

German culinary traditions in the context of a transcultural dialogue

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The internal interrelationships of cultures, their "attraction" or "collision" are manifested in many areas of human life and acquire the character of inevitable "polarity" in the conditions of transcultural interactions: adaptation to the traditions of cultures, including the "host", German, is combined with the proclamation of the principles of one's own value preferences, lack of desire for integration.

An unconditional significant component of each culture, "marking" its identity, is considered to be the traditions of national cuisine. "Food" plays an "outstanding role" not only "in the process of the historical development of society and specifically in the field of regional studies, ethnography, anthropology, intercultural and interpersonal human communication", but also "refers to an important section of the material culture of mankind" [5. P. - 20].

Gastika, as a branch of non-verbalism, studies the "cult-trager" function of the taste preferences of peoples in the context of intercultural communication and transcultural interactions. Gastika considers the national cuisine of the people as one of the indicators of the mental makeup of the nation, which plays an important role in shaping relations between states[1].

G.G. Molchanova sees in gastronomic "preferences" one of the components of the identity of the peoples of the world, directly linking politics, economics, culture and sociology[1]. The conclusions of the researcher about the peculiarities of the cuisine of the eastern regions of the world are interesting. Thus, the ban on pork and alcoholic beverages in Muslim countries is fully justified not only by the religious aspect, but also by climatic conditions, under which strong drinks in a hot climate are not necessary.

However, in modern realities, Germany, like many other European countries, has become free from stereotypes and forced food traditions of the past. The national cuisine of different countries is considered as a way of intercultural integration, "overcoming" the borders of states.

In the issue of international cuisine, Germany found a way out thanks to the creation of restaurants of the category "Spezialitätenrestaurant" - catering establishments that provide national dishes of one or another cuisine of the world. They were created counting on the category of migrants who received a residence permit or political asylum in Germany. According to the plan, such restaurants were supposed to make life easier not only for their owners, who were forced to look for "authentic" chefs to prepare, for example, Israeli dishes, but also for migrants who would not face a situation of "culture shock" against the backdrop of traditional German rules. cooking. A well-known case of tolerant attitude towards traditional cuisine occurred in 2016, when Schweinswürstchen, traditional pork sausages with mustard, which received not only popular love, but also popularity among tourists, disappeared from many catering outlets in the federal state of Schleswig-Holstein. The reason for the gastronomic "move" was the initiative of the cafe owners and complaints about their menu of Muslim migrants. Despite the loyalty of the government towards migrants, the current German chancellor in 2016, Angela Merkel, opposed such an innovation, it is noteworthy that the debate in Germany began just a month after Denmark announced that all public canteens must have pork on the menu, citing "Danish food culture"/link. However, in Germany, as a compromise,

they stopped serving pork in “at least one kindergarten in every constituency” after “taking into account Muslim children”[4].

It is obvious that in the modern world it is impossible to avoid the mutual "clash" of cultures. "Adaptation" to other culinary traditions occurs within Germany due to intercultural contacts at various levels. The majority of the migrant population of Germany is represented by the peoples of Turkey, Afghanistan, Iraq: in a natural way, the cuisine of the peoples of the Middle East has become an integral part of the life of the inhabitants of Germany and its guests.

Currently, many famous dishes of the East (falafel, doner kebab, *hummus*), adapted to the “German taste”, can be seen in restaurants in Munich and Berlin. It can be argued that the "distant" acquaintance with the traditions of Oriental cuisine occurred for German readers, including through the literature of German exophone writers of various ethnic backgrounds (for example, the culinary traditions of the East are described in detail in the book of the German writer of Syrian origin R. Shami (Ger. Rafik Schami) "The Calligrapher's Secret" (Das Geheimnis des Kalligraphen, 2008) [5].

It may be argued that modern Germany is rightfully perceived as a European "center" that unites many cultures. The culinary traditions of Germany in the conditions of "contact" of linguistic cultures and their traditions are undergoing changes, but they go mainly in a "peaceful" way of recognition and tolerance for other cultures and ways of life.

Источники и литература

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