

**Streszczenie pracy
(max 1400 znaków)**

Tradition represented by the requirements of religion and modernity combined with the cultural changes, which come with globalization, form the framework for this dissertation, the subject of which is food. The cultural aspects of food are deeply rooted in religion and its rituals, creating the limits of identity, and a feeling of cultural belonging to a group of like-minded and equally progressive individuals. Finland is located in that part of the world in which – as Claus Meyer wrote – "for the last three hundred years ascetic medics and puritan preachers have been crusading against the sensuality and pleasure of eating ...". By the will of nature, cultural and religious ideals that promote modesty, frugality and minimalism have merged with a modest, frugal and minimalist way of life for Finns. The ongoing process of transformation in Finland from nature to culture, as well as from asceticism to hedonism (or at least joy and pleasure), have taken place functionally against a broad background of nature, language, mythology and history, geopolitics, and, finally, religion. Each of these elements influenced cultural customs, and also shaped and changed them. Nowadays, in a time when the global order of the world is being challenged by alterglobalist movements, freeing people from the effects of globalization, cultural changes in Finland are creating an innovative approach to the concept of food as an important dimension of culture. This approach – in the author's opinion – is not coherent, because, on a mental level, Finns still reveal the presence of cultural norms which result from ethical patterns set out by Lutheran ethics, including a pragmatic and minimalist attitude to food, and to the style of being and life. These patterns are not something that Finns are necessarily aware of, because the educated, egalitarian and wealthy society of Finland sees itself as an animator of modernity. Meanwhile, religion appears as a value of a traditional society, incompatible with modernity. Finns themselves deny the influence of these patterns, considering themselves to be modern Europeans who reject traditional religious patterns; that is, Europeans whose "food patterns" do not differ from those of other cultures.

The search for the tastes and pleasures of feasting together around the table is a sign of the ongoing evolution which Finns and Finland are undergoing, leading to the evolution of a society open to change. This aim of this process of evolution is to lead the Finns towards their sought-after goal of

	the hedonistic joy which is to be found in the flavors of their dishes and the company of fellow guests around the table.
--	---

* Jeżeli praca jest napisana w języku polskim wystarczy wypełnić tabelę dot. pracy w jęz. Polskim