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FOOD CULTURE AND DEVELOPMENT OF TOURISM

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Summary

This paper analyzes socio-cultural component of nutrition and the importance of the food and wine as part of a market of cultural tourism. Also, the paper reviews on development of tourism which has, from former privileges of minorities, become a mass phenomenon, and the significance of viticulture in our country through centuries.

Key words: *cultural dimension of food, tourism, wine growing, Srem*

From minority privilege to mass phenomenon and new alternatives

It is often said that travelling is freedom, communication, happiness, means of calming down and a social therapy, a chance to find time to make a countdown (Krippendorf, 1986:43-46), it is a way of learning and cognition the world. Tourist travelling is also a person's attempt to escape from himself whereas sometimes a person does not know what he is trying to find, and he sets off hoping to find what he is looking for. It is a desire for another kind of existence, a desire to live different life (Čomić, 1990: 133,114), whereas a role play has an important place in tourism. A man becomes

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a tourist, and the tourist is “free to become whoever he wants to be, to act and to deceive himself, to be a seducer, an athlete, a fisherman, a millionaire, a nudist, an art lover, a donkey or a camel rider” (*Ibid*:115). The game is a free activity, it is unpredictable and its outcome should stay unknown to the end, because a known outcome of the game which does not allow the possibility of surprise is incompatible with its nature (Kajoa, 1965:37-38). Once, at the desired destination, tourists seek to satisfy different needs, behaving in different manners and consciously or not, play different roles (Čomić, 1990: 63). For example, when living under the same roof with a peasant in his country house and being involved in the life of the family and the village, for a tourist it becomes a game. By playing that game, he becomes a temporary member of a living economic and cultural organism such as village (Đukić-Dojčinović, 2005: 147).

Two important conditions for the development of tourism are free time and financial resources which an individual has at his disposal. In the past, tourism was a privilege of rich. The Epoch of „tourism of the privileged“ was the period of slavery and feudalism, as well as a certain part of capitalism. People started travelling in the ancient Egypt, Babylon, Greece and Rome. The ancient Greece and Rome passed laws concerning safety of strangers during their stay, hygiene conditions, etc. Members of the ruling feudal class organized various types of recreational trips, mostly for hunting purposes, and in the time of romanticism travelling was a sign of prestige (Rilke, 2001:49-50). All the way until the 20th century, the driving force of curiosity and longing to see far away places led only aristocracy to noble trips (Krippendorf, 1986:9). By the middle of 20th century, tourism becomes a mass phenomenon and at the beginning of this century it “represents one of the largest industries based on the income made from export. It is third in the world, right after petroleum and automobile industries” (Hamović, 2004:5). Once a privilege of rich, travelling lost the charm of advantage (Tripković, 2009:143), and as noted by Jost Krippendorf – “compared to the armies of mobile loafers of our days, the antic migration of people were no more than a bit better union picnics” (Krippendorf, 1986:9). Since 1889, when the first automobile exhibition was held in Paris (Arsić, 1935:46), has been a long time and the contemporary world became firstly “car-mobile”, and now “everyone wants to return to nature, but not on foot” (according to: Krippendorf, 1986:31). Endless lines of vehicles, everyone moving towards mass destinations, and “where more and more people seek rest, the most people do not find it” (Krippendorf, 1986:7. non- numerated). Due to the search for new, alternative places that provide vacation, rural tourism gets an increasing importance.

Psychological and social factors are crucial and not only economic ones when it comes to travelling. Tourism has taken characteristics of mass phenomenon and has become a component part of modern men. Tourist demand is adjusting to the declining of real salaries and the prices of tourist services, either through growth in number of shorter trips, reduction of the number of days spent on a trip, reduction of the number of family members going away, which points to the fact that worsening of financial situation does not make households give up tourist trips but only adjusting to a given state (Vukomanović, 1996:109). At the end of the 80s, as a response to mass tourism there

was a milestone in the development of tourism in that sense that it was pointed towards alternative or selective tourism whereas rural tourism became a significant segment of the overall tourist offer (Hrabovski-Tomić, 2008:21,83). Fresh air, tranquillity, intact nature, authenticity, tradition, all of these stimuli to travel represent antithesis to life in urban environment (according to: Genov, 2010:82). Since the 70s rural tourism in a large number of countries of European Union has acquired a strategy of development rural regions as a means for helping local population to stay there, opening new work positions and the possibility for additional income to rural households, it contributes the survival and development of craftsmanship, and generally social and economic progress of backward regions. In addition, natural environment and social-cultural supply make the base of rural tourism (Hrabovski-Tomić, 2008:84-85, 89) which was slowly accepted in our country in the second part of 20th century which is caused by the fact that the majority of city population have only recently left the country and going there only to represents the memory of a life from which they run away not so long ago (Bročić, 1996:258).

Food and beverage as a part of cultural tourism market

Traveling wave which started in 60s, made it possible for passengers to meet other cultures, made also an impact to the development of food culture (Hiršfelder, 2006:265). Various changes in the epoch, either in the climate or political power get their immediate reflection in the everyday food culture, as said by Gunther Hirschfelder. Food is a „total social phenomenon“. Every person eats several times a day, during their entire life. With average 30 minutes, an average European spends six years of his life on eating. If we add the time needed to prepare meals, we can easily come to ten years. Even the technical contemporary life very often spins around food. Finally, the majority of world population works solely for food. Therefore, food is a suitable indicator for analysis of any society“ (Hiršfelder, 2006:18).

National cuisine is impacted by the culture, it is a part of a country's and nation's tradition and it represents a component part of tourist offer whereas gastronomic supply is often accompanied by music and national costume in famous destinations, and it helped a lot of countries build their recognizable image (Ivkov; Stamenković, 2008:74-75).

Not a single society have developed a unique food culture, the rich ate and drank differently than the poor, men and women, young and old ate differently. Wherever there were different social groups throughout history, there was a need to present status, and in the late middle ages it was mostly done by food which made the food one of the most distinct status symbols (Hiršfelder, 2006:9,140). Even in the ancient Egypt, there were different methods of baking bread, and as early as 4th millenium BC sourdough was developed which made bread airy. Wine was spread around the river Nile in the middle of 3rd millenium BC. Wine was drunk mainly during religious rituals and it played an important part in mythology which assigns to it the power to prolong life. In ancient Greece, growing fruit and vegetables constantly progressed. Apple, quince and pomegranate were cultivated, and all three of them were called *mélon*. To give

somebody a *mélon* was a proof of love. Even ancient Greece was familiar with the poverty of firewood, and the maintenance of fire was expensive to a lot of people which is why in the ancient times, and long afterwards, the contrast between bread and porridge depicted the difference between the rich and the poor, as well as between those who lived in towns and the ones living in the country (according to: Hiršfelder, 2006:52,49,76-78). Cultural pattern was crucial when it came to beverage – to prove manliness was very important, and to deny a drink during negotiations was treated as a weakness. Roman antique was always associated with great affinity for wine. Drink allowance given to workers consisted either of wine or wine and huskus. More thorough consideration shows that the drink referred to as wine was a product made of waste with a low percentage of alcohol. For the majority of Romans wine was important on holidays, while in times of war or poverty wine became too expensive for many so that many more people drank only water. The most important social institution in ancient Rome was the feast which was mostly held at home in the sphere of privacy, and it represented a suitable moment to manage private, social and political events. It was important to have pleasant conversations and not to invite gloomy people, and apart from food, dancing and music played an important role. Integrative and most important part of the feast was the social component – associating during feast was more important than the meal itself. ”Socializing power of common food and drinks” which was introduced by the culture sociologist Georg Zimel, came to its full expression (according to: Hiršfelder, 2006: 87, 98, 90, 91, 240).

Social differentiation in eating existed throughout middle ages, but it primarily referred to the amount of food consumed which was noticeable larger with higher classes, because eating a lot was a sign of a high social status. In the 11th century the importance of church in shaping eating habits of people increased since it forbid eating meat for more than 150 days a year, and by doing that it encouraged the need for fish. Further through history, the invention of printing made it possible to store recipes, to spread cookbooks and table manners, and the commercialisation of eating in the 20th century and mass food production in cafeterias replaced „the established order of meals on the domestic table“ (according to: Hiršfelder, 2006: 112, 143, 157, 257).

Culture of eating represents extraordinary toughness -”when the basic food components become a barely enough, a person orients himself towards patterns made a long time ago” (Hiršfelder, 2006:226). The kitchen system therefore creates cultural, social, and primarily national, regional and local identity (Hiršfelder, 2006: 257). Touristic consumption represents an important factor in disposal of agricultural products, and the national cuisine and local specialties hold an important place in the tourist offer of a region (Mujezinović, 1987:41). Tourists are increasingly in need of typical food and drink of a region they visit. The world tourism has in the last 15 years included in the offer the wine segment and wine tourism is present in the most famous wine areas in Italy, France, Germany, Austria, New Zealand. Throughout history, wine conditioned economic growth in certain places in AP Vojvodina, and until today it has held its prestige and made this region recognizable in the world. (Pivac, 2008:7). The history of Serbian wine production goes way back in history. In the 8th and 9th

century, and especially during the rule dynasty of Nemanjići, Serbian rulers cherished the culture of wine growing. At the time of emperor Dušan, passed the law that applied to winemaking and its quality, and a wineglass in medieval Serbia represented an oath, law and a tradition. During the Turkish rule in Serbia, a great part of vineyards was destroyed, and during the Austro-Hungarian rule, wine growing became the most important economic branch, and Serbia became an exporter of wine for France. Wine growing and enology of Srem is one of the most important in this part of Europe. A Roman writer Aurelius Victor from the 4th century wrote that the Roman emperor Probus planted the first grapevine in Srem near Sirmium in 276 AD. Wines from Fruska Gora were especially appreciated in the 18th and 19th century, they were very high quality which is certified by a number of medals won at fairs as well as the writing of Dositej Obradović, Zaharije Orfelin and others. Wine areas Sremska Kamenica, Sremski Karlovci, Old and New Slankamen, municipalities of Irig i Maradić represent the wealth of Srem county. The vineyards in Sremski Karlovci and Irig today are still a great experience for the travellers (Pivac, 2008: 80, 7, 13, 81, 75). Cultural – touristic events related to wine (grape picking in Karlovci, Days of Pudar in Irig, etc.) hand in hand with natural, cultural and historic regions in Srem (Obednska swamp, Zasavica, ethno houses, museum of bread) are important parts of a touristic offer of a region and represent a chance for tourists to meet the tradition and culture of a nation through food and wine.

Culture of eating in our nation as well as in others is a reflection of complex life conditions, „geographic and climate features, historical and social happenings in rural areas, therefore it differs from a village to village” (Đukić-Dojčinović, 2005:157) and often also from household to household. Culinary experience had a ceremonial character and the traditional ways of preparing food in rural households was motivated by the peasants’ need to express their gratitude to the nature for its gifts, as well as to express hospitality towards travellers. All of that makes rural cuisine specific and attractive for tourist demand, especially because in cultural life of village, as said by Đukić - Dojčinović, the food underwent the smallest changes. The reasons for this can be sought in the traditional division of labour which gives to women as "natural dowry"⁴ food preparation which is handed down through generations, and the culture of eating of rural population can be basis for developing a whole system of cultural animation (Đukić-Dojčinović, 2005:157-158), therefore rural cuisine represents an important element of a culture tourist offer of a country.

4 term used by Ulrih Bek

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