

Anthropological Study of Bread Baking in Tehran and Its Evolution Over Time

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Abstract:

Wheat is the main ingredient of hundreds of different food, medicine and industrial products, and bread, as the most important product of wheat, has been recognized as a salubrious food such that each one of us may eat bread several times a day during our lives, and each time enjoy it more profoundly than ever before. Being known as a vital dietary product, bread has been investigated from various viewpoints. In the present study, attempts are made to investigate the evolution of bread baking process in Tehran (District 1) from an anthropological perspective and explore its overt and covert functions and its role in everyday life of people. As for methodology, the present research falls within the category of ethnographic studies. In the present study, bread has been investigated from the viewpoint of functionalism school (due to its function in our everyday life) and the structuralism school (due to its impact on various structures in society). The findings of documentary studies as well as in-depth interviews and observations indicate that bread, as the staple food of Iranian people, can play a cultural and dogmatic role in many social, cultural and economic structures.

Keywords: Bread - Baker - classic bread - Industrial bread - Anthropology - Tehran

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1. Introduction and statement of the problem

A variety of factors are involved in investigation of each phenomenon. People or nations can be recognized not only by their beliefs and ideas, but also by what they eat, wear, and According to the cosmogonic myths: When God sent men to earth, He gave them a pack of cultivable seeds and asked them to take good care of it. Upon arriving, man cultivated the seeds and used the harvested grains and edible seeds as a source of subsistence.

Food security is of fundamental importance for human existence. By saying "man is what he eats," ecologists mean that the food resources of any human or non-human population play the most vital role in their survival. Among various adaptive patterns found around the globe, emphasis on food provision and distribution procedures can make known a series of measures. Behavioral measures a particular group takes or uses to provide food can be recognized as their food supply system. Human measures in this field are so diverse that no two identical food supply systems can be found. To understand why and how different food supply systems are created, they should be seen more as responses to specific environmental issues in local areas rather than responses to general environmental characteristics (Bates, 1997: 147)

Bread is one of the greatest blessings God has bestowed upon His servants. The mighty hand of God has provided all the conditions for supply of this wonderful blessing and has made people, regardless of their taste, express their thankfulness for that. Accuracy is an important factor that contributes to supply of this divine blessing. Using his ideas and initiatives, as well as the advanced industries and equipment (in the contemporary era) man he has tried to procure this divine blessing. Bread, as the major product of wheat, has become compatible with the cells of the human body over time, so that no other food can practically replace it, because constant consumption of other foods may either pose a health risk or induce a sense of satiety. This quality of bread, the source of which remains unexplored, is really awe-inspiring. Using advanced technology, civilized man has been able to synthetically produce many foods according to their flavor and aroma, but no one in the world has yet succeeded in producing ingredients that can affect the taste and aroma of bread. The aroma and flavor of bread depend on hundreds of known chemical compounds and most likely a number of unknown compounds. Thanks to this inherent property, bread is recognized as a sophisticated food and a masterpiece of creation. (Mokhtari, 2002: 172)

Bread production involves a series of indispensable mechanisms such as planting, growing, and harvesting of cereals and supplementary grains as well as complex flour biochemical processing. In Iran, wheat flour is the most commonly used ingredient of bread. Wheat cultivation time and procedure depend on climate, regional precipitation, cultural beliefs and social structure. Preservation of wheat and barley plants (as the most effective grains in bread production in Iran) often depends on environmental conditions, population capacity and economic factors. However, the process of wheat conversion (from "harvest" point up to the bread production

point) is really complicated... Many specialists are involved in the process of making bread from flour (an invaluable ingredient) ... Most importantly, bakers manage, after years of effort, produce a suitable combination of different flours and process it using yeasts (Pezeshki, 2018: 27).

In the present study, the researcher primarily seeks to explore the evolution of bread baking in Tehran from an anthropological perspective and investigate different characteristics of this element. Needless to say, this requires a cultural study.

2. Significance of the study

Culture is defined as human lifestyle that encompasses all aspects of life. Nutrition and bread baking culture is recognized as a major category in anthropology. In Iranian culture, bread is not on a par with any other food and plays a major role in culture. Cereals, in general, and wheat and bread, in particular, have played the most important role in human life since the time man set foot on earth, and human social life has further highlighted the contributory role of them. Easy planting, growing and harvesting, resistance to difficult climatic conditions and adaptability to agricultural practices, have made wheat a unique crop, so much so that it can be argued that wheat is the most important plant ever grown on our planet. Thanks to its large cultivation area and low price, Wheat has occupied a prominent position in the dietary basket of 75% of the world's population. Being cheaper than other foods, wheat also accounts for a major part of Iranian household food basket over the recent years. Wheat is the most important ingredient of bread, and its long history of cultivation, and close-knit contact with human have caused the nutritional system to be recognized as a historic system. Moreover, the human's set of beliefs about wheat have caused this crop to be recognized much more valuable than a simple nutrient.

Bread has received a lot of attention as an indispensable nutrient and a staple food, thus, the discussion of bread production and consumption is also of particular importance. On the other hand, the study of this element from the perspective of cultural anthropology is also of vital importance.

3. Research purposes

Primary objective: Anthropological study of the evolution of bread baking in Tehran, district 1

Secondary objectives:

- to recognize of bread baking process and its evolution over time.
- Comparative study of classic and industrial breads.
- Investigation of the relationship between bread and cultural, social and economic structures.
- Investigation of the overt and covert functions of bread baking.

4. Research questions

From the anthropological point of view, what are the characteristics of bread and its baking in Tehran and what changes has it made?

- What are the similarities and differences between classic and industrial bread?
- What is the relationship between bread and other cultural, social and economic structures?
- What are the overt and covert functions of bread and bread baking?

5. Research hypotheses

The present study falls within the category of qualitative studies in nature. Thus, the researcher refuses to present hypotheses but will reach hypotheses in the end.

6. Theoretical foundations

Although all discoveries and inventions have somehow contributed to evolution of human civilization, some of them, either accidental or premeditated, have a profound impact on the technical, economic and social life of early societies, therefore, they should be recognized as one of the most important stages of human civilization. Advent or discovery of Agriculture, farming and animal husbandry, for instance, took place about 8-10 thousand years ago in the lands around the Mediterranean Sea (Ruh al-Amini, 29: 2013) Man made progress over time and using the accumulated knowledge, he finally managed to take the nature under control ... The first revolution that transformed the human economy, gave man control over his food supply. Man began to plant, cultivate and improve by selection edible grasses, roots and trees... Many plants, if cultivated, provided man with sustainable staple food sources. Rice, wheat, barley, millet, maize, yams, sweet potatoes, respectively support considerable populations even today (Childe, 1974: 60) The bread baking evolution trend and the history of industrial bread baking in Iran Bread, which is known as the essence of life, is actually the result of cultivation of grains in places where agriculture is widespread. The history of bread baking dates back to 7000 BC. Although bread has had a lofty position, since the dawn of its discovery, in places such as the Middle East, its position in such areas has never been as lofty as its position in agricultural societies. In agricultural societies, bread as well as its

production and processing received a lot of attention for 2 reasons. 1- Environmental facilities that put agricultural products, especially wheat, at the top of production list. 2- The ethics of agricultural life, which made women stay at home, causing the household products and processing to be of special importance. In fact, it can be concluded that the quantity, quality and manner of production and processing of bread and similar foods are directly related to the role of women in society. A stable agricultural life reduces the hardships and discomforts of men and reduces the risks, so the number of men and women became almost "equal" ... The closer the number of men and women get to each other, the more men felt prejudiced towards their wife (Durant, 1997: 51)

Bread, in its different varieties, has been baked and consumed in thin and flat forms for hundreds of years. In Iran, this type of bread is dignified under the names Lavash, Taftoon, Sangak, Barbari, rural bread, etc.

Production of industrial bread in Iran: In 1938, the industrial bread production plan failed, while in 1942, an American guy named *Sheridan* produced 800-gram bread loaves that came to be known as siloyi or brick bread, and in 1958 Iqbal, the then Prime Minister, produced 600-gram bread, but both plans were rejected by the parliament a few months later. The new bread industrialization plan was introduced in 2004. The first phase of this industrial unit was opened in 2008. In the first phase, the unit produced 44 tons of bread per day and increased its capacity to 150 tons per day in the subsequent phases. In order to build the culture of industrial bread consumption, the government announced that the Ministry of Commerce could put on the agenda a 3-month plan for distribution of industrial bread in hospitals, government offices, military centers and other government agencies. (isfahan.irib.ir)

7. Particulars of the population

District 1 of Tehran

District 1 of Tehran municipality perches on the highlands of Tehran province and covers an area of about 64 square kilometers. According to statistical data, the district is home to 436988 people ... as for geographical coordinates, the district borders with highlands (with altitude of 1800 m) of the southern slope of Alborz Mountains from north, and with Shahid Chamran expressway, the intersection of Azadi Hotel and Modares Highway and Ayatollah Sadr Bridge, and with lands around Darkeh River from west and with the Artesh highway-cement factory and the northeast oil reserve of Tehran from East. District 1 also borders with district 3 from south, with district 4 from southeast and east, and with district 2 from the southwest.

District 1 encompasses the following neighborhoods:

Velenjak, Evin, Darkeh, Mahmoudieh, Zafaranieh, Asadabad, Jafarabad, Darband, Elahieh, Qeytariyeh, Chizar, Dezashib, Jamaran, Niavaran, Kamaranieh, Farmaniyeh, Manzariyeh, Sahebgheranieh, Ajodaniye, Kashanak, Jamalabad, Darabad (Hadipour, 2000 : 215)

8. Review of literature

In the present study, a variety of books, articles and dissertations have been used for data collection purposes. For the sake of conciseness, however, two examples are presented below:

Seyed Davood Roghani (known as Shater Davood) was one of the Shaters of Rey city who took down the result of his forty years of experience about Sangak bakery culture in the 20s and 30s under the name "a collection of knowledge on Sangak bread and bakery Culture". He failed to publish this book during his lifetime, but handed over a copy of the book to Javad Safinejad, a writer friend of his, who finally managed to publish the book in 2006. The results of this study indicate that Sangaki bakery is a profession that is passed from father to son, and being fully aware of the sanctity of bread, people usually treated this profession with respect, and the bakers themselves practiced it with satisfaction. Sangak is an urban variety of bread.

Mostafa Pezeshki authored the book "Bread and Bakery in Iran". In this book, the author has discussed the history of bread from the advent of agriculture and the bread production stages (the process in which wheat is transformed into bread) as well as different types of bread in different parts of Iran. The book was published in the Center for Cultural studies in 2018. The results of the study indicate that food, in general, and bread in particular, should, aside from their role as a means of subsistence, be regarded as a cultural commodity that can represent the social norms and values of societies in the communication era.

9. Theoretical Framework

The schools of functionalism and structuralism have been used in the present study.

Functionalism is the analysis of social phenomena against their outcomes in the whole social system. Proponents of this school believe that the ingredients of a social system are so closely interwoven and interdependent that the outcomes and impacts of each ingredient determine the survivability of the entire society. Therefore, social researchers are required to recognize and account for the consequences of objective phenomena in relation to the more extensive social systems (Adibi, 77: 2015) Structuralism is one of the theoretical schools of anthropology which has a wide range of varieties, but it is mainly divided into "structural functionalism" in British social

anthropology and anthropological structuralism in French systems. Radcliffe-Brown and Claude Lévi-Strauss are two leading figures in the British and French structuralism schools, respectively. The domain of Structuralism is not limited to anthropology, rather it has found its way into various branches of humanities and even natural sciences. (Fakuhi, 2015: 171). Since Bread is considered to be the staple food of most people in the population of the present study, Claude Lévi-Strauss's "the raw and the cooked" has been very helpful in this area.

10. Methodological considerations

The present research falls within the category of in-depth studies in terms of depth, and is recognized as a qualitative study in terms of nature. The most important data collection instruments and methods used in the present study include observation, interview, and review of documents. The population of the study is classified into three groups:

- Local People,
- Bakers,
- Technical specialists, cultural experts and anthropologists.

It should be noted that due to the Covid-19 epidemic, the researcher was unable to refer to Tehran bakers' union to get a rough estimate of the number of bakers in district 1 of Tehran; therefore, the population size in the present study is unknown. Nevertheless the researcher managed to interview 18 bakers, customers, as well as technical and cultural experts.

11. Research findings

Bread, as the staple food of people in our country, is a key determinant of public health and well-being. Cereal flour (mostly wheat), water, salt and yeast are the main ingredients of bread. Flour type is the factor that differentiates one bread type from another. Bran bread contains more minerals and is therefore of higher nutritional value. Breads made of white flour have a lower nutritional value, wholemeal bread contains more fiber than white bread. It can be argued that any food made from whole wheat or Bran can more significantly benefit our health. Adherence to principles of production is one of the most decisive and effective factors in determination of bread quality. If the important principles of bread production, including correct and hygienic storage of raw materials, accurate fermentation timing, dough flattening principles and ..., are observed, we can expect to have high quality bread. People believe that God provides for all human beings; however, they do not spare any effort to earn a legitimate livelihood; because according to the proverb "God helps those who help themselves" endeavor is a prerequisite of earning a living.

12. Classification of bread in Iran

Breads come in a variety of types that may vary from one custom, ethnicity and nation to another, and their baking method is commensurate with the climate of regions., in cold regions, for instance, condiments with hot nature such as ginger or even pepper are added to the bread dough, in tropical regions, however, dates are added to flour or bread dough.

Iranian Breads can be classified from various points of view:

- Classification of bread according to the type of cereal: wheat bread, barley bread, corn bread, rice bread, lentil bread, etc .;
- Classification according to loaf volume: breads can be divided into bulky (such as Corno: bulky bread that is baked within a rotary baking machine in Rafsanjan and Babak city of Kerman) semi-bulky bread (such as Tafton), and flat bread (like lavash);
- Classification according to ingredients: In this classification, breads are divided into two types, simple and compound. Simple breads include the varieties that contain no nutrient except flour, and supplements such as cumin, fennel, Caraway, saffron and the like which are mostly known as Flavors and *fragrances* (rather than nutrients) are used in simple bread. Compound breads are breads that contain other nutrients. Burke, El Chorak, Qottab fall within the category of compound breads ...
- Classification according to consumer class: such as Shabani breads, rural breads and urban breads;
- Classification according to the baking method: Since this class encompasses bulky, semi-bulky, flat, simple, compound, urban and rural breads, this class can be defined as follows:

Classification of breads according to the baking method: Komaj breads, Pan or saj breads (saj: a metal griddle), Sangak bread, Digi breads, Tandoori breads (Pezeshki, 2018: 49)

13. Definition and comparison of classic and industrial bread

Classic bread is manually baked in small quantities in small workshops or in rural houses. In most classic breads, baking soda is used instead of yeast to save time and cost. Baking soda or sodium bicarbonate, is decomposed

during the process of baking and produces carbon dioxide gas, which negatively affects the digestive system. Industrial bread is a type of bread that is prepared from the very beginning (when flour enters the system) till the very end (when bread is packaged) with no manual intervention. (Industrial bread baking obviates the need for physical labor or baker and consequently puts an end to the issue of disease transmission via bread. In addition, thanks to industrialized bread baking, bakers and workers no longer need to worry about occupational diseases in this sector). In industrialized bread baking process, dough undergoes adequate fermentation and the nutritional value of bread is preserved. Industrialized bread baking has made it possible to prepare inexpensive and healthy breads for people with different tastes. Thanks to some ingredients such as yeast, improvers, and powdered milk, Industrial bread has a higher shelf life compared to other breads. Energy dissipation is insignificant in industrial bread factories because dough is exposed to indirect heat and the produced bread is of higher nutritional value. In addition, bread factories can produce more diverse types of bread. Cereal flour, corn flour, as well as barley and bran flour are merely used to increase the nutritional value of breads. Additives such as iron, protein as well as complete fermentation have made Industrial bread more nutritious than classic bread. The specific way in which industrial bread is produced has made it possible to exclude baking soda from the ingredients. Yeast is added to all bulky industrial breads and the fermentation process that takes place in these breads obviates the need for baking soda. Industrial bread baking process is associated with higher accuracy and lower quality changes.

Although classic and industrial breads share main ingredients (flour and water), the bread and flour experts and authorities have gone through long and Vicissitudinous periods in their attempt to improve the quality of bread and deal with issues related to subsidies, bread waste, bread price, the health of bakeries, training of bakers, and "the confrontation between industrial and classic bread". As population started to grow, the need for food, in general, and bread, in particular, increased significantly. Therefore, the industrial bread production plan was launched to meet the needs of society. Speaking of disadvantages, industrial bread is not accepted by consumers as much as classic bread is, and this can be attributed to the culture of Iranian people. In other words, Iranian people usually attach a great deal of importance to the possibility of making small fragments (morsels) out of bread, and classic breads mostly outperform industrial breads in this regard (Jamshidi, 2015: 3)

The standards of quality bread from the perspective of experts and local people

In general, in production of high quality and healthy bread, high quality wheat and the multigrain composition of flour are the first factors that must be taken into account. Quality bread is characterized by 4 basic qualities: appearance (form and shape, color, uniformity, crispness of the shell), internal features (internal texture, color) and aroma (pleasant smell) and taste (delicious and without pungent smell), in case a bread fails to meet any of the afore-mentioned quality standards, it can't be regarded as a quality bread. small volume, non-uniform internal pores, unacceptable taste, condensation or cracking of internal texture and marrow, dirty or burned underlying surface, non-uniform brown color of skin, non-uniform color of Internal texture, non-uniform shape and appearance, thin crust, and blisters on the crust surface are indicative of low quality of bread (Khajvand Abedini, 2016: 118)

Healthy bread is bread that is made from quality dough, and quality dough is a dough made from bran-containing flour, adequate proportions of salt, water and sour dough and no harmful additives such as baking soda. Tehran Bakers Union was registered in 1964. The bakers' cooperative is the second cooperative established in Iran, after the drivers' cooperative.

The relationship between bread and social, cultural and economic structures as well as the overt and covert functions of bread. As a material element of culture, bread, either in classic or industrial form, can directly and indirectly affect the social, cultural and economic structures of society. Bread and wheat have a close-knit relationship with economy. As communities get poorer, cereal consumption rate rises accordingly. That is, there is a direct relationship between poverty and wheat bread consumption. According to the studies and Eqtesad newspaper's interviews with the secretary of the industrial Bread Association, the bread price should be determined by economic factors rather than political ones. This shows the relationship between bread and the economic structure. Different civilizations produced different types of bread, and the rich used white bread and the poor used rye bread for many years. In the old days, white bread was a premium and expensive bread and only the rich could afford it.

Bread is a basic dietary item dating back to the Neolithic era, which is prepared by baking that is carried out in oven. Control of the production and distribution of bread has been used as a means of exercising political influence over the populace for at least the last two millennia (Arpita Mondal, A.k.: 2008)

The production of industrial breads brought into consideration the need for correct packaging and storage of bread to provide the necessary ground for minimization of bread waste and self-sufficiency in wheat cultivation and saving. new dough preparation and processing methods as well as suitable machinery and advanced technologies have made it possible to produce quality and economical bread with higher nutritional value.

Many thinkers believe that food in general, and bread in particular, should be primarily recognized as a cultural commodity, rather than a means of human subsistence, that can, in the age of communication, represent the values and social norms of societies.

When it comes to the relationship between bread and Sociocultural structures, the residential environment, either urban or rural; should be taken into account. Since fast foods are readily available in cities and people mostly work outside their homes, people tend to use sandwiches or foods that are mostly served with industrial bread. In rural areas, however, people mostly use classic bread. In most rural households, women are the main pillar of food security. Bread, either classic or industrial, is primarily meant to meet the basic human need, which is the need for food. Since bread is included in the basic food basket, in our country, the government has considered subsidiaries to ensure that it can be afforded by the general public. Bread subsidiaries have an obvious function in bread pricing and accessibility for the general public; but the considerable bread waste that arises primarily from easy access to this product can also be attributed to subsidiaries. This is one of the covert functions of bread subsidiaries. Thanks to the subsidy reforms, bakers no longer have to buy the flour offered to them (because of the subsidy quota), and this builds a competition; In other words, the millers use better grains to produce flour and refrain from buying low quality grains from farmers, Which could in turn improve conditions in the long run.

14. Bread and Cultural issues

Bread is a staple food all over the world. Considerable properties, low price, easy baking, etc. are among the factors that make bread a popular food. In the narrations of the Infallibles (PBUH), great emphasis has been laid on importance of this blessing and the need to respect it. Prophet Mohammad (PBUH) says:

O Lord! Bless our bread and don't separate us from it.

The act of honoring bread has been taken into account not only in the quality of production, but also in the manner of consumption. This act is also observed in cases where bread falls down on the ground. As a rule of thumb, Dissipation is illegitimate (haram) in Islam. The applications of this principle are not limited to leftovers that are thrown away, in fact, any act that leads to waste of property or harm to the body is called "dissipation" and is forbidden from the perspective of the Holy Shari'a. . Therefore, low quality or overcooked bread is an example of dissipation that has dire consequences such as poverty.

In some areas of Iran, bread baking processes and acts related to that are determined by "identity-personality-ethnic" factors. Special breads baked in Zabul are actually a sign of territorial integrity and separation from the surrounding tribes, votive and ritual breads baked in the north of the country, represent the ethnic-personal identity of the tribes in relation to the surrounding areas.

In the Avesta, the Zoroastrian Bible, and other books of the Zoroastrian religion, bread is considered to be sacred and is eaten with special rituals in mourning ceremonies, reconciliations, weddings, gahambar (festivals), etc. The Iranians, as well as some other ethnic groups, also believed that bread was a sacred food (refusing to tread on bread that has been left on the ground and placing it in a corner shows that Iranians continue to show respect for bread). Trying to account for this act, some argue that: The latent power and strength of the earth is transferred to the grains as they germinate. By harvesting the grains, grinding them into flour, baking bread and eating it, man actually transfers that strength to himself. Respect for bread is also seen among other nations around the world. Christians consider bread to be sacred. In their religious ceremonies, small pieces of bread that represent a piece of Christ's flesh are handed over to congregators. In this religion, bread is recognized as a symbol of sustenance. Persian Jews also believe that bread is sacred. They believe that Jewish people who migrated to the Sinai Desert in the time of Pharaoh, asked God to bless them with some bread when they ran out of food.

In one of his courses Dr. Sherbatian (an anthropologist) discussed the value of bread and the way different ethnic groups show respect for it. According to him, Turkmen tribes traditionally hang a piece of bread from the shoulder of children to protect them against evil and ...

Wheat and bread have always been dignified by Muslims. Muslims believe that wheat is a grain from paradise, which has been descended to earth as a result of an unfortunate incident. They also believe that Adam and Eve were expelled from paradise for sake of wheat, and man has been dependent on this grain ever since. Moreover, in most religious festivals and ceremonies, Muslims use bread as a token of prosperity and divine blessing. Muslims also hold to the belief that God the Almighty won't bless foods as long as bread doesn't accompany them. In the old days, Iranian bakers customarily dignified bread by refusing to bake bread before performing Wudu. Bread has a lofty position in the culture of Persian people. The Persian language is full of proverbs, parables, and metaphors about bread and wheat.

15. Conclusion

The present study was an attempt to explore the evolution of bread baking from the time human gained access to cereals, investigate bread functions in people's everyday lives, figure out the role of bread in popular beliefs and finally determine the relationship between bread and cultural, social and economic structures in district 1 of Tehran metropolis. Needless to say, anthropology deals with culture and customs of people as well as various cultural fields. Food and its cultural aspects are among the topics addressed within the framework of

anthropology, because what people consume as food may vary depending on environmental and geographical conditions, climate, historical and cultural roots, beliefs and ideologies, dominant lifestyle in each region, as well as policies and technologies adopted by the authorities, all of the afore-mentioned factors need to be taken into account in nutritional anthropology.

Investigation of what different peoples and ethnicities have as food in general, and bread, in particular, and exploring the traditions related to food, can help us save the culture of a nation, validate it and generally distinguish that nation from others.

In Iran, Bread has long been recognized as a divine blessing accompanying other foodstuff.

Bread is made from all or part of the cereals. Once the dough ingredients are mixed, the resulting dough is kneaded and given a particular shape, and is finally transferred to a tandoor or oven.

Cereals were primarily used as roasted grains and after going through a series of developmental stages, they took the form of flat and thin dough and bread. Invention of sour dough (a happy accident) put an end to the age of hard breads and provided the ground for advancements in the yeast production industry and production of porous and bulky breads in the contemporary era.

In the past, bread was baked by women at home. With expansion of villages and formation of cities, places known as bakery shops were constructed and the bread baking task was assigned to men. With the passage of time and the rises in population, the need for bread increased, and industrial machines with high production capacity were introduced. Soon industrial bread appeared on the shop shelves alongside classic breads.

Food serves as a gateway into different cultures, making it possible to investigate them. The function of food in the natural environment and its indigenous diversity are of vital importance. In many areas, this diversity serves a means to differentiate indigenous cultural symbols of a given area from those of other areas. Last but not least, it can be argued that there is a relationship between the industrial bread consumption and bread waste.

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