wish to associate with our region. |
| 2. To reflect the changing of the seasons in the meals we make. |
| 3. To base our cooking on ingredients and produce whose characteristics are particularly excellent in our climates, landscapes and waters. |

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|---|
| 4. To combine the demand for good taste with modern knowledge of health and well-being. |
| 5. To promote Nordic products and the variety of Nordic producers – and to spread the word about their underlying cultures. |
| 6. To promote animal welfare and a sound production process in our seas, on our farmland and in the wild. |
| 7. To develop potentially new applications of traditional Nordic food products. |
| 8. To combine the best in Nordic cookery and culinary traditions with impulses from abroad. |
| 9. To combine local self-sufficiency with regional sharing of high-quality products. |
| 10. To join forces with consumer representatives, other cooking craftsmen, agriculture, the fishing, food, retail and wholesale industries, researchers, teachers, politicians and authorities on this project for the benefit and advantage of everyone in the Nordic countries. |

Hungary's gastronomic development is based on such a manifesto and principles as well. In 2007, the Culinary Charter was made by Dóra Bittera and Tamás Molnár B., the founders of the Hungarian Gastronomy Association. It states all the factors that contributed to the decline and the necessary actions for change. The charter was signed not only by operators of the restaurant trade but also by writers, journalists, economists, lawyers, winemakers, a former museum director, a film director etc. In 2009, 9 points were written up by the same people, giving further guidelines to farmers, cooks and enthusiasts. (Bittera & Molnár B. 2007, 2009) These documents include such statements as:

Culinary culture is one of the most important markers of the level of the country's civilization and general culture. (Bittera & Molnár B. 2007)

and

The baker, who bakes bad bread, betrays the bread and his own profession. The restaurateur, who serves that bread, betrays their customers and their own restaurant. The guests, who accept all these – knowing it or not –, betray themselves. (Bittera & Molnár B. 2009)

The transformation of the Nordic food culture was meant to be accessible and carried out with the involvement of everyone who was interested and willing to take part constructively. It was never meant to be an elitist, gastronomically-discriminative movement that would lead a crusade against hamburgers; quite on the contrary, its goal has been to enrich and celebrate global diversity. (Meyer 2014)

3.1.1 The notion of being Nordic

The label 'Nordic' expresses a greater coherent regional identity for Scandinavian people. The main factor that allows this connected identity amongst linguistically and culturally different nations is the common idea of the Nordic landscape and the importance of it in national identity and everyday life. (Hermansen 2012)

The Nordic landscape as a whole is often simply referred to as 'North' and viewed as being the complete opposite of 'South', that being the Mediterranean, for example. The idea of being Nordic and the Nordic way of life is associated with pureness, wilderness, ruralism, genuineness, living in the close proximity of and in balance with nature and naturality in general. Although the national territories are geographically different, they are seen as the embodiment of Nordic characteristics and as part of one great, coherent Nordic landscape. This idea shows the strength and importance of the role that the landscape plays in the Nordic identity. (Hermansen 2012)

This sense of common identity was formed due to nationalist movements in the Nordic regions in the second half of the 19th of century. National pride and idea of and feelings about building nation-states in Denmark, Sweden, Norway and Finland were manifested in art, music, literature, and the romantic glorification of history, language and landscape. The national anthems of these countries were written at this Romantic period with lyrics putting an emphasis on national landscapes and expressing people's intimate connection to them. However, the pristine beauty of the Nordic region and its role as the home of a coherent Nordic people rose above the individual, nationalistic tendencies. (Hermansen 2012)

3.1.2 The role of the Nordic terroir

Not only Denmark, but the whole Nordic region has unique geographical, demographical and climatic features that provide opportunity for the creation of a peerless gastronomic region. The population is low; the territory is great, including lot of fertile soil for growing crops and a vast amount of unexplored, wild nature. There are plenty of area and opportunities for foraging for wild wood, fishing, hunting, pastures for cows etc. (Meyer 2014)

The traditional Nordic produce has not significantly or not at all been influenced by culture; the main impact has been the balance of nature. Thus, the produce is the direct embodiment of the local terroir. The survival of this produce - heirloom plants and rare animal breeds - is patronized by the Nordic Genetic Resource Center (NordGen) that operates a seed bank, and conducts research and provides education in animal breeding and forestry (NordGen 2014). It is the regional growing conditions that make the new Nordic cuisine more than just a man-made creation: the temperature fluctuation, the amount of sunlight and the long growing periods result in unique animal and plant life. The main role in the new Nordic cuisine is given to the prime quality produce, combining the scientific and practical agricultural knowledge with the talent and attitude of a new generation of chefs. (Meyer 2014)

Claus Meyer mentioned in his presentation, that before 2005, Danish agricultural business strategies and scientific research has completely ignored the climatic features and possibilities of this terroir as being competitive in the market. (Meyer 2011) Certain features of Finnish agriculture are extremely similar to this, namely the farming of tomato and cucumber. In 2013, Finland has produced 38 million kilograms of tomato, a fruit native to South American climates, and 36 million kilograms of cucumber, another fruit native to South Asian climates (Maataloustilastot 2014). (Although, in culinary uses, tomato and cucumber are vegetables, they are in fact fruits.)

3.2 The progress of Nordic restaurants

Both in Denmark and Finland the restaurant culture has seen darker times before. In Denmark, the strict protestant leadership and religious manners condemned the joy of eating as a sin, along with incest, exaggerated dancing and theft. Claus Meyer called this a 300-year long anti-hedonistic crusade led by ascetic doctors and puritan priests (Meyer 2011). The appropriate way to eat was to eat something fast, preferably of inferior quality and taste, which would result in a good consciousness and long life on earth and a straight way to heaven after death. Obviously, this has created undemanding and unambitious consumers when it came to buying food (Meyer 2014). The 1987 movie, *Babette's Feast*, depicts and ridicules this attitude. The plot is in 19th century Denmark, where a small, bigot protestant community gives refuge to a French woman, who happens to be one of the greatest chefs of the time. Before leaving the community, this chef gives an opulent French banquet to a Danish general and this bigot community. The local priest starts the dinner with these words: "Remember, we have lost our sense of taste!" During the meal, the heights of gastronomy are presented. All guests are eating silently, without a single expression except the general who keeps on talking enthusiastically about the food, complimenting and praising the dinner, the wines and the skill of the chef. At one point he turns to one guest with his glass and says: "- This is certainly Veuve-Clicquot 1860! - Ah, yes, I think that the snow is a lot worse this year, since November" - reacts the bigot guest. (*Babette's Feast* 1987)

In Finland, the restaurant industry was hindered from the beginning of its appearance. From the mid-late 19th century until 1991, Finnish restaurants were defined as places where alcohol is sold. At the same time when restaurant culture was to begin progress, a powerful, nationalistic, strictly religious movement was emerging, creating the model of the ideal Finnish citizen who is hard-working, sober, educated, patriotic and has high moral standards. Due to the influence and workings of this movement, the restaurant industry was under strict regulations and limitations. The sale of alcohol was bound to a granted license from the Finnish state. Restaurants were considered as places of self-indulgence and moral

decline, therefore actions were taken to keep people out. There are examples of deliberate use of uncomfortable furniture to make guests leave fast (late 19th century) and prohibition of dancing, as it might have given way to the spread of prostitution and alcoholism (1935). These and other similar restrictions - that were especially strict in the countryside - not only delayed but basically made the development of a diverse, regional Finnish cuisine impossible as restaurants, inns and taverns would have played the major role in it. Visiting these establishments became an inadequate form of leisure. Restaurants were officially considered as schools for proper social and table manners. Only in 1963 was the idea of restaurants being places of leisure and entertainment presented. In 1991 the law defining restaurants as establishments selling alcohol was annulled. (Sillanpää 2002)

Despite all these, Nordic gastronomy has progressed immensely. It has been a great leap to reach these heights of national and international collaboration and gastronomy that the region has today. Bocuse d'Or, the most renowned cooking competition in the world organized biannually since 1987, has included at least 1 contestant from the Nordic countries in the 3 winners since 1991. In 2011, all 3 winners were Scandinavian; Danish, Swedish and Norwegian. Only a Danish chef in the whole world, Rasmus Kofoed was able to win all 3 prizes, bronze, silver and gold, making himself a legend with this achievement. (Bocuse d'Or 2014)

As far as haute cuisine (high gastronomy) is concerned, Nordic countries are doing rather well with stars awarded by the famous restaurant guide, Michelin. Denmark has 15 starred restaurants, Sweden has 13, Finland has 6 and Norway has 5 as of 2014. Restaurants awarded with Bib gourmand, meaning a restaurant serving excellent price to value ratio food are not included in these numbers. (ViaMichelin 2014)

3.3 Successes of the new Nordic cuisine movement

The new Nordic cuisine was doomed to succeed. The fact that this movement has always been non-profit and aimed for the benefit of all has had major contribution

to the successes. The point was to create an immensely different, responsible food culture that could contribute to the solution of the biggest global challenges of today, such as hunger, obesity, sustainability, creation of lasting taste for healthy eating with less meat and more vegetables. Nordea bank even donated 100,000,000 Danish kroner – approximately 13.4 million euros - to research the potentials of the new Nordic cuisine to promote a healthy diet. It had every potential to grow big, become a brand and create a multibillion Danish krone tourism and food industry. The population of Denmark formed a significant, unreleased buying power, a consumer base to build the new Nordic cuisine on. As Claus Meyer said, it is not normal that the people of one of the wealthiest countries in the world are so satisfied with mediocre meals. The movement has been open to all. It is a democratic movement, without a logo, president or written rules. The core values are the only ones to keep in mind. (Meyer 2011)

In 2005, The Nordic Council of Ministers accepted “The manifesto for the new Nordic kitchen” as basic principles for the new Nordic food programme, aiming to improve the levels of food culture and habitants’ health with the promotion of the new Nordic diet. The new Nordic diet was created by analysing factors such as planetary health, individual health, accessibility of raw materials and foodstuff and Nordic identity. (Meyer 2011) It was meant to be the northern equivalent of the Mediterranean diet. According to a research conducted by the University of Copenhagen, the new Nordic diet also results in weight loss. Through the course of a 26-week period, a part of the 181 participants were told to make meals from ingredients that comply with the new Nordic diet (e.g. fish and seafood, fruits, nuts, raw vegetables, game etc.), made in cooperation with Claus Meyer, while the other part was told to eat typical Danish food. The ones following the new Nordic diet lost 3.1 kg on average, while the other participants lost 1.6 kg. (Bloomberg Businessweek 2011)

On the influence of the new Nordic cuisine movement, hundreds of restaurants rethought and changed the way they cook and operate. More than 1000 small enterprises started working with and specializing in classic Nordic ingredients and the dairy and small-scale beer brewing industry has experienced a boom. Organic fruit sales have doubled, reaching 6 billion Danish kroner (approximately 805.2

million euros) in turnover, making Danish customers the biggest buyers of organic fruit in the world. (Meyer 2011) In fact, Denmark has the biggest organic food market in the world, in proportion to the population (Danish Agriculture & Food Council 2014). In 2009, BioFach, the biggest trade fair in the world for organic farming and food named Denmark as the most organic country in the world (BioFach 2009).

3.4 Continuous development

In the following subchapters two organizations are presented that are working for the continuous development of the new Nordic cuisine and sharing the knowledge they obtain during the process.

3.4.1 The Nordic Food Lab

Nordic food lab is a non-profit gastro-scientific research organization founded in 2008 with its headquarters located on a houseboat in the bay of Copenhagen, just in front of and cooperating with the restaurant Noma, pioneer of the new Nordic cuisine movement, currently holding 2 Michelin stars and named the best restaurant in the world 4 times by the renowned Restaurant magazine. Nordic food lab was founded by Noma's owners René Redzepi and Claus Meyer, in order to explore and discover the culinary possibilities hidden in Nordic ingredients combined with local and international traditional preparation methods and the toolset and biologic and chemical knowledge of modern kitchens. The researches and projects are funded by donations of private individuals, companies and governmental resources and the findings are open source. Projects, experiments and their results are published on the official website of the organization (www.nordicfoodlab.org) and all are free to use and benefit from, with the purpose of enriching the Nordic and international culinary landscape, may it be home meals or professionals kitchens. The main goal is to explore the highest levels of deliciousness and extend the list of the edible, and by doing so strengthening culinary diversity. The lab is taking inspiration from anthropology, history,

philosophy, myths, arts and sciences and cooperating with other establishments conducting scientific researchers and artisanal food producers. (Nordic Food Lab 2014; Evans 2012)

The Nordic food lab has had numerous experiments and findings so far. They have researched the properties of blood to replace eggs in cooking (e.g. they have made blood meringue). They have fermented vinegars from juniper branches, pine wood, rhubarb, berries, and soy sauce-like condiments from local grains. They have rediscovered wild herbs and seaweeds for the kitchen; dipped fresh fruits and salted meat into molten beeswax to ferment and preserve them; they have made sauerkraut (soured cabbage) under seawater to expose the ingredients to higher pressure. Maybe their most renowned and debated research is the culinary use of insects. Insects are widely consumed all over the world but western cultures have considered them as inedible, in spite of their high nutritional value, cost-efficient breeding and care for food source, and their culinary potentials. The Nordic food lab has discovered ants tasting like lemon and coriander, made beeswax ice cream, moth larvae mousse, cricket broth, fried grasshoppers, etc. (Nordic Food Lab 2014; Evans 2012)

3.4.2 MAD Symposium

MAD is a non-profit organization, founded in 2011 by René Redzepi with the aim of creating a community of food industry professionals and other food enthusiasts to learn from each other and to facilitate the progress of the restaurant industry. The word MAD reflects the English meaning of the word 'crazy' and the Danish meaning 'food'. The main activity of MAD is organizing and conducting an annual two-day symposium visited by 600 selected attendees that consists of speeches made by invited lecturers – chefs, journalists, writers, farmers, anthropologists etc. The lectures of the MAD symposium take place in a circus tent in Copenhagen and are also open source; everything is videotaped and uploaded online for public access. (MAD 2014)

Every symposium has a main theme around which the speeches revolve. In 2011, the topic was 'vegetation', expounding the topic of plant life and food from an agricultural point of view. In 2012, 'appetite' was discussed, the factor that connects humans with vegetation. In 2013, the theme was 'guts' from different points of view, may it be literal, such as Tuscan butcher Dario Cecchini's presentation about eating organ meats or symbolic (meaning having the courage to do something different), such as chef Margot Henderson's speech about how the spread of technology in the kitchen is killing passion. In 2014, the event was entitled 'What is cooking?' and aimed to discuss the negative and positive effects of the huge media and public attention the restaurant industry has experienced lately; what to change and to reinterpret the bases of the industry. (MAD 2011; 2012; 2013; 2014)

As a conclusion, every country's national and regional gastronomy could benefit - both on national and international levels - from a local equivalent of these above-mentioned organizations. There is no need to start big, the MAD symposium's head office used to be in a tiny space with a borrowed desk. An informal gathering to join forces, experiment with food, discuss problems and having passion to improve the overall state of local gastronomy is a great way to start an avalanche.

4 FOOD TOURISM, TERROIR AND RURALITY

This chapter explains the concepts of food tourism and the role terroir plays in food tourism and in motivation to travel. As generally, significant areas of terroir and regionally varying cultures are more frequent in rural areas, especially in the Nordic region, and the concept of rurality is also explained.

4.1 Food tourism and terroir

Food tourism is a collective name for tourism activities consisting of visits to food producers (both primary e.g. farms or secondary e.g. chocolate factories), restaurants (tasting the cuisine of a certain chef is a significant motivation today) and food festivals or visiting regions and particular locations to experience and taste local culinary traditions and products. Food tourism today is especially facilitated by technological and infrastructural progress, mass tourism, marketing and the role of media in promoting culinary traditions and foods of geographically and culturally distant areas (Hall, Mitchell 2000). The role food and wine play in a holiday experience is significant; they are seen as consumable, commodified versions of local culture and often are the main motivation for travelling to a certain destination. (Derrett, Douglas & Douglas 2001, 307-326)

The terroir and culinary life of a region is getting a greater and greater significance in the perception of its cultural sophistication, civilization and attractiveness as a destination. It provides tourism with an opportunity to market destinations by linking associated foods and landscapes, create a powerful regional image and suggest genuine holiday experiences. Several geographic and touristic regions are trying to use local food production as a destination marketing tool; there is a link between the raising number of small-scale artisanal food producers and the growth of food tourism. This might be explained by the increasing demand for foods and beverages prepared and served traditionally. The number of farmer's markets, food markets where local farmers sell their produce directly to the customers, has been growing as well. Tourism allows these producers to meet

their customers and vice versa, and create new and lasting customer relationships. There is a possibility for joint marketing between specialty food and drink exporters and regional tourism, as both target customers with mid-high income and aim to be associated with the message of naturality, pureness, sustainability and healthiness. (Derrett, Douglas & Douglas 2001, 307-326; Misiura 2006, 183-238)

4.2 Rurality

Culture is a fundamental element of tourism and the tourist experience. There are several definitions of culture but basically, culture is the total sum of learnt and transmitted experience, behavioural patterns associated with a social group (Keesing & Keesing 1971). It is the lense through which the group sees the world. An ever-changing society is expressed through its culture. In tourism, certain features of culture (e.g. music, food, arts and crafts, folklore etc.) are commodified and made available for consumption as a touristic product. Due to globalization and technological advancements, the pace of cultural change has sped up drastically, especially in urban and metropolitan areas where the lifestyle can be best described by 'individuality'. This has resulted in many urban dwellers experiencing detachment from culture and loss of pronounced identity. These people, as tourists, tend to seek authentic experiences and chance to rediscover their roots; hence, they have a growing interest in rural lifestyle and visiting rural areas. Due to higher disposable income, free time, infrastructure and motivations such as nostalgia and escaping globalization, rural tourism has experienced higher demand recently. (George, Mair & Reid 2009, 5-7, 128)

Rural is the complete opposite of urban. Rural areas are the main regions for agriculture and primary industries. Communities are usually small in area and have a low population. Rurality is generally seen as possessing distinctive, invaluable features that are worthy of conservation (OECD 1994). Rural tourism is not a recent thing but historically, it used to be, along with tourism in general, the entertainment and privilege of those with higher income and higher status to get away from cities that were centres of industry. According to the definitions of the

Organisation for Economic Co-operation and Development (OECD) rural tourism is situated in rural areas and featuring a lifestyle characterized by rurality, such as agriculture and closeness of nature. Rural tourism should be small-scale and sustainable and lead by local communities. It should be a factor that facilitates the development and improvement of the lives of local communities and focusing on the long-term benefits of them. (George, Mair & Reid 2009, 5-7, 98; OECD 1994)

Rural tourism cannot be developed just anywhere, the destination must have sufficient motivating factors that could draw tourists there. Similarly, not every type of tourism can be developed everywhere; a mining village is less likely to be capable of having blossoming food tourism than a predominantly agricultural area. Rural areas achieving the most successful results in development are usually the ones located in the proximity of bigger cities with international passenger traffic, mainly due to the previously mentioned motivating factors. The success also depends on the level of locality in a destination. The destination is more likely to be seen as authentic if it is able to provide commodities and services produced and offered locally. However, with economic decline, these areas are vulnerable to have to rely on outside sources to procure basic products. An increase in rural tourism can have both positive and negative effects. It can counteract the negative economic, political and infrastructural impacts on rural areas and provide locals with employment. It can generate sales of local products and services and encourage collaboration between different businesses. Tourism flow can also ensure the survival of diverse agricultural practices and produce and draw wider attention to them. However, the exact same factors that create tourist interest can be destroyed by a sudden increase in tourism flow; it may have considerable environmental, social and cultural effects. (Derrett, Douglas & Douglas 2001, 170–172; 320-322)

Similar tendencies can be shown in the Nordic countries. There is a visible change from the traditional agricultural industry to tourism, as rural areas become more exposed to global forces such as industrial advancements and migration of younger residents. Agriculture and forestry have acquired bad reputation in terms of employment possibilities and leisure and tourism services are seen as lucrative

employment substitutions. Moreover, compared to the traditional industries, tourism is much more sustainable. Rurality is defined according to population: in Finland, a rural area has a population of less than 500 inhabitants, this number in Denmark and Norway is less than 200. A rural area in Central Europe might be considered urban in many Nordic countries. (Hall, Müller & Saarinen 2009)

One of the most traditional forms of rural tourism is farm tourism, which consists of small-scale, family owned businesses focusing on the guest experiencing the host's everyday life. Other typical rural tourism activities include horseback riding, rock climbing, fishing, handicraft workshops and local food festivals. Tourists must be attracted from well-established destinations and facilities, so a distinctive, regional image with the promotion of quality, local products is an indispensable and effective marketing tool for rural tourism. This image can be reinforced by the development of local culinary tourism with cooperation between local food production and processing companies and restaurants. A common goal and devotion are essential. (Hall, Müller & Saarinen 2009)

5 FINNISH FOOD CULTURE

Traditionally, as most Nordic food cultures, Finnish food culture was mostly based on preservation and storage – both in lower and upper social classes – up until the late 19th century. Foodstuff were procured when they were available and prepared to remain edible during the harsh, long winters and times of hunger. (Ruokatieto 2014a; Talve 1979, 111) Years of famine were quite frequent in Finland and in the Nordic region in general, due to environmental circumstances and the small variety of cultivated plants and low yield of crops. In the late 19th and early 20th centuries, lots of Finnish and other European citizens emigrated to North America to escape the hunger (Küster 1999, 1228 - 1229). The following chapters present some features and give an outline of the traditional Finnish diet in a historic context.

5.1 Meat and Fish

For the preservation of meat and fish, four main methods were used: smoking, drying, pickling and salting. Though freezing can be counted as the 5th, it was not a deliberate preservation method as it was heavily dependent on the weather. Smoking – or more precisely, drying in smoke - was a widespread and common method in Western-Finland, from where it spread to Central-Finland and Savonia. In the north and in Karelia, the method was almost unknown. Meat - mostly lamb, beef and pork - was first dried on low heat in saunas, which could take 1-2 weeks. Afterwards, the heat was kept high during the course of 2-3 days so that the meat could cook through. Fast smoking is a relatively new method; it only became common at the end of the 19th century. It did not include a preliminary slow smoking; the heat was just kept high for 3-4 days. Nevertheless, meat smoked this way did not keep as long as meat smoked the ancient way. Hot smoking as we know it today only appeared at the turn of the 20th century in coastal areas with purpose-built smoking ovens. Historic sources from the 16th century already noted smoked lavaret (Finnish: siika, Swedish: sik) and salmon as important food sources. (Talve 1979, 111-114)

Drying fish and meat was more significant and widespread and is still in use today in the Finnish and Swedish Lapland. Generally, meat was dried in the early spring wind by hanging the pieces on the outside walls of buildings or on special drying racks placed on the rooftop of houses. Most common meat to be dried was beef and lamb and reindeer, black grouse and capercaillie in the northern parts. (Talve 1979, 111-114)

Fish was dried in a similar way, threaded on ropes and put to hang on the outside walls of homes. In coastal areas it was especially common to put fish on smooth rocks to dry in the warming sunlight. Small fish dried this way was also used as feed for chicken. In northern and eastern areas, fish was also dried in furnaces. They were put in carved wooden tubs and into the furnace after baking bread, where they dried and lightly cooked in the remaining heat. Dried fish was an important food source and commercial product. Dried pike, Baltic herring and Atlantic herring are mentioned in historic sources as a currency to pay taxes in and as main products to export. A large amount of dried fish was exported to Russia in the 19th century, where it was a popular food to eat during the Orthodox fasting holidays. Dried fish could be used to substitute fresh fish in cooked dishes. (Ruokatieto 2014e; Talve 1979, 111-114)

There is insufficient information about pickling meat but it was probably used in the same areas where pickling fish was common, i.e. in the northern, eastern and western parts of Finland. Pickling was most popular between 17th – 19th centuries but is no longer used today with the exception of lutefisk (Finnish: lipeäkala, Swedish: lutfisk) which is a lye-pickled dried or salted whitefish. It originates from the middle ages and has become a popular Christmas food in the 20th century, especially in the South-western urban areas. In most western societies lutefisk (along with surströmming, a Swedish pickled Baltic herring) is regarded as one of the most repugnant foodstuff ever made. (Talve 1979, 111-114)

Due to the scarcity and high price of salt, salting is the most recent preservation method. Already in ancient times, salt needed to be imported from abroad, thus salting meat or fish did not become common for a long time (e.g. in Lapland it was completely unknown) before salt became more accessible and affordable in the

16th century. Meat was salted heavily both in the royal manor (as historic sources show) and in the countryside. Salted fish was a staple food in the whole country. It was made from salmon, lavaret, Baltic herring, vendace, perch and common roach and eaten with bread or potatoes. Salted meat was used in soups and stews made with potatoes, cabbage, rutabaga, peas, and turnips. (Ruokatieto 2014e; Talve 1979, 111-114)

Fresh meat was only consumed in the days of the slaughter which took place once a year in the autumn. The biggest feasts were also commonly held at this time (Küster 1999, 1229). Just like in most European societies, the animal was utilized nose to tail. Meat, offal (organ meats), lard and blood were processed separately. Lard was rendered down by cutting it into pieces and either sewing it into the animal's stomach and melting it that way in a furnace, or salted, melted and sieved into a bowl of clean, cold water. Because of the lack of cold storage, blood had to be put into good use immediately, although there are historic examples of salted blood stored in wooden vessels from South-western Finland and Satakunta. Blood sausage was common in Western-Finland and made of blood with the addition of chopped meat, innards and rye flour. Blood puddings were made of a mixture of blood, salt, rye or barley flour and baked in a birch bark basket. From the same dough, pancakes, porridges, dumplings and hard, dry flatbread were made as well. Sausage making was also a way to preserve meat, blood, and offal. There are several varieties of sausages typical to different regions. Fillings were made of the formerly mentioned with the addition of salt, grains and stuffed into pork, cow, lamb, reindeer and even fish intestines in Inari. In western areas, stomachs were also used as casing, resulting in a dish similar to Scottish haggis. (Talve 1979, 111-114)

As far as other meat sources are concerned, hare usually was not popular, and neither birds in Karelia. Moose has been popular and widely hunted and consumed around coastal areas. In Northern-Ostrobothnia, even squirrel used to be eaten. There are examples of propaganda pro-eating horsemeat in Finnish history though they were unsuccessful until the 20th century when sausages and hamburgers were made of it. (Talve 1979, 111-114)

5.2 Grains and cereals

Grains that were dried in the barn could be stored up to a year without decline in quality and ground into flour whenever needed. The most basic dish was a sort of porridge, made only from flour, water and salt. It was a dish for long travel and remote workplaces (e.g. for lumberjacks) and could be eaten just as it was or for the ones who liked some culinary madness, a boiled version was also on the daily menu. Porridges could be made of rye, oats, and barley and mixed with water, fish stock, milk, or buttermilk, and other ingredients such as green peas, turnips or potatoes. Mämmi, a porridge originating from the middle ages (also one of the oldest noted Finnish food), was a food for the fasting period before Easter and was made of rye flour, malted barley and water and baked in birch bark baskets. The mämmi eaten today was unknown, though something similar mixed with forest berries was made for children. (Ruokatieto 2014c, Talve 1979, 114 - 117)

The daily bread was sourdough rye bread all over Finland, except Northern-Ostrobothnia and Lapland where barley was the main crop. Although, leavened sourdough bread spread with the cultivation of rye, thick, unleavened, pancake-like breads remained common as well. These breads were made of barley and oat flours and baked in the proximity of glowing coals or hot stones. In the north and the east, bread was baked in large amounts twice a year and stored for the rest of the time. In other parts, hard bread was only eaten in the summertime when there was a great deal of work to do. Otherwise, sourdough rye bread in round or loaf shape was baked 2-3 times a week. Breads were also baked from oat and buckwheat. Kalakukko and Karelian pies are East-Finnish delicacies but have spread and are popular all over Finland due to bakeries. Karelian pies are crusts made of rye, barley or oat flour and usually filled with rice porridge, though fillings might also consist of mashed potatoes, berries, oatmeal and rice husks. Kalakukko is a round or oval crust traditionally filled with fish – vendace or perch - and baked. Fillings can include meat, mushrooms, potatoes, turnips, rutabaga or cabbage. It used to be a popular packed lunch for outside work and long trips. (Ruokatieto 2014c; Talve 1979, 114 - 117)

Wheat bread appeared only in the late 19th century and people from the countryside did not make it themselves but rather bought it on their trips to the city or from markets. Pastries were also bought in urban centres. The most popular ones were gingerbread, bagel and waffles. They had been baked in large amounts, gingerbread from the medieval times, bagels from as early as the 1500s and waffles from the 1790s. With the spread of coffee in 1870-1880 (both in lower and upper social classes) baking from wheat flour at home became more common, especially to please guests and for celebrations. Baking bread at home has gradually become less common after World War II. (Talve 1979, 114 - 117)

5.3 Plant life in the Finnish diet

Besides cereals and grains, the rest of the plant life making up the traditional Finnish diet consisted of turnip, rutabaga, potatoes, cabbage, peas and beans and onion, but this latter one was used more like a spice. Garden vegetables did not appear until the turn of the 20th century. With the exception of years of hunger, from the abundance of wild plants only berries, mushrooms and nettles were used. The potato spread in Finland around 1730 – 1740 and became quite common by the 1800s. The generalization of the potato also facilitated the process of industrialization in the Nordic regions, as this high yielding plant fed large amounts of workers cheaply. An old method to bake root vegetables was to line holes with hot stones and keep food in this 'oven' until it cooked through. Vegetables prepared this way were eaten with salted fish. Root vegetables were mostly used in soups, made into porridges or as gratins which became more common at the end of 19th century. It had originally been a dish for celebrations before it became an everyday treat. (Talve 1979, 117 – 118; Küster 1999, 1230)

Cabbage was salted in barrels – just like sauerkraut – and preserved for the winter. From berries, only lingonberry, cloudberry and blueberry were preserved for the wintertime by sun- or oven-drying or cooking them whole or smashed in water and putting into barrels where the berries froze. The rest of the berries were only picked and eaten at the time when they ripened. Until the end of the 19th century, mushrooms were only used in South-Eastern Karelia in significant

amounts, where fungi were also salted and stored in barrels for the winter. The popular and widespread practice of picking mushrooms started to become common in the 1920s due to successful propaganda and educational courses. (Talve 1979, 117 - 118)

5.4 Dairy products

Milk was turned into different products; in itself it was only drunk by children. Milk and cream were processed into cheese, butter, soured milk, buttermilk, viili – though it was not as common as today, it was a holiday treat – and quark. Buttermilk could be kept long by coagulating it in a furnace and storing the curds in periodically refreshed water. The use of cow milk was the most common, though there are historic notes of milking lamb and making lamb cheese in the royal household. Though butter was generally made by churning cream, in older traditions cultured buttermilk was used as well. Finnish cultured buttermilk or 'piimä' is a fermented milk product which is not identical with the liquid remaining after buttermaking. Butter was rarely eaten by country people as it was a means to pay taxes in or for sale. In Eastern-Finland and Central-Ostrobothnia, butter was one of the most important sales items and was exported to Sweden, Russia and England. (Ruokatieto 2014b, 2014f; Talve 1979, 119 - 120)

Traditionally there are two main styles of cheese making in Finland. Cheeses made of cultured buttermilk (often with the addition of eggs) and from milk. The former ones were made mostly in Uusimaa, Southern-Häme and Satakunta. The latter ones, cheeses coagulated with rennet, were most common in the area consisting of the Åland Islands, Southwest Finland and Ostrobothnia. They were usually moulded, except leipäjuusto, which is a round, pressed cheese, slightly baked in the proximity of an open fire. Modern Finnish cheese making was formed in the second half of the 19th century on the basis of the Swiss cheese industry. The development was also helped by the presence of Swiss cheese masters of the royal household. (Ruokatieto 2014d; Talve 1979, 119 - 120)

5.5 Drinks and beverages

The quotidian drinks were water or a mixture of water and buttermilk. Besides these, the most significant drinks were birch sap, beer and coffee from the late 19th century. Traditional beer making was done locally and the final product could not be exported. Malt was added to rye flour and mixed with water and sourdough and let to ferment in open barrels. Beer 'brewed' this way had to be drunk in a relatively short period of time as it did not keep for long. Industrialized beer making, which started in the early 19th century, is modelled on the basis of German breweries. Hop has been cultivated in large amounts in Finland since the 14th century and was even exported to other countries. (Ruokatieto 2014f; Talve 1979, 120-122)

Higher social classes became acquainted with coffee in the second half of the 18th century, from where it spread to peasants in the countryside. From the early-mid 19th century coffee was common in Southwest and Southern Finland. From 1870-1880 coffee became widespread all over the country and started to be consumed in large amounts. The spread of tea began somewhat before that of coffee but mostly in the Eastern parts, which were more prone to Russian influence. (Ruokatieto 2014f; Talve 1979, 120-122)

Spirits became known via soldiers and the upper social classes in the 16th century. By the end of the 16th century, many manors procured equipment for distillation. 'Moonshining' started in the countryside as well, which was only taxed in the beginning but prohibited to some extent or fully from the early 18th century. Spirits were made of rye, oats and rarely potatoes. (Talve 1979, 120-122)

6 OSTROBOTHNIA REGION

The seventh chapter is an introduction to the Ostrobothnia region of Finland, the place where the commissioner organization is operating and the research for the thesis was carried out. The chapter consists of general information about the region and about local agriculture. Furthermore, it provides theoretical background for the questionnaire carried out in the research process and reporting on the findings.

6.1 General information

Ostrobothnia (Finnish: Pohjanmaa, Swedish: Österbotten) is a region in Western Finland, situated on the coast of the Gulf of Bothnia (See GRAPH 2 on page 36). The region has a population of 180.000, the slight majority of which (approximately 51%) speaks Swedish as their mother tongue. Ostrobothnia also gives home to the town with the highest ratio of Swedish-speaking residents in the world; 95% of the population of Korsnäs is a native speaker. The region is known for its numerous, changing dialects of both Finnish and Swedish. The average age of the population is 41 and out of all Finns, people of Ostrobothnia have the highest life expectancy. The region is quite multicultural, there are more foreign residents living here than anywhere else in Finland. The employment rates are also the highest here due to the amount of small enterprises and high level of industry in several fields (energy, forestry, metallurgy, agriculture, fur, boat building etc.) Infrastructure is well developed, transportation to other cities and countries are easily accessible through the regional airport in Vaasa, sea ports, road and train connections. (livingtheeasyway.fi 2014; Regional Council of Ostrobothnia 2014a)

Ostrobothnia has a unique, unspoilt natural environment, amongst others, giving home to Kvarken Archipelago, Finland's first natural UNESCO World Heritage site since 2006. Due to the tectonic uplift, the land area is growing with 8 millimetres annually. The seaside and beaches are part of the typical regional landscape together with plains, abundant forests where there is plenty of opportunity for

hunting and foraging. The built environment is also peerless: the Skata quarter in Pietarsaari is one of the best preserved wooden-house areas in Finland and the wooden-house town of Kristiinankaupunki in the whole Nordic region. (livingtheeasyway.fi 2014; Regional Council of Ostrobothnia 2014c, 2014d)



GRAPH 2. Map of Ostrobothnia (Regional Council of Ostrobothnia 2014b)

6.2 Agriculture and food in Ostrobothnia

Agriculture and food industry has been active from historic times in Ostrobothnia with a long tradition of fishing and farming. The region used to be a big producer of grains (rye and barley), salted herring and meat which used to be sold to other coastal regions of Nordic countries, owing to the proximity of seaports. There are notes of special trading privileges granted to Ostrobothnia by the Swedish king of the time. As of today, there are 210 companies working in the field of either primary or secondary source food industry. The vast majority, 175 companies

operate with less than 5 employees, while 35 companies with more than 5. Ostrobothnia also shows some features typical to the formerly mentioned Nordic terroir – purity, unspoilt nature, the temperature fluctuation and amount of summer sunlight, resulting in exceptional products. The snow cover in the wintertime allows the soil to rest, keeping the balance of nature and it eliminates the spread of pests and diseases. (Foodia 2013a, 2013b; aitojamakuja.fi 2014)

There is plenty of activity in the field of food production in Ostrobothnia. Fishing is a traditional industry, with companies operating both small-scale and large-scale. The main fish caught in the region are Baltic herring, perch, whitefish and pike that are either sold locally or nationally, both fresh and smoked. A high percentage of Finnish meat and milk are produced here. The biggest meat processing company is Snellman but there are several smaller and family businesses operating farms, abattoirs and processing facilities. Milk processing is not widespread, there are only three big and one small companies producing cheese and other dairy products. The main vegetables produced here are potato, carrot, rutabaga and other root vegetables and tomato and cucumber on large scale. In fact, 80% of all Finnish tomato production is done here. Vegetables are also turned into preserves, pickles and condiments. Caraway is a typical Ostrobothnian produce too. The forest is abundant with game, mushrooms and berries, the latter of which is processed in small family enterprises. Blueberries, raspberries, cloudberries, lingonberries and sea buckthorn are very healthy and made into jams, juices, dehydrated or sold fresh. There are also approximately 50 bakeries, most of which have less than 5 employees, using artisanal methods and their products are sold locally. The region has its share of the national production of vegetable oils, condiments, mill products, sweets and health foods. (Foodia 2013c, 2013d, 2013e, 2013f, 2013g, 2013h; aitojamakuja.fi 2014)

6.3 REKO

REKO is an Ostrobothnian business model for trading locally produced food, developed in December 2012 by local food organizations EkoNu and Foodia. REKO is the abbreviation of 'rejäl konsumtion' which means 'fair consumption' in

Swedish ('reilua kuluttamista' in Finnish). The model is based on other direct sales systems (from farmers to consumers without in-between traders) from France, Japan, North America and other European countries. Products (vegetables, meat, fish, eggs, berries, bread, fruit, honey, dairy products etc.) are ordered in advance, through social media (the Facebook group of REKO) or according to supply agreements made between farmers and individual customers. Producers can make posts with their available foodstuffs (mainly organic, though it is not required) in the REKO Facebook group and customers can order them by writing the desired amount in a comment under the Facebook post and pay it on delivery. Supply agreement is a contract, in which the desired amount of products, time period of the sales agreement, meeting place, delivery dates, times and other personal contact details are written down. Products are paid in advance as a total sum and picked up at an appointed, communal meeting place with fixed dates, times and frequency (e.g. in Pietarsaari, it is at 18.00 every Thursday in the parking lot of Optima). The system is free of charge and beneficial for both the customers and the farmers. The customers always have the freshest produce on friendly prices and the farmers have no extra, accumulated products left. (Aitojamakuja 2014, EkoNu 2014)

This system was introduced to the farmers and the public in January 2013 and the first communal meeting and delivery was held in Pietarsaari on 6th June 2013. Soon afterwards, another delivery meeting place was appointed in Vaasa. The turnover of these two sales circles in the first half year was approximately 80.000€, with 15 producers and 500 customers. Since then, the system has aroused a lot of interest and gained publicity, due to the popularity of sustainable, organic, local food. As of today, there are 16 REKO-circles (see TABLE 3 on page 39) with approximately 6000 customers. (Aitojamakuja 2014, EkoNu 2014) REKO is a great way to propagate the consumption and quality of local food, as well as the improvement of food culture, because, as Johanna Mäkelä, the Professor of Food Culture on the University of Helsinki stated in an interview, the renewal of food culture begins in the home kitchen (Peltonen 2011).

TABLE 3. REKO-circles as of September 2014

| | | | |
|---------------------|-----------------|----------------------|---------------------------|
| Akaa | Ekenäs | Pietarsaari | Kristiinankaupunki |
| Kruunupyö | Lempäälä | Maarianhamina | Nokia |
| Uusikarlepyö | Paimio | Pojo | Sauvo |
| Sulva | Vaasa | Vesilahti | Västankvarn |

6.4 Questionnaire theory

A research was conducted by the thesis writer and the commissioner organization Matriket Österbotten (Finnish: Ruokamaa Pohjanmaa, English: Foodrealm Ostrobothnia). Matriket Österbotten is an organization aiming to draw up a strategy for and facilitate the progress of local food development in Ostrobothnia region. The research consisted of an anonymous qualitative questionnaire and the aim of it was to gain information and the opinion of local residents about local food and food culture in Ostrobothnia. Answers were collected in three languages – Finnish, Swedish and English - both online on Matriket Österbotten's Facebook page between 26.3.2014-2.7.2014 and personally (by approaching random visitors) on trade fairs, on Activexpo in Pietarsaari between 05-06.04.2014 and on Pohjanmaan Suurmessut in Vaasa between 12-13.04.2014. The used questionnaire consisted of 6 questions. 4 of them aimed to find out what Ostrobothnian food is in the opinion of locals, their memories and experiences with local food, the milieu associated with eating local food and what they would cook for a foreign guest. The remaining questions addressed the respondent's nationality and place of residence. Altogether, 148 forms were filled out.

A questionnaire survey is the most frequently used research method in leisure and tourism. It helps identifying issues, finding out causes and reasons as thoroughly as possible, concerning a limited number of subjects. Usually only a sample of the population is involved and their opinion is used to represent the whole population. A personal involvement inheres within the research process; people are encouraged to tell their opinions, views and experiences. The researchers are

less likely to influence the research process and results with their own preconceptions as they do not limit the method, style or length of answers. The reliability and precision of the results depend on the participants' ability to recall memories, their honesty and the questionnaire design. The answers might end up being biased because of the respondents' wish to be helpful to the interviewer and show greater enthusiasm to the topic of the research. Results are usually presented numerically which provide complex information in a brief form. The different steps of the research are transparent and easily understandable, and the collected information can be reinterpreted to draw further or different conclusions. Repeated questionnaires over certain periods of time can show changing tendencies. (Veal 2006, 231-248)

The questionnaire used in the thesis process was both a visitor survey and an e-survey. The questionnaire was available online on a specific site and collected answers could be analysed right away using Google Drive software. The visitor survey can be interviewer-completed and respondent-completed. The former takes more effort from the interviewer but results in a more precise and comprehensive answer. Respondent-completion takes less time but questionnaires must be designed so that they do not include open-ended questions as they can cause biased and lower number of responses. Questionnaires are effectively used for market research and policy-making purposes. (Veal 2006, 231-248)

6.5 Findings of the research

The questionnaire was filled out by 148 people. The participants took part in the research willingly. They were asked to answer 4 of the 6 questions with their own words and 2 by ticking the correct option regarding place of residence and nationality. Out of 148 answers, 111 were given by native speakers of Swedish, 30 by native speakers of Finnish and 7 in English. 129 participants answered the question about nationality, out of those 120 participants were Finnish citizens, and 9 were foreigners. 137 answers were given about place of residence, 130 chose the Ostrobothnia as their home region and 7 chose the 'other' option. Judging on the basis of this, it can be confidently stated that the vast majority of participants

were locals of Ostrobothnia region, thus the goal of the questionnaire, what Ostrobothnians think about Ostrobothnian food, was reached. However, the results cannot be claimed to be adequately representative, as the sample is only approximately 0,082% of the regional population, moreover not all 148 people gave answers to every question. It is also important to note, that comparing the separate number of answers given to questions with the total amount of answers may be misleading; the answers were sorted into groups on the base of the most common answer patterns and one participant might have mentioned several features about Ostrobothnian food in one answer. E.g. if a participant was asked, what is typical Ostrobothnian food and both fish and meat were mentioned, they are counted as two answers, not one, due to the grouping of answers. Similarly, some answers were given that could not be grouped or only given once in the research process and therefore are not mentioned separately.

The first question in the survey aimed to find out what defines Ostrobothnian food in the respondent's opinion, may it be a raw ingredient or a dish. 86 out of all participants mentioned some sort of a fish in their answer. The most common answers were perch, whitefish, Baltic herring, buckling (hot-smoked Baltic herring) and crayfish. Amongst foreign respondents, salmon was also a common answer, which can be attributable to the widespread consumption of farmed Norwegian salmon. 54 answers mentioned meat in general; when specified, lamb and sheep were said to be typical. 77 answers mentioned vegetables, more precisely potato, carrot, root vegetables, tomato and cucumber. Only 16 people said that dairy products could be associated with the region; the noted products were leipäjuusto and home-made cheese. 41 claimed that wild or foraged food represents Ostrobothnia, products such as game (moose, hare, birds), berries (blueberries, lingonberries, sea buckthorn) and mushrooms (chanterelles). Surprisingly, only three participants – all of who were Finnish-speaking - of the whole sample mentioned bakery products or bread as local food. Malax loaf (a local, semisweet sourdough bread), blood bread and the pig-shaped donuts (Finnish: possu, Swedish: sockergris) were the noted.

The goal of the second question was to find out the typical milieu in which Ostrobothnian food is consumed. 119 answers were given in total, 84 in Swedish,

28 answers in Finnish and 7 in English. 33 answers mentioned eating at home with family; 16 said on weekdays and workdays; 18 said outdoors or at holiday cottages; 28 mentioned eating on holidays or special occasions and 24 said there was no typical milieu, local food is eaten any time.

111 replies (79 in Swedish, 26 in Finnish, 6 in English) were collected for the third question, asking participants to share their memories and experiences related to the food of the region. Memories related to home-made food was mentioned 25 times, however, only 9 participants wrote something related to their families. 19 answers mention meals outdoors or at holiday cottages and 14 tell about foraging. Eating out in a restaurant was told about 32 times; out of this number 6 mentioned the restaurant Linds kök in Närpiö.

The last open question allowed the commissioner and the thesis writer to gain insight into how locals would represent their home region by food. The question asked what they would cook for or serve to a foreign guest. 126 answers were collected. There are 74 mentions of fish, more precisely salmon, whitefish, Baltic herring and perch. 28 participants would serve some sort of a meat, the only reoccurring answer was beef from Highland cattle, which is cattle of Scottish origin, bred in several places in Ostrobothnia. Vegetables were mentioned 49 times, mostly stating potato as something to be shown to outsiders. 44 participants mentioned some type of a wild or foraged food, including berries, separately highlighting sea buckthorn, and moose meat. 10 people would serve dairy products, emphasising bondost, a cow-milk cheese of Swedish origin. There are 16 mentions of bakery and grain products including the Malax loaf, mämmi and rye bread. The expressions 'home-made' and 'traditional' were used 13 and 14 times.

TABLE 4. Table of most common answers

| | | | |
|---|---|---|--|
| Fish perch whitefish Baltic herring buckling (hot-smoked Baltic herring) crayfish Salmon | Meat Lamb Sheep Highland cattle | Vegetables Potato Carrot Root vegetables Tomato Cucumber | Wild food/Foraged food Moose Hare Game birds Berries Lingonberry Blueberry Sea buckthorn Forest mushrooms Chanterelles |
| Dairy products Home-made cheese Leipäjuusto Bondost | Bakery products Malax loaf Possu Bread Blood bread Rye bread Mämmi | Milieu and associated features Home-made, home-grown, family Traditional, local Foraged, outdoors, holiday cottage Daily, any time, special occasions Restaurants | |

As a conclusion, it can be claimed that in locals' opinions, the region is best represented by a variety of locally produced foodstuff (see TABLE 4) but the most significant ones are fish (perch, whitefish, Baltic herring, pike, crayfish) certain types of meat (lamb, beef), root vegetables, tomato, cucumber and wild food (game, berries, mushrooms). It can be also confidently said, that despite some typically regional foodstuff and some traditions there is no clearly distinct culinary identity in Ostrobothnia; it is yet to be created or recreated, developed and marketed. The fact that this region is dominantly Swedish-speaking is also represented in the questionnaire, as the big majority of participants were Swedish-speaking Finns. It can be suggested that Swedish-speakers have a stronger regional identity and sense of distinctiveness more rooted in Ostrobothnia than the rest of the locals. Local foodways are connected to home-made food, family and friends, and spending time at the summer cottage.

7 DEVELOPMENT IDEAS

Not only Ostrobothnia, but the whole of Finland, their people and several industries based on commodified culture could benefit from following the example of Denmark, the recent pioneers of gastronomy development. The principles they have been following, the communal cooperation and institutions they have created are the perfect role models for successful local culinary progress. The formerly mentioned 'Manifesto for the New Nordic kitchen', MAD and Nordic food lab together with farmers doing their best to produce exceptional quality raw ingredients are the base pillars of Danish gastronomy that need to be inspired by or copied and implemented in Ostrobothnia.

The basic principles to be abided by can be easily be written up by Ostrobothnian farmers, chefs and anyone who opposes gastronomic mediocrity and can influence change. Such people can be brought together in a meeting via self-organizing, for example with the mediation of such organizations as Matriket Österbotten, Foodia, and EkoNu or even with the help of authorities.

Besides a manifesto, an annual meeting or local food festival – open to the public, unlike MAD – does not only promote change but is also able to generate domestic tourism income, both directly, in terms of distant visitors and indirectly as these visitors use restaurants, accommodation facilities, etc. Ostrobothnia region, being the one in Finland with the lowest rate of unemployment and several non-profit food organizations, can probably afford the creation and operation of such an organization as the Nordic food lab. There are professionals with the adequate culinary and scientific knowledge, if not in the region, then in the country. Local development should not be limited to the involvement of locals; it needs to be implemented on a national level, otherwise it will end up being an elitist movement, merely showcasing pride in regional identity.

As formerly mentioned and proven by commissioned research, EU designations, legal protection and promotion add value to foodstuffs. Everyone in the food industry benefits from designations of origin – the farmers, the restaurants, food

merchants and even the people living in the area of geographic designation in terms of employment and pride in identity. The truly exceptional – not only said or considered to be very local – products of the region should be defined and submitted to relevant authorities for application for EU protection. With great products, a region's name can become a well-known term and sign of quality (e.g. in the case of Cognac, Champagne, Périgord, Lyon etc.)

To make locals feel part of the development, an online open community or forum can be useful, where their knowledge of traditions, recipes, producers can be shared along with culinary challenges for the members with the aim of making a creative dish with only the use of local ingredients. Similarly, a competition for professional cooks of the region is a necessity as well, where they can recreate typical national or regional dishes with ingredients from the region. A competition like that has the ability to draw attention and can be used as a marketing tool for Ostrobothnian food. With continuous progress, it is possible to draw up the region's culinary map on the base of the maps found in Larousse Gastronomique. The authorities, mayor's offices, statistical and agricultural institutions might be able to provide help in discovering all the producers, typicalities and traditions of each town and village. This idea can be applied to the whole of Finland. There is also a great necessity of writing a book about regional Finnish food; there is little written information or compiled works about the national food culture in Finnish or Swedish, not to mention English. The 'Culinaria' series of the German publishing house H.F. Ullmann is a great role model. The series consist of books about national cuisines of several countries (Spain, Italy, Hungary, Germany, Russia etc.). Their food culture, available raw ingredients and traditions are expounded in detail on a regional level. (Trutter 2011; Ullmann Publishing 2014) Naturally, this would be a long-term project but could also serve as the summary and commemoration of a new, diverse Finnish regional cuisine.

8 CONCLUSION

The foundations on which a successful, regional food culture and gastronomic life can be built are local collaboration, culinary traditions and products of terroir. These products and food-related customs are materialized versions of national, regional identities and express an intimate connection between people and the land they live on. Food is unbelievably meaningful and can express complex ideas and beliefs. Local food is very sought-after and sellable today. The European Union provides producers with legal protection and funding for marketing and better competitiveness on national and international markets.

Despite previous shortcomings, the overall state of food culture can be improved immensely anywhere with regional, national and international collaboration, as the new Nordic cuisine and the example of Denmark shows. Continuous development can be ensured by organizations carrying out specific tasks and interdisciplinary dialogue.

Tourism has also benefited from the successful development of food culture. Food tourism is increasingly popular and can give opportunities for rural areas to improve their lives and businesses. Rural tourism development can further contribute to food culture by generating sales for specialty produce and diverse agriculture. Social and cultural lives of communities can be affected negatively by too high tourism interest.

Finnish food culture is typically Nordic. Traditionally, because of climatic limitations the variety of foodstuffs was low and food culture was mainly based on preserving foods to keep long for times of infertility or hunger. Through the course of centuries, foodways have been affected by national-legal, eastern and western cultural influences.

Ostrobothnia is a predominantly Swedish-speaking region of Western Finland, with high life standards, active industry and agriculture and clean nature. Though, as the findings of the research have shown, there is a number foodstuff typical to the

region that the locals feel to be their own, there is no distinct local food culture, it is yet to be developed. Although there are already initiatives for development, there is still a lot to do. The process can be facilitated by local collaboration and founding organizations the only aim of which is to enrich agriculture and foodways. Development of local food culture must be open to everyone who can constructively contribute to it.

Common sense tells people not to let food-related traditions go and eat the natural way; eat seasonal and regional. By buying as much foodstuff as possible produced in one's home region, the negative environmental impacts can be eliminated. It also allows the customer to have personal contact and build customer relationship with the farmer who produced their food.

This trend is not only about eating well. These tendencies facilitate the transmission of cultural heritage and bring a nation closer together. Tamás Molnár B., the president of the Hungarian Gastronomy Association said the following about the overall state of Hungarian gastronomy:

If we do not use the possibilities we have, we are not worthy of the land we are living on. And for the time being, we are not worthy. This (gastronomy) is not by any means an unnecessary fad. The better the gastronomy is, the better the country is. (Molnár B.; Propaganda 2013)

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APPENDICES

Ruokamaa Pohjanmaa kysely

Mitä pohjalainen ruoka on sinulle?

Raaka-aine, tuote tai ateriala joka on aito osa pohjalaista ruokakulttuuria.

Kerro miten ja milloin mieluiten syöt mainitun ruuan tai aterian.

Kerro pohjalaisesta ruokaelämästä tai ruokamuistosta.



Mitä pohjalaista ruokaa tarjoaisit ulkomaalaiselle vieraalle?

Asutko Pohjanmaalla?

- Kyllä
 En

Kotimaa

- Suomi
 Muu

Kuka kysyy?

Pohjalaista ruokaketjua kehittäviä hankkeita Foodia ja Ruokamaa Pohjanmaata luotsaa kaksi ruuasta innostunutta, Anna ja Jonas. He haluavat nyt selvittää miten pohjalainen ruoka koetaan. Kyselyn tulokset käytetään Ruokamaa Pohjanmaa- hankkeen strategiatyössä.

Kaikki vastaukset käsitellään luottamuksellisesti ja ovat tärkeä osa Ruokamaa Pohjanmaa- hankkeen strategiatyötä. Vastaukset voidaan käyttää osana opinnäytetyötä Centria ammattikoulussa. Vastaukset voidaan julkistaa hankkeen yhteydessä, tutkimuksen tulokset julkaistaan Matriket Österbotten- Ruokamaa Pohjanmaa:n Facebook sivulla tämän vuoden aikana.

Matriket Österbotten förfrågan

Vad är österbottnisk mat för dig?

Råvaror, produkter eller rätter som är en verklig del av vår matkultur.

Berätta om när och hur du helst vill äta den maten eller rätten.

Berätta om en österbottnisk matupplevelse.



Vad skulle du bjuda åt en utländsk gäst i Österbotten?

Bor du i Österbotten?

- Ja
 Nej

Hemland

- Finland
 Annat

Vem är det som frågar?

Foodia och Matriket Österbotten projekten arbetar för utveckling av matkedjan i Österbotten. Projektet drivs av två matentusiaster, Anna och Jonas, som vill ta reda på hur man ser på Österbottnisk mat. Resultaten används i strategiarbetet för Matriket Österbotten.

Alla svar är viktiga för strategiarbetet och kan även användas för ett slutarbete på Centria yrkeshögskola. Svaren kan publiceras i samband med projektet, sammanfattning av svaren hittar du på Matriket Österbotten- Ruokamaa Pohjanmaa Facebooksida senare i år.



Never submit passwords through Google Forms.

Foodrealm Ostrobothnia questionnaire

What defines Ostrobothnian food according to you?

Basic foodstuffs, products and dishes that are a true part of our food culture.

Tell us when and how you would like to eat this food or dish.

Share one of your Ostrobothnian food experiences/memories.

*What would you cook for a guest from abroad visiting
Ostrobothnia?*

Do you live in Ostrobothnia?

- Yes
 No

Nationality

- Finnish
 Other

Who is asking these questions?

Foodia and FoodRealm Ostrobothnia are two projects that support the development of the food chain in Ostrobothnia. The projects are run by two foodies, Anna and Jonas, who want to study the attitudes towards Ostrobothnian food.

The results will be vital to the strategic work done by the project FoodRealm Ostrobothnia. The questionnaire is anonymous and the answers may be used in a Bachelor's thesis at Centria UAS. The answers may be published by FoodRealm Ostrobothnia. You will find a summary of the answers on the Facebook page Matriket Österbotten - Ruokamaa Pohjanmaa later this year.

