AN ANALYSIS OF SOCIAL MEDIA USE
REGARDING FOODWAYS BY UNIVERSITY STUDENTS:
THE CASE OF SAKARYA UNIVERSITY

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

KÜBRA SULTAN YÜZÜNCÜYIL

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
THE DEPARTMENT OF MEDIA AND CULTURAL STUDIES

JANUARY 2017

Approval of the Graduate School of Social Sciences

_____

Prof. Dr. Tülin Gençöz

Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

_____

Prof. Dr. Necmi Erdoğan

Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

_____

Asst. Prof. Özgür Avcı

Supervisor

Examining Committee Members

Prof. Dr. Necmi Erdoğan	METU, SBKY	_____
Asst.Prof. Özgür Avcı	METU, SBKY	_____
Assoc.Dr.Özge Samancı	Yeditepe Uni.	_____
	Gastronomy and _Culinary Arts_	

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name : Kübra Yüzüncüyıl

Signature :

ABSTRACT

AN ANALYSIS OF SOCIAL MEDIA USE
REGARDING FOODWAYS BY UNIVERSITY STUDENTS:
THE CASE OF SAKARYA UNIVERSITY

Yüzüncüyıl, Kübra Sultan

MSc., Program of Media and Cultural Studies

Supervisor : Asst.Prof. Özgür Avcı

January 2017, 216 pages

The notion of food has been related with certain social and cultural values throughout history. In today's society, with the rise of new media technologies cultural structure have been digitized. Food culture in this main, is also endowed with digital codes. In particular, social media has been integrated into foodways. This study attempts to examine the gratifications that individuals obtain from social media use on foodways. In the first part of study the relationship between food culture and digital culture is examined. Secondly, theoretical framework and research method of the study are explained. In order to achieve the particular aim of study, Uses and Gratifications Theory is adopted as conceptual framework. Conventional gratification categories are redefined in new media terms. After that, the relation between redefined categories and foodways is uncovered. Due to its peculiar context, this study follows a quantitative research method. By conducting pre interviews and factor analysis, a peculiar survey is developed. The sample of study is chosen among 405 undergraduate communication faculty students of Sakarya University by proportionate stratification sampling method. In the analysis of the collected data, statistical methods **One- Way ANOVA**, **Independent Samples T-test**, and **Tuckey HSD Post Hoc Test** are used. According to findings,

it is revealed that there are statistically significant relations between obtained gratifications and demographic factors. Discussion is conducted in the light of literature review. Finally, suggestions are made.

ÖZ

ÜNİVERSİTE ÖĞRENCİLERİNİN YEME İÇME DENEYİMLERİNE İLİŞKİN SOSYAL MEDYA KULLANIMI: SAKARYA ÜNİVERSİTESİ ÖRNEĞİ

Yüzüncüyıl, Kübra Sultan

Yüksek Lisans, Medya ve Kültürel Çalışmalar Programı

Tez Yöneticisi : Yrd.Doç. Prof. Özgür Avcı

Ocak 2017, 216 sayfa

Yemek kavramı tarih boyunca belirli sosyal ve kültürel değerlerle ilişkili olmuştur. Günümüzde, yeni medya teknolojilerinin yükselişiyle birlikte kültürel yapı dijitalleşmektedir. Yemek kültürü de bu bağlamda, dijital kodlarla ilişkili hale gelmektedir. Özellikle sosyal ağ kullanımları yemek kültürüne dâhil olmuş durumdadır. Bu çalışma bireylerin yemekle ilgili kullandıkları sosyal ağlardan aldıkları doyumları incelemektedir. Çalışmanın ilk bölümünde yemek kültürü ve dijital kültür arasındaki bağ kurulacaktır. İkinci olarak çalışmanın teorik çerçevesi ve araştırma yöntemi açıklanacaktır. Çalışmanın özgül amacına ulaşması için, Kullanımlar ve Doyumlar yaklaşımı teorik çerçeve olarak seçilmiştir. Geleneksel doyum kategorileri yeni medya karakteristiklerine göre yeniden tanımlanmıştır. Daha sonra, yeniden tanımlanan söz konusu doyumlarla yemek kültürü arasındaki ilişki ortaya çıkarılmıştır. Çalışmanın bağlamına uyması gerekçesiyle nicel bir araştırma yöntemi izlenmiştir. Çalışmanın amacı doğrultusunda yapılan ön görüşmeler ve faktör analiziyle birlikte bir anket geliştirilmiştir. Sakarya Üniversitesi İletişim Fakültesinde okuyan 405 lisans öğrencisi oranlı tabakalı örneklem methodu ile seçilmiştir ve örneklem oluşturulmuştur. Toplanan verilerin analizde tek yönlü Anova testi, T test ve Tuckey HSD Post Hoc Test kullanılmıştır.

Bulgulara göre elde edilen doyumlarla demografik faktörler arasında anlamlı bir fark bulunmaktadır. Tartışma, alan yazında yer verilen çalışmalar ışığında yürütülmüştür. Son olarak önerilere yer verilmiştir.

Anahtar Kelimeler: Yemek kültürü, sosyal medya, kullanımlar ve doyumlar, sosyal ağlar, dijital medya

To My Family, especially Nehir

ACKNOWLEDGMENTS

Firstly, I would like to express my sincere gratitude to my supervisor, Asst. Prof. Dr. Özgür Avcı, who supported me patiently throughout the study period and guided through his courses and studies. I am grateful for the experience of working with him. I also would like to extend my thanks to Assist.Prof. Erhan Akarçay for his helpful reviews and recommendations. My special thanks go to Assist. Prof.Tuba Çevik Ergin for her friendship, continuous motivation and positivity in my dissertation phase.

Moreover, I would like to extend my thanks to my friend Murat Demir, who consistently supported me whenever I was stuck and always solved my problems patiently. I also would like to thank my dear colleague Berkay Buluş for accompanying me during the writing process of this thesis. His support was beyond comparison. I owe my deepest gratitude to my family for their endless love and support. I am grateful for their understanding and encouragement.

I would like to express my sincerest gratitude to Nehir Nebioğlu, for being my muse. This dissertation would not have been completed without the special support of her. Nehir, you were always there when I need you.

TABLE OF CONTENTS

LIST OF TABLES

TABLES

LIST OF FIGURES

FIGURES

Figure 14: Twecipes

LIST OF CHARTS

CHARTS

LIST OF ABBREVIATIONS

#: Number

%: The percent sign

UGT: Uses and Gratifications Theory

DV: Dependent variable

f: Frequency

G: Gender

ICT: Information and communication technologies

IV: Independent variable

SD: Standard Deviation

SPSS: Statistical Package for the Social Sciences

SNS: Social networking sites

Social networking service: social networking sites, social media

UGC: User generated content

CHAPTER 1

INTRODUCTION

Food plays a vital role in the lives of human beings. It is not only a physical necessity but also a medium that they retain their social status and cultural identities. People use food to create and share meanings. In other words, the notion of food plays significant role in creation of meaning and relationships. Greene and Cramer (2011) asserts that people establish a nonverbal communication through food. In today's society, communication has been digitized with web 2.0 technologies. This transformation influences food culture in its own terms. Digital technologies especially social media has been integrated into foodways. Thus, communication that is generated for food are also associated with digital codes. This study attempts to reveal possible reasons for this association.

Background of the Study

Communication is a process that people develop particular approaches to understand world. People attempt to convey information due to a common system that is consisted of symbols, behaviors, signs and indicators. In this context, food can be viewed as one of these communicative symbols. For nonverbal means, people use food to share meanings with others. As Barthes (2011) asserted that:

> Food is a system of communication, a body of images, a protocol of usages, situations, and behavior…this item of food sums up and transmits a situation; it constitutes an information; it signifies…it is a real sign, perhaps the functional unit of communication. (Barthes, 2008, p.29)

According to Germov and Williams (2004), food preferences of people are shaped for cultural, religious, economic, and political factors. Food plays a significant role

during the process of socialization. Human beings start life for digesting breast milk. However, for environmental factor, cultural structure, and economic factors, they are directed into completely different eating preferences. Although the instinct of eating and drinking is similar in all human beings, the eating habits are differentiated socially and culturally. In this context, Germov and Williams say that appetite is socially constructed (Germov and Williams, 2004, p.32). As Fischler (1988) points out, food is a bridge between nature and culture. It has ability to signify, mediate and represent both nature and culture (Spurlock, 2005, p.6). Food habits, the way people produce, prepare and consume food are culturally determined (Fischler, 1988, p.45).

The discipline that examines food systems in terms of production, distribution and consumption in a sociocultural, historical, political, anthropological perspective is generally called Food Studies. This discipline looks at sociocultural, political, economic and philosophical forces that shape food habits. In the context of Food Studies, what we eat, when we eat, how we eat, and why we eat need is taken as a communication system (Greene and Cramer,2011, p.10). In other words, Food studies conceptualize the social patterns of food distribution as a language (Germov and Williams, 2004, p.18). Food Studies focus on human experiences with food. It evaluates the concept food as a kind of communication system and language. Food studies discipline approaches foodways as a communication medium (Akarçay, 2016, p.40).

With the vast expansion of Web 2.0 technologies, information has been encoding digitally. The fast advance of ICTs made new media technologies a natural part of daily life and expanded its area of use (Silverstone,1999, pp.10-12). The features of new media such as digitality, interaction, multimedia style, user generated content, hyper-textuality, dissemination, virtuality bring about social and cultural changes (Binark & Löker,2011, p.9). Social media which is a component of new media technologies, become an inseparable part of daily life. It has been a part of

foodways. Rousseau (2012), Bayley (2016), Fewell (2013), Montarini (2016) are the particular names that studies the effect of social media on food culture.

The relationship of foodways with social media can be explained within the framework of Uses and Gratifications Theory. UGT examines how media is utilized for individuals. This approach is now being addressed to new media technologies, especially through social network services. Sheldon (2008), Bumgarmer (2007), Racke (2008) and Chen (2001) are some of the researches that investigate the gratifications that individuals obtained from social media usage. According to these researches, basic gratifications received from social media usage are listed as information acquisition, identity performance, socialization, and entertainment (McQuail, 2005, p.4). On the other hand, in these studies, gratification categories are not organized accordingly with new media characteristics. These gratification categories need to be redefined in new media terms. In addition to this, Food Studies need to consider contemporary developments in information and communication technologies and their effects on foodways. This study analyzes the relationship between social media and food culture. Hence, it attempts to make a contribution to the efforts that analyze the effects of digital communication technologies on foodways.

1.2 Purpose of the Study

Williams (1958) defined the notion of culture as ordinary (Williams, 1958, p.59). He explained that culture is grained into daily life so deeply that it reaches a transparent nature. In other words, it is taken for granted in the lives of individuals. Food, likewise culture, is an everyday issue. People can't survive without it. However, it is not only a sustenance. It is utilized as a language that individual express patterns of social relations. It can be viewed as a form of communication, an agent of socialization (Stajcic, 2013, p.5).

On the other hand, in today's world, socialization cannot be limited for the physical constraints. Individuals may establish social relations on online spaces through using SNS. These services facilitate communication to be interactive and collaborative. Binark (2007) defines social media as a life space where they can perform new identities, establish new social relations and become members of new virtual communities. With fast developing ICTs, social media use has been also diffusing into food habits. Individuals may perform identities on social media platforms for sharing the photos of food they eat. They may socialize for meeting new people through food blogs and form food related virtual communities. Thus, communicative function of food has turned to be digital.

Web 2.0 technologies, social media particular, transform the form of communication that food creates. Hence, it is critical to understand which gratifications, individuals obtain from integrating social media into food habits. Gratifications are the satisfactions that fulfill a particular need. These gratifications helps us to understand the motivations of people to use social media in their foodways. It also helps us to understand the relation of food and social media. To achieve this aim, Uses and Gratification Theory is adopted. Gratification categories are redefined due to Web 2.0 characteristics. This study conducted a survey to measure the gratifications that university students gain from food-related social media usage. The reason why university students were chosen is another matter that needs to be explained.

While digital technology is spreading ubiquitously, some new terms have become part of the literature. The generation of people who were born in the current digital era are called Digital Natives (Prensky, 2001, p.54). The concept of being a digital native was first used for Prensky to explain how the current generation of students change their way of learning and communicating and experience life. For digital natives, accessing the internet through computers and mobile devices is the first choice to get information. They experience life through using internet. Hence, due to this definition, it would be expected that digital natives also attempt to use social

4

networking in their foodways. Hence, the developed survey within this study were conducted among the university students who can be conceptualized as digital natives. Findings of the study will be analyzed in accordance of literature review.

In a nutshell, in today's world, communication technologies have been digitized. This digitalization is also showed up in the form communication that food generates. In today's society, individuals integrate social media into their foodways (Rousseau, 2012, p.13). This study attempts to reveal motivations of people to use social media in their food habits. It aims to create a discussion about how food operates a system of communication in today's vast expansion of web 2.0 technologies.

1.3 Research Questions

The basic research question of this study is formulated as:

Which gratifications are obtained from social media use in foodways for undergraduate Communication Faculty students of Sakarya University?

Besides, this study aims to examine the relationship between gratifications and demographic factors. Demographic factors present personal characteristics of individuals in a given population. These characteristics are used to evaluate collected data. Evaluating demographic factors help us to understand social media users in detail. They help us to understand which factor play an important role to lead people to use social media. In this study analyzing demographics reveal the profile of individuals who integrate social media into foodways. Hence, demographics factors need to be determined. First of all, Fewell (2013) claimed that food related social media use change due to gender variable. In her study, it was found out that women have more score than man. Hence first demographic was determined as gender. Secondly, Bourdieu (2015) claimed that due to differences of education level, income and places that they live, people have different tastes

and life style. On the other hand, Koçak (2012) argued that household income and gender affect the choices of people about social media use. Hence, in this study four demographic factors are determined respectively as gender, education level, household income and location. Gender variable is taken as male and female. Education level is taken as first, second and third year of the education. The reason of this choice is Communication Faculty of Sakarya university is a new faculty and has only three year duration. Hence there were no master, doctoral or fourth year student in the time of this survey conducted. Household income was determined based on the Öztürk's (2014) study. He formed the household income factor for taking the minimum wage of 2014. He created four groups for increasing them for the rate of minimum wage. Hence this study also created four groups in terms of minimum wage of 2016. Finally, location variable indicates the places where students live such as dormitory or a apartment.

Sub-questions of the study can be listed as:

1. Is there any relation between gender variable and scores of obtained gratifications?
2. Is there any relation education level variable scores of obtained gratifications?
3. Is there any relation between household income variable and scores of obtained gratifications?
4. Is there any relation between location variable (dormitory, apartment etc.) and scores of obtained gratifications?

1.4 Significance of the Study

Food has been studied from both social and positive science perspectives. However, it has not been studied often within the communication field (Greene and Cramer, 2011, p.11). It plays a central role as a symbol that convey sociocultural meanings and expressions. According to Montarani (2006) food becomes culture when it is produced, prepared and eaten (Montaraini, 2006, p.13). Thus, food can

be viewed a conveyor of culture that is to say as a medium of communication (Greene and Cramer, 2011, p.11).

According to Langellier (2009) the numbers of studies that focus on social functions of food has been increasing over the last few years. The increasing numbers of food related courses in social sciences, panels, conferences and discussion show the growing interest to food studies. This study adheres to this contemporary interest. It approaches food as a mean of communication for taking Web 2.0 technologies into consideration. It focuses on the topics that have never been examined before such as social food networking sites, food related virtual communities, the concept of *foodtainment* in new media. Withal, this study mentions *Twecipes* concept, which explains how a social media platform, Twitter, changed the way of giving/receiving recipes. This term is translated the concept into Turkish as *Twetarif*. On the other hand, the term of Foodie has matched with Turkish word *tatbilir*. Bases of this match and translation is explained in detail.

Akarçay (2016) expressed that in Turkish literature, more studies need to be conducted that evaluate food from sociocultural point of views. This study attempts to make a contribution to the efforts that try to fill the gap that Akarçay indicates.

The conceptual framework of the study is chosen as Uses and Gratifications Theory. Social media usage habits have been examining in terms of UGT contemporarily. On the other hand, none of the studies define gratification categories in accordance with new media concepts. However, with Web 2.0 technologies, users have the chance to get involved with the media more than ever. The specific characteristics of new media (participatory culture, prosumer, establishing virtual communities etc.) transform gratification categories. This study attempts to understand this transformation and aims to explain the Uses and Gratifications Theory due to new media language. As a result, this study attempts to become a pioneer in the field of food and communication studies. It also makes a significant contribution to literature for translating some peculiar terms and phrases from English, Persian and German to Turkish.

7

1.5 Definitions of Terms

Social networking services: internet based platforms that people use to establish and develop social relations for creating their own profiles and sharing multimedia elements with other users (Boyd & Ellison,2007)

Social Media: Collective online communication channels allow people to create information and identity, share the expression for virtual communities and networks.

Web 2.0: Web 2.0 technologies: A term that indicates new communication technologies; the terms such as Internet, new media, social media platforms, social networking services are referred to Web 2.0

Gratification: Obtained satisfaction from media use that fulfills a requirement

Foodways: cultural, social and economic practices relating to the production and consumption of food.

Social Appetite: Social construction of eating and drinking habits.

Twecipes: Encoding recipes to fit them into 140 characters, sharing with digital codes.

1.6 Outline of the Dissertation

In this dissertation, chapter one presents the introduction, the purpose of the study, the research questions to be answered, the significance of the study and definition of terms.

Chapter two includes literature review. Recent researches on food culture, social media and the relationship between them are presented. These studies are analyzed due to the aims of the dissertation.

Chapter three presents the research method which is survey methodology. Moreover, population and sample, quantitative phases, data collection tool and analysis part and the context of the study are presented.

Results and findings of the survey are presented in chapter four. Factor analysis, Independent Samples T test, One Way ANOVA test, Tuckey's HSD Post Hoc test and statistically significant predictors are provided.

Chapter five summarizes the results of the study and discusses the findings. Implications of the study are stated. Hypothesis of the study are evaluated due to the findings. Recommendations for further research are also provided.

1.7 Limitations

This research is limited with the participants of Sakarya University who are registered to graduate programs in Communication Faculty. The conclusions of this research could be helpful to other studies who focus the intersects of digital communications and food culture.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter addresses related literature due to the research question of the study. It synthesizes the studies that evaluate food as a communication medium and digitalization of communication. It highlights the students' ideas to use social media in their foodways and gratifications that they obtain from this use.

Conceptual framework is expressed due to study's major components. After the researches about food studies and social media were presented, social media use in food culture is explained. Relevant studies that adopts same conceptual framework to measure social media gratifications are reported. Finally, founded gaps in the literature are indicated.

Food studies focus on how people experience food in daily life. According to this field, human identity and culture have become related with production, cultivation, presentation and consumption of food. It is an interdisciplinary field that is consisted of disciplines such as anthropology, history, sociology, social policy, media and cultural sciences. Recently, the number of scholars who show interest to food studies has been increasing. In this part of the study, studies that focus on sociocultural dimensions of food and practice of eating practice are presented. In short, food is the one of the most basic human needs but the meaning attributed to it exceeds the limits of its physical functions. People communicate through food, assign meanings and attribute to culture and identity. Food is a communication

medium in which people may indicate power, status, ideology and social stratification.

2.2 Prominent Research in the Field of Food Studies

In the last quarter of the 20th century, Food Studies was emerged as an interdisciplinary program. It seeks to develop a critical perspective on sociocultural meanings of food (Ashley,2004, p.8). Researchers try to explain how people experience food in their daily lives.

To begin with, Barthes (2011) approached the social language of food from a semiotic perspective. Barthes stated that world is the sum of the indicators. Barthes pointed out that the meaning of modern life can be revealed for reading of indicators. In this manner, he mentioned that foods are also indicators and have communicative functions. According to him, food has a socially constructed structure besides being the vital component of life cycle. Eating patterns are the system of signs on their own. For example, he explained the social layers of buying an apple. According to him, an apple cannot be only just red, or sweet or sour. At the same time, an apple is actually a product of the whole food system. Within this system, there are sun, water, animals, climate conditions, and all processes for preparing, distributing and presenting food. At the same time, apple is an image. For Barthes, apple resembles the Macintosh system. It is an example of symbolic presentation of food. Barthes emphasized that we do not only eat an apple, we experience the whole system through it. He said that: "One could say that an entire world is present in and signified for food." (Barthes, 2011, p.65).

Barthes regards food as communication medium. For him, the functionality of food is similar to clothing. Clothing has a primitive usage to cover the body. On the other hand, dressing code of people give insights about their social statues. According to

him, food also creates a system of signs and sends meaningful messages among people (Barthes, 2011, p. 12). He said that:

> For what is food? It is not only a collection of products that can be used as statistical or nutritional studies. It is also a system of communication, a body of images, a protocol of usage, situations and behavior. It sums up and transmits a situation, it constitutes an information, it signifies. That is to say, it is not just an indicator, it is a real sign perhaps the functional unit of a system of communication. (Barthes, 2011, p.29)

According to him, food has three basic functions in social communication. First of all, the preparation of food and beverages take place in social memory. The knowledge of preparation, cooking, presentation and consumption of the food have been accumulated from past to today. Barthes developed this argument in terms French cuisine habits. He said that the French have been following the same ways for many years in preparing and consuming their meals. He said that this attitude helps to keep the values of past in today's contemporary society and protect the national values. Secondly, he claimed that some foods are matched with some meanings for society. Barthes, pointed out that French accept some food as feminine or masculine. These matched meanings make some people not to consume them. Finally, he claimed that modern people approach the food concept in the framework of healthy lifestyle. Barthes claimed that modern people has conscious about nutritional value of dietary. He said that individuals think that they are earning prestige from this awareness and having a healthy lifestyle. He asserted that modern people create social capital from the quality of their food and beverages. In short, according to Barthes, food is a medium that people retain social status. It can be regarded as a cultural practice as this study claims.

Another prominent name in the field of Food Studies, Jacobsen (2004) examined the rhetoric of food. He questioned the functions of food in daily communication. He claimed food related phrases are used to express the social conditions. Jacobsen claimed that food is a bridge between culture and nature, and this connection is

reflected in the language of the societies. He explored how the food is placed in daily discourse. The first example of he gave is the phrase of "Bringing home the bacon". This phrase expresses earning money to survive. The second example he gave is the phrase of "a blistering appetite". It means the increase of interest towards any point. Final prominent example that he gave is the phrase of "Do not sugarcoat it". It describes exaggeration of describing a situation in a fancy way. According to him, food related metaphors and phrases are intertwined with social conditions (Jacobsen, 2004, p. 20-32).

In addition to this, in German there are also specific phrases such as "Liebe geht durch den Magen" (Love comes through food) and "Der Mensch ist, was er isst" (Man is what he eats) (Feuerbach,1960) "Man ist, was man isst" (You are what you eat). These phrases imply that people create their identities for eating habits. Jacobsen findings are also important for this study. Because he emphasized the sociocultural features of the notion of food.

Nicod (1974), claimed that eating and drinking practices are related to culture, social status, ethical values, and lifestyle. According to him, types of social relations change in terms of where and how food is served. Nicod explained this situation with the schematics he drew. The order of food is emerged due to affiliations of people. This order plays an important role in understanding social relations.
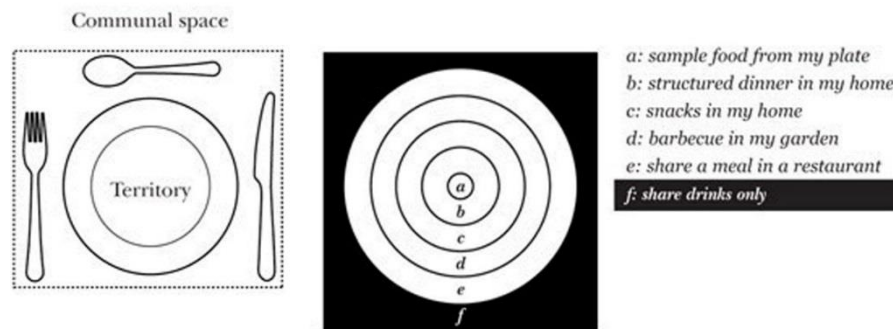
Figure F:
Territory/communal space.

Figure G: boundaries of intimacy.
Interpretation of an individual's
social universe; the different
categories that their acquaintances
fall into in terms of food intimacy.

Figure 1: Social Relations and Communal Spaces Established on Food
(Nicod, 1974, p.56)

According to Nicod (1974), people who eat out together and share meals establish closer relations. Sharing meal bring people together. However, the form of eating change according to territory / communal spaces. Individuals eat dishes without the use of cutlery only with their immediate environments. He pointed out that using cutlery means an alienation of nature. The use of cutlery establishes cultural structure over nature. He detailed this idea with an example. In bureaucratic meals, there is a separate cutlery kit for every dish (Nicod, 1974, p12). Eating order is shaped in terms of social status. The amount of food that is eaten, the locations where people seat, the people whom seat with and eat together carry traces of social status. Table manners and eating order reproduce social stratifications, hierarchy of social system. On the other hand, he claimed that refusing to eat may also have a reverse meaning. Hunger strikes means a total rejection of the system (Nicod, 1974, p.45). Nicod's ideas are important for this study because he shows how eating can be shaped due to social factors. This study also claims that the act of eating is shaped for social determinants.

Along with all these names, Bourdieu is one of the people who discussed the concept of food with sociocultural dimensions. Although his works did not directly

14

address social appetite, he sought to elaborate the taste judgments of the social classes about eating and drinking, and carried out a cultural analysis. His focus points are important for this study. Both studies approach the notion of as a cultural practice.

Bourdieu (2015) discussed the judgement of taste and cultural dimensions of social classes. He researched the differentiations of cultural tastes according to social class positions. According to him, distinctive signs of the social differentiation are shaped in the context of economic and social conditions (Bourdieu, 2015, p.274). These signs form the concept of taste. In other words, the term of taste turns into an expression that represent social positions (Bourdieu, 2015, p. 44). Bourdieu pointed out that taste is closely related to social positions. To understand Bourdieu's claim, his "cultural capital" and "habitus" terms need to be analyzed.

To start with, habitus is one of the most influential concepts of Bourdieu. It briefly refers to possessed dispositions through life experiences. It allows us to navigate social environments. Habitus is also closely related with taste. Cultural taste or aesthetic sensibilities of individuals are formed according to habitus. It is ingrained in daily life. In other words, habitus is the set of distinctions that distinguish the practices of an agent from another (Bourdieu, 2015, p.24).

Bourdieu defined three types of capital. First one is economic capital. It is directly related with income and interests. The other one is social capital. It means the social relations, social environments and memberships. Third one is cultural capital. People accumulate and deploy social and economic capital through it. For instance, individuals who can afford to meet the needs of a good education have the access to get better paid jobs. They internalize the shared norms and values to form social networks (Bourdieu, 2015, p.30)

15

Moreover, cultural capital notion is related to social stratification mechanisms. Bourdieu said that the economic capital plays role as a determinant factor in the form of taste at the last instance. He claimed that social groups were layered in cultural terms. The concept of cultural capital is used to explain the distinctions that economic inequalities cannot account for. Verbal skills, aesthetic understanding, educational status, pleasures can be elements of cultural capital. (Bourdieu, 2015, pp. 121-125). In this manner, he approached codes of eating through lenses of cultural capital. Bourdieu argued that food consumption should be taken into account as a distinctive system. According to Bourdieu, preferences for eating and drinking, the way of eating, food habits and foodways can be seen as class experiences.

Furthermore, according to Bourdieu, food choices are shaped for cultural possessions and socioeconomic positions. Cultural capital is a potentially powerful notion to explain for food choices. In addition to this, Bourdieu emphasized the competitive feature of the concept of taste. He claimed that upper classes use the concept of taste as a strategy to differentiate themselves from lower classes. They reinforced their advantaged status, and deepen the distinction between social classes.

Figure 9 The food space.
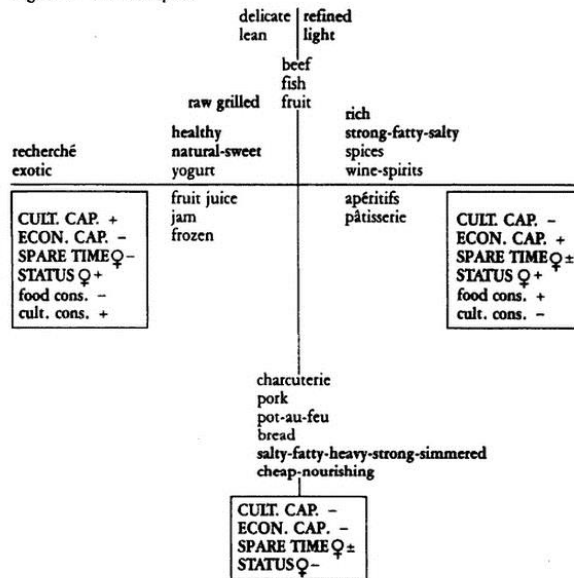
Figure 2: Distinction from a culinary point of view

(Bourdieu, 2015, p.145)

Bourdieu matched eating and drinking items, in their relation with social status. According to this table, the consumption of fresh veal with oil and salt indicates that the economic capital is in high level but the cultural capital is in low level. On the other hand, eating pork indicates that both cultural and economic capital are at a lower level. In short, Bourdieu argued that food is an item that represents class distinction.

Bourdieu's concepts such as habitus, cultural capital, and taste has been inspiring many names in the field of food studies. Naccarato and LeBesco (2012) are prominent figures among researchers who examine Bourdieu's idea of taste through eating and drinking practices. LeBesco and Naccarato said that one of the most preferred item for presenting social status is food. They developed the term of culinary capital. They treat foodways as a type of capital on its own that can express cultural and social capital together. They argued that culinary capital is not a stable

17

term. The concept of food and norms of eating can be interpreted in a sociocultural context.

In the study of Nacaratto and LeBesco, Bourdieu's findings were compared with eating manners of today's American society.In today's America, individuals obtain high culinary capital not for lavish eating but for eating less and healthy. People, who eat prudently and sustain their meals from local and sustainable nutrients, are considered to have a high volume of culinary capital. On the other hand, it was revealed that people who attend to wine tastings, festivals; those who know the distinctions between wines see these experiences as peculiar high status-activities. The researchers developed the term of *gourmatification of culture*. According to Nacaratto and LeBesco culinary culture tells to individuals what is good and acceptable to eat, what is out of norms. For example, consuming fast food products is a typical behavior in America. On the other hand, there is also a significant counterculture in American culinary culture. An alternative area to fast food products has been created. These alternatives can be listed as organic farms, poultry houses, farmers, grocery stores, natural food market chains, and boutique restaurants. These alternative forms were not accepted in American culture at first. However, these alternative eating put across themselves in the American society. Alternative ways have showed resistance to dominant, mainstream food understanding in America. In other words, people who try to eat in terms of these alternative patterns reject the dominant system. Therefore, they create a particular social identity through their foodways.

Nacaratto and LeBesco indicated that middle class identity is closely related to gastronomic culture. In this gastronomic culture, the quality of the selected food, their locality, their being organic, and their being healthy are prominent characteristics. It is seen as a middle class attitude to be a conscious consumer in eating habits, to purchase food from local producers, to buy food products from the

factories which consider the principle of transparency in the production process, to read the labels of the food.

Bourdieu's cultural analysis is under scrutiny in studies that investigate the notion of cultural omnivorousness (LeBesco and Nacaratto, 2012; Johnston and Bauman, 2010). Today, upper classes, when choosing food and drinks, do not only look at label of luxuries. They look for authentic, natural, organic and simple foods. Researchers who claims that today's upper class foodways are related being a cultural omnivoure say that Bourdieuan analysis lost their validity. Cultural capital is not established for a direct relationship of economic capital and foodways. This study attempts to reveal the profile of people that integrate social media in their food habits. In the direction of this aim, demographics factors are examined. The relationship between their social media uses and economic capitals is examined. Hence, findings of this study can be evaluated within the framework of the discussion about determining role of economic capital in cultural capital.

According to Lamont (2009), today's middle class has no time to develop cultural capital in working conditions that change constantly. Due to this conditions, they can't show interest professionally to any area that requires a deep examination. Due to this reason, today's middle class show interest to the areas like interior design, decoration, food culture, forming gourmet taste which they may obtain that social prestige. This study researches if there is significant relation between household income and food habits. Hence Lamont's ideas that point out middle class give more importance to foodways makes a contribution in the development of this assumption.

In short, these studies show how people approach food in sociocultural point of views. They reveal how people strengthen their social bonds with this notion. According to common point of these studies, food can be regarded as a tool that people create and share meanings. Societies attain sociocultural meanings to food

items. The choice of people about what, when and how they eat are closely related with cultural identities. This study claims that the notion of food has particular social dimensions. These studies are important to reveal these dimensions. In Turkey, there are also particular researches that adopt this approach.

2.3 Food Studies in Turkey

There is not a particular discipline in Turkey for the name of Food Studies. On the other hand, the number of studies dealing with sociocultural patterns of food increasing. In the fields of history, sociology and anthropology, many researches have been conducting. Following section tries to attempt a general overlook to prominent studies. These studies were reviewed in the framework of communicative functions of food.

Bali (2002) investigated the cultural, political and economic change in Turkey after 1980. According to Bali, with the rise of free market economy, the dynamics of consumption in Turkey have changed. Bali defined the emerging liberal Turkish profile as new elites. According to him, liberal economy changed the lifestyle of bourgeoisie. He examined these changes in between 1980-1920 and the everyday practices of new elites. Free market economy prompted a new import and export model. Due to this fact, products of Europe and America could be imported easily to Turkey. All kinds of food items, jeans, alcoholic beverages, coffees, cigarettes became ordinary products that can be easily found in everyday life.

He examined how this rapid change has affected the taste of upper class in Turkey. He dealt with social, cultural, political and economic dimensions of this change for 1980's. According to Bali free market economy institutionalized the concept of time. Individuals had to arrange their time effectively. In this manner, individuals had to spare a minimal amount of time for eating. Thus, foodways became related with American lifestyle. Fast food industry developed rapidly as they meet the

needs of new patterns of consuming. In 1986, the first branch of McDonalds was opened in Taksim. For 1990, the famous fast food chains of America and Europe became popular in popular in neighborhoods of Istanbul. In the beginning, the profile of consumers was consisted of upper classes. They preferred to conduct meetings and weekend dinners in McDonalds. However, after a period of time, the social code of eating in McDonalds changed. It started to appeal to low classes who want to satisfy their hunger quickly. After this meaning shift, upper classes preferred to go other luxury restaurants. Restaurants such as Şamdan, Ece and Safra in Beyoğlu was accepting only their members. Hence, it became exclusive to be a member of these restaurants. New elites established their social status for eating out in these places. According to them, eating out in prestigious places was an outcome of having a lifestyle. Bali expressed that in these places, new elites preferred to eat sushi, use extra virgin olive oil, consume luxury breads and drink wine. Those who want to perform new elite identity in those times, chose to follow these patterns and foodways. Upper class life style was consisted of a refined taste, gastronomic knowledge and special food habits. Bali said that anyone who could drink a JB or Single Malt brand whiskey in the 1980s was considered to have a high status in society. Bali claimed that consuming these brands increases the prestige of the person, and taste and pleasure in life were considered to be a sign of new elite status. The elitist attitude displayed in the eating habits emerged as a form of behavior upper class behavior (Bali, 2002, p.105). This research is important for this study as it revels how people strengthen social status from eating patterns.

Bali's work is similar to researchs of Beardsworth and Keil (2012). They also pointed out that the act of eating can be seen as a social class stratification. Hence, in the studies of Bali (2002) this stratification was emphasized. Both of these studies are important for the aim of this study. This study examines the relationship between income and food related social media use. According to findings of this research, it integration of social media into foodways might be evaluated in the context of class distinction.

Akarçay (2016) investigated eating and drinking patterns of middle class in Eskişehir. He dealt with the spatial, social and cultural dimension of middle class eating habits. He claims that in current consumerist society, consumption has been carried out to increase the symbolic capital of individuals. Eating and drinking habits became patterns that gave clues about the lifestyles, and cultural identities of the individuals. According to Akarçay, in the consumerist society, the diet of the individual is more concerned with the prestige of the food and beverages other than nutritional values. He showed that the middle class see the practice eating outside and trying different cuisines as a kind of entertainment. At the same time, they think they gain a mobility towards up in social status. Likewise this study, Akarçay also indicates the sociocultural codes of food notion.

Abdurrezzak (2005), also analyze eating and drinking activities with cultural codes. According to him, social function of food fundamentally is sharing and being shared. According to Abdurezzak (2005) the activity of eating has established a communication system with presentation of food, and table manners and eating rules. He claimed that the selection and presentation of food items, the way they were eaten, the amount of meals, and size of dishes became signifiers of this language. From this point, it can be said that the differences in food cultures play an important role in underlining the intercultural distinctions. At the same time, this work regards food culture as a cultural symbol. He studied eating and drinking activities as a means of socio-cultural communication.

Moreover according to him, food has an important place, from past to future, in terms of presenting status, communication, power as symbols in every country of the world. The interaction between communication and food plays an active role in the socialization process. For him, the values that the activity of eating carries are similar to the knowledge accumulated in oral tradition. He says that the meaning of eating is constantly changing around social dynamics. Eating practice, which meets

nutritional needs, is also a constructive element in relationships between people (Abdurezzak,2005 p.34). "Food is a vital element to survive but for non-verbal way, it strengthens the way people communicate" (Abdurezzak, 2005, p.38). Hence, his approach is similar with this study.

Another name Beşirli (2010) claimed that positions of individuals in dining table are distributed in terms of their respectability. For example, the most requested portion of a dish needs to be given to the most respected person in the table. Beşirli said that this situation is a general pattern in Turkey. According to Beşirli (2016), in Turkish tradition, meals are presented according to the criteria of respectability and power. This contributes a social dimension to biological functions of the food. Many events such as weddings, funerals, festivals, and holy days are mentioned with specific foods. In this study, it is emphasized that people are authenticating their identity for eating certain meals at certain times. For example, during Eid al-fitr, iftar and sahur tables are peculiar. In the month of Muharrem, individuals memorize the biblical flood for eating and sharing ashoura. The aim here is to strengthen the social bond through food. In shot Beşirli claimed that communication can be created for food in public space. Beşirli's studies overlap with Beardsworth and Keil's (2012) arguments in this context. These arguments are important for this study because they indicate the social language of food as this study attempts to make.

Bilgin and Samancı (2008) argued that in 19th century French cuisine was at the top of the European cuisine hierarchy. Due to this fact in European palaces and coteries, French cuisine was adopted as a trend. This development also affected Ottoman cuisine. When foreign guests were hosted in Ottoman Empire in the late 19th century, French cuisine was chosen to be served to them. Thus, Ottoman executives did familiarize with this trend that their allied and competitors accept as a distinctive indicator. In other words, they chose to host the guests for their own language. For doing this, Ottoman executives highlighted their own prestige for showing guests

that Ottoman cuisine could also speak the same language with Europeans (Bilgin and Samancı, 2008, p.16). Hence, based on these arguments, it could be argued that food was seen as a communication medium in 19th century in Ottomon cuisine. These highlights are important for this study because they indicate how distribution of food can be seen as a distinctive indicator. These indicators can be seen as a particular social language. Hence, likewise this study, these highlights point out the how societies maintain their social bonds for using the medium of food.

Moreover, Karademir (2015) who also studied about Ottoman cuisine, stated that sugar was not an ordinary nutrient in Ottoman Empire. It had been carried sociocultural meanings. In 16th century, sugar was used as a celebrating item that highlighted the power and prestigious of the owner of celebration, wedding or festival. Sugar was an item that could not be reach easily. People who wanted to taste sugar attended more to the events that sugar was distributed. Thus, it could be argued that sugar was a connector between people in 16th century. Likewise, with the parallels of increasing use of sugar, coffee consumption had increased as well. Especially in the middle of 17th century upper classes used sugar as a distinctive element and consumed coffee with sugar (Karademir, 2015,p.209). Hence, it could be concluded that sugar was a distinctive item of the social language that was established through food. Karademir's ideas are important for this study because likewise this study, he also approached the notion of food as a non verbal communication medium.

Orkun (2009) investigated the changing eating and drinking practices in Beyoğlu between 2002 and 2009. Considering food culture as a communication system on its own, Orkun examined the changes in food culture around globalization dynamics. Likewise Orkun's examinations, this study also evaluates the notion of food in the framework of new media technologies.

Likewise, Bilgin (2003) claimed that Ottoman imperial cuisine was determined for particular eating and sitting manners. It was determined who eat from which dish was determined in terms of social status. Sitting manners were organized for social hierarchy. Bilgin pointed out that from the time of Laws of Sultan Mehmed II, Sultans could only eat with their families (as cited in Özcan, 1982, p.45). Seating orders were organized due to social positions. High status started to eat first, after they finish, low status could continue to eat with the remains. This table manner had a function to show the generosity of Sultan. It had been also keeping alive to the bond dependence from low status to high status (Bilgin, 2003, p.23). Hence, these eating manners had a symbolic function as a social language.

Furthermore, one of the most prominent names in the field of Culinary History, Halıcı (2015) claimed that food is intertwined with culture. Food is served in the framework of certain rules. Halıcı exemplified these rules for expressing her own memory from the primary school age. She stated that hosts understood that you visit them not for coffee but for meal if you put the cube sugar, which was brought as a gift, on the window ledge. In this case, hosts understood the message and lay a table for the quest. Based on these expressions of Halıcı (2005), it could be argued that food is medium that people may convey meanings and signs.

Furthermore, Çelebi (1982) also argued that culinary culture is an umbrella term that combine spatial codes of cuisines, particular equipments, cooking techniques, the ways of sharing food. She claimed that food combines people as it is a natural connector. People throughout history make contact with food and interact with each other. She pointed out that eating habits and foodways carry certain cultural codes that they are engaged with (Çelebi, 1982, p.7).

In short, food, one of the most material of human needs is also symbol in creation of meaning. According to Belge (2013) food is basically a biological need. But at the same time, it is a cultural concept that establish communication between

individuals (Belge, 2013, p.18). Cultural structures and beliefs interconnect individuals for using food as a medium. Sharing food throughout history indicates intimacy and close bonds. Belge pointed out that sociocultural changes affect eating manners and transform the way people approach food.

In short, according to food studies, preparation, presentation and distribution of food, social meanings that food carries are culturally constructed. The production and consumption processes of food in cultural and social terms constitute the concept of social appetite. In a nutshell, eating is a cultural act. Yet, culture is not a stable term. Culture is the term that defines the understanding of a society. Understanding of societies may change over time due to social and economic shifts in history. Today with the vast expansion of new media technologies, the definition of culture is related with digital codes.

McLuhan (1996) asserted that communication technologies affect human environments. Media tools affect the understanding of societies. McLuhan pointed out that media influences the human perceptions, values and interactions, the way of thinking. He claimed that communication technology is primary factor that cause social changes. McLuhan claims that in today's electronic era, socio-economic and cultural life have been shaping deeply for digital technologies. Digitalization of communication medium has a dramatic impact on societies. Many daily practices changed with the advent of digital communication. Lievrouw (2011) claimed that with the rise of web 2.0 technologies, people may find oppotunities to express their own voices. People may express their own ideas for generating their own media. Thus, a democratic sphere in communication can be emerged with the rise of new media .People may create their own virtual communities, they can present themselves in multiple identities, they may create their own information sources and may share them. Lievrouw approached to these changes in the framework of new media ecology understanding. He pointed out that today many daily practices have undergone structural changes with the influences of new media. Hence,

according to him, new media ecology has been transforming the understanding of societies.

Likewise McLuhan (1996) and Lievrouw (2011), this study also claims that new media technologies have impacts on food habits.In today's society, shaped for Web 2.0 technologies, food as communication medium undergone digital chances.

 In today's world, digitalization become the driving force of sociocultural changes (Manovich,2004, p.45). Fewell (2013) claimed that today's foodways have been transforming around digital culture. The practices of individuals such as taking photographs of food, recording videos of eating, and publishing them in multi-media environments can be seen as new table manners (Fewell, 2013, p.52). New media environments, particularly social media have been transforming food culture. People started to use social media in their food related experiences. To explain how this transformation is emerged, it is necessary to first explain why new media is "new" and its prominent features.

All in all, in the light of the literature review of food studies, it is asserted that the notion of food can be utilized as a social language and a cultural practice. Today, with the rise of new media technologies, cultural practices have become related with digital codes.

2.4 New Media, Web 2.0 Technologies

With the rise of information and communication technologies, new forms of communication emerged. Communication become a notion that can be operated through new media channels. In this section, the basic features of the new media and its novelty will be examined. Web 2.0 is a term that represent new era of online communication. In this new online communication form online interaction is

supported for user generated content. All the terms such as new media, social networking sites, social networking services are the examples of Web 2.0.

Binark (2009) aimed to answer the question of what is "new" in new media technologies. In this context, new textual experiences, new relationships among subjects, new identity experiences and multimedia formats are used to explain the novelty of the new media. The features that differentiate the new media from traditional media (newspapers, magazine publications, radio, television broadcasts) are digitality, interactivity, hyper-textuality, diffusion and virtuality.

Binark and Löker (2011) explained the novelty of media in following terms: digitality, interactivity, multimedia style, user-derived content production, hyper-textuality, diffusion and virtuality. Likewise, Kress (2003) argued that the feature of interactivity is the prominent characteristic of new media. In the same way, Van Dijk (2004) said that the new media's distinctive features are interactivity and multimedia (Dijck, 2004, pp.21-22). New media allows to communication to become interactive, participatory and asynchronous. These features help people to integrate online spaces into offline world. Individuals may communicate without time and space constraints. The novelty that comes with the new media therefore is that people are able to communicate without physical constraint.

New media technologies are diffused into daily life. Binark (2009) asserted the impacts of new media on social life, politics, economics, culture, and interpersonal relationships. Manovich (2004) claimed that new media environment digitize the cultural structure. Food culture has been affected for new media uses. In this study, it is questioned that how food culture has become related with new media technologies. In this context, the new media should be examined in detail in terms of digitality, participatory culture, and interactivity.

2.4.1 New Media and Digital Culture

New media is associated with behavior pattern, gender, knowledge and identity formation. Because of its nature, media objects are now based on numbers. According to Manovich, new media has two layers which are cultural and computer technologies. New media is created, distributed for computer. Hence the logic of computerization effects on conventional culture. These layer reciprocate each other respectively. Manovich (2004) claimed that digital culture can be conceptualized as a numerical based model of culture. He points out that the way computer models the world has been affecting the way of representation of data and the way they transact. Manovich calls this transaction as culture. On the other hand, culture that is in the making of digitalization triggers computerization. This new culture is the combination of new world perception of individual and the numerical representation of computer. Manovich expressed that the digital media manifests itself in content and form of cultural traditions, characters, and sensibilities. Miller (2011) specified that: "Digital culture gets expressed in electronic or digital media that are so deeply embedded in everyday life that they disappear" (Miller,2011, p.45).

It may be claimed that with this digitalization process that comes up with new media technologies, social networks become prominent. The reason is that social networks support individuals to socialize without time and space constraints. They may come together virtually and form virtual communities.

Developments in information and communication technologies has transformed daily experiences in digital terms. Especially with the rise of Web 2.0 technologies, Internet has integrated into culture and daily life (Miller, 2011, p.7). It has become an inseparable part of work, social, cultural, political and leisure life. Online sphere is fully integrated into offline world. This pervasiveness profoundly changed the way people approach the society (Miller, 2011, p.5). As a result, digital culture now

means more than information and communication technologies. It transcends beyond the mobile technologies and computer sciences. Digital culture in a broad sense has diffused into contexts of everyday life.

Every new technology brings potential to transform society. It may generate social changes upon the social values, virtues and vies. Johnson (2009) approaches the way Twitter changed our lives. In this vain, he generally claims that culture and society react to the manners that are changed for Internet technologies. He expressed that new media technologies creates new ways of life. According to him, Twitter changes the position of the receiver from being passive to active and make them react to political issues.

In a nutshell, digital culture comes from digital media revolution which affects acquisition, storage, manipulation, distribution of social knowledge and representation of social relations (Manovich, 2001, pp.19-20). With the rise of web 2.0 technologies, communication is promoted within a decentralized medium. The hierarchial structure of consumer and producer is collapsed, audiences may create their own media and contribute to other media sources. In this manner, the subject becomes more active and engaged with digital networks.

In the conditions where digital technology is dominant, the way people understand the world and the way people organize the knowledge has changed. The numerical representation of information, promotes a set of cultural codes within the daily life. A digital environment which is networked, hypertextual, interactive and automatic tends to produce particular cultural forms. Digital culture is not based on hierarchial structure but is formed of horizontal networks. Thus it prompts a participatory culture. To understand the process of digitalization, the characteristic of digital media need to be clarified. This study attempts to understand the effects of digital technologies on foodways. Hence, to achieve this aim, the features of this digitalization need to be examined. According to Manovich, features of new media

technologies that constructs the digital culture can be listed respectively as digital form, networking, partipatory culture, interactivty, hypertextuality, automation, multi media form and social networking (Manovich, 2001, p.8)

Digital media represents knowledge in numerical for 0-1 digital code (Manovich, 2001,p.9). Numerical representation makes information programmable and alterable. Large amounts of data may be stored easily and distributed in particular manners. Any information about eating habits or food may be found in numerical representation in Internet. Recipes, food experiences, trends, conversations about food takes place in digital environments.

Moreover, digital media is produced, distributed and consumed for two way networked infrastructure. There are many senders and receivers in two-way communication. They can produce information and contribute for answering back. Hence pyramidal, model of one way communication (one sender from top to many receiver that are in the bottom) is vanished (Miller, 2011, p.14). In two-way communication knowledge is transformed for decentralization. People may share ideas and experiences about their food experience and express their concerns about food security. They may follow the latest trend and issues in food landscape and share them for social networking.

Furthermore, in new media environments, users may generate contents and play an active role in distribution of the contents. Jenkins (2006) emphasized that these features prompt a new participatory folk culture, which helps ordinary people to produce media content. According to him, new media allowed people to participate in media production. For using new media technologies, people may keep flow of media content under their control and interact with other users (Jenkins, 2001: 93). According to Jenkins, Participatory Culture can be defined in following terms:

1. Relatively low barriers to artistic expression and civic engagement,
2. Strong support for creating and sharing creations with others,

3. Some type of informal mentorship wherefor what is known for the most experienced is passed along to novices,

4. Members who believe that their contributions matter, and

5. Members who feel some degree of social connection with one another (Jenkins, 2009,pp. 5-6)

According to Flew (2008), the new media has a more open and interactive structure than traditional media. It offers a multilayered communication model and converts the position of traditional media receiver to an active participant (Flew, 2008, pp.31-32).

Another structural feature that defines the new media is the interactivity. According to Sert (2014,as cited in Dijk, 2004), interactivity is considered in four consecutive dimensions respectively as spatial, temporal, behavioral and mental. New media allows individuals to establish a two-way and multidirectional communication. This is related to the spatial dimension. The second phase is synchronicity. People may communicate with other groups at the same time. Synchronism is not possible without multi-directional communication (Van Dijk, 2004, p.147). The third one is behavioral dimension. It expresses that sender and receiver may change roles at any time. It means that users can intervene and even make changes in the process. The fourth and top stage of interactivity is called mental dimension. It means that participants developed a semiotic world due to new media lexicon and organize their action and reaction (Dijk, 2004, p.147).

All of the features of the new media, explained above, have made online channels faster and easier to use. This has led to the rapid adoption and diffusion of new media technologies in everyday life. Activities such as blogging, sending emails or spending time on social networking websites are an important part of the everyday lives of individuals. They also include usage of social networking in foodways. Individuals shift their eating and drinking experiences to new media environments. In addition to this, with the rise of new media technologies, usage area of web based

technologies has extended. Users may share photos, videos, texts and many complicated context of media on social networks. In this main, new media technologies indicates the transmission of knowledge for verbal, visual and auditory. Lister etl. (2003) calls this transmission hypertextuality.

It means that texts are produced in the form of nodes and blocks. The link between text are engaged for buttons and tags which enable the audience to reach other related sources. Texts are followed in a non-linear form. Readers may follow different paths to read the text (Manovich, 2004, p.15). People who tends to share food photos on social media accounts generally use hashtags. With the help of this hypertextuality, they may comprise virtual identities which will be discussed further.

What is more is that, according to Manovich (2001) one of the most important element of digitalization is automation. He claimed that due to the numeric nature of digital media, it may be easily manipulated. Digital products may be modified or created for other people. It means that media might be personalized. Through individual profile pages and social networking people may generate their own stories, updates and actions with their social environment. In this context, foodways are also shifted in online platforms.

In addition to these features, the form of multimedia allows to telecommunication, data transmission, mass communication to be in the same place with image, sound, text and numerical data (Dijk, 2004, p.146). The form of multimedia holds different indicators, symbolic systems, types of communication together (Dijk, 2004, p.146). According to Djik (2004) there are two distinguished categories about multi media. First of all, both stable and motion image can exist at the same time. Secondly, user may follow from one information to another in terms of their will.

Finally, social networking is the last significant feature of new media technologies. Social networks are web based services. These are the latest online communication tools that allow registered users within a restricted system to create open or semi-open profiles, permitting them to view the social networks of many other users as they can be viewed. In addition to this definition, online social networks are also described as "a collection of activities organized for a group of people through social technologies" (Boyd and Ellison, 2007, p.211).

The most important common features of social networks are listed below:

1. Personal Profile: Social networks often ask members to create a profile that contains personal information, and the intention is to identify and know who their members are.

2. Establishing Online Connection: Social networks remind and encourage members to communicate with the people and friends they have previously contacted in the same social network.

3. Joining Online Groups: Users can create online groups in websites like LinkedIn, Facebook, MySpace and Flickr, invite other members to these groups and become members of groups.

4. Communicating Through Online Links: Many social networks offer users the opportunity to send emails, leave a text messages, and create a public or private bulletin boards with friends or others. MySpace and Facebook members even have the opportunity to make phone calls.

5. Sharing User Genarated Contents: Many social media tools and blogs, microblogs, pictures, videos, and music sharing websites allow their users to share the content they created with their friends and others, and spread these contents (Kim et al., 2010, p.218).

With the internet being included in everyday life, everyday practices are becoming associated with digital codes. For example, according to Dijk (2004), e-mails are remediation of handwritten letters. However, emergence of e-mail also changes the way people write, read and perceive. In the same way, foodways are transformed with digital culture. The eating habits that are experienced in daily life are transferred to online environments for mobile devices and turned to be digital contents.

2.4.2 Digitalization of Food Culture : Social Food Networks

According to Oskay (2014), food culture is a communication system on its own. Food culture diffuses into many areas such as shopping, preparation, cooking, presentation, consumption forms, bazaar, market, restaurant, television programs, books, and magazines. According to Oskay, mass communication is not just the communication process carried out for mass media. On the contrary, it is a phenomenon that needs to be dealt with all social communication processes. The notion of food in this study is handled within the framework of communication sciences that intersect with cultural studies. At this point, the ideas of Yenal (2009) and Barthes (2011) are prominent. Yenal defined the notion of food as not only an object of biological need but also a mean of symbolic and cultural reproduction. Barthes viewed the notion of food as a communication system that individuals express their status. According to Orkun (2009), food culture is a communication system and plays an important role in the socialization of the individual. In today's information era, where the patterns of socialization process are digitized, communicative function of the notion food is also digitized.

Moreover, Rousseau claimed that the German phrase "Man isst was man isst" (You are what you eat) turns to be "you are what you Tweet" (Rousseau, 2012, p.3). He investigated the way social media connects with foodways.

Likewise Rousseau, Fewell (2013) investigated the use of social media in foodways. First of all, he researched that which social network people prefer to share food photographs. According to this research, people share their eating and drinking photos mostly on the Facebook platform. The statistics of the research are as follows: Facebook 35%, Instagram 28%, Twitter 27%, Pinterest 6%, Tumblr 3%, those who do not share content 1%.

In this study, female participants selected 26.15% Facebook, 23.08% Instagram and 12.81% Twitter platforms, respectively; while male participants selected 15.9% Twitter, 9.7% Facebook, and 6.15% Instagram respectively.

The most popular food photo sharing platform for individuals between the ages of 18-20 was found as Instagram. The most popular food photo sharing for 30-39 year olds was found as Facebook. The most popular food photo sharing for 40-49 year olds was found as Twitter.

In the study, it was also asked which social media platform people use most to comment on food photographs. Results are listed as Twitter 32%, Facebook 30%, Instagram 28%, Pinterest 7%, Other 2%, those who do not share content 1%.Individuals between the ages of 21 and 29 prefer Instagram for their comments on photos of eating and drinking. In this context, it has also become clear that Instagram is used mostly among women for commenting.

Thirdly, it was also searched whether social media sharing of eating and drinking photographs was socially acceptable. According to the survey, 96% of the individuals find eating and drinking photo shares as socially acceptable. At this point, the following statements are found interesting for the researcher:

"Sharing food has always been a social ritual. Sharing food photos may also be an extension of this sharing." (Fewell,2013, p.23).

In addition to this, one of the participants stated that he was pleased that sharing of eating and drinking photos is socially acceptable. According to him eating is always a social activity, he believes that people may share the experience of eating with just a click in digital environments via Instagram, Twitter and Facebook. He thinks that people look forward to the future of social media platforms like Vine, which will allow sharing of short videos about food (Fewell,2013, p.23).

Another participant claimed that taking photo of food become a social activity. It is said that dining outside turned into a social activity that is shared with a huge amount of people. It is also stated that it would be interesting to know if this attitude is related with the place people go to.

One of the interviewers stated that people want to have a "wow" effect at the first glance when we serve photos of our eating food. This factor allows people to share a meal offered to them before they are presented to them (Fewell,2013, p.26).

Likewise, another interviewer indicated that there is a difference between social media channels that are used to share food photos. According to her, food photos on Twitter and Facebook are really for showing off.
Furthermore one of interviewers pointed out that people are constantly see food photos in social media accounts throughout the day. This person said that these sharings are made if someone wants to show them what he's eating all the time (Fewell,2013, p.30).

It has become clear, in the study, that 81.28% of people who share eating and drinking photos regard themselves as a Foodie. The following statement from the group who do not accept the term of Foodie is interesting:

> "People now see themselves as Foodie. I think people may find themselves as Foodie because of their culinary knowledge, not how many pictures he has shared on social media." (Fewell,2013, p.35)

Nevertheless, 4% of the people in the study were approaching the topic negatively in this regard. For this reason, the above statement does not cover for all the thoughts of people who do not share a photo of eating or drinking.

In the study, it was researched in which stage they take the photo of food: Individuals answered this question, 35% as they left the table, 46% as the food comes to the table, and 19% as at any time when they were sitting at the table.

At the same time, the reasons for eating and drinking photo sharing were investigated:

- To register an organization or a social activity, 42%
- To address a special occasion60%
- Because it looks nice and creates an artistic feel 5%
- To share with my friends18%
- To provoke other people to eat68%
- For being proud of the meal I made 39%
- To celebrate people who cooked the meal 41%
- For food being different and unusual 43%
- To show that I eat healthy 8%
- Because it says a lot about me 18%
- Other% 2   (Fewell,2013, p.40).

Reasons for sharing food photos in the study are explained for gender factor:

Reasons for taking food photos for females

1. For being proud of my diligence
2. Because it looks beautiful
3. To record an event
4. Because it appeals to a special taste
5. To praise / celebrate the person who makes the meal

Reasons for taking food photos for males

1. For being proud of my diligence
2. Because it looks beautiful
3. To record an event
4. Because it is unusual
5. Because it says a lot about me
6. Because it appeals to a special taste
7. To praise / celebrate the person who makes the meal (Fewell, 2013, p.44).

Fewell's and Rousseau's findings plays a significant role for this study. They aimed to explain how social media has been integrating into foodhabits. Hence, the focus point of these studies are similar with the aim of this study. Results of study can be comparable with Fewell's and Rousseau's findings.

Moreover, Montarini (2016) claimed the process of cultivation, preparation and consumption of food as a cultural act. According to him, invention of cooking let people to transform nature to culture. In other words, raw materials turn into the cultural objects associated with particular social structures and traditions. According to Montarini, in today's society people tend to eat alone. However, they also tend to carry this experience in social networks. For participating in food based virtual communities or sharing the photo of their eating experience in social networks they connect to virtual identities. Hence for participating one's virtual food experience, people may eat together with other people in online environment. He assumed that food culture has undergone into digitalization process. He developed this hypothesis for making observations. He observed that people may order their food for using online platforms. They take recipes from food blogs, videos, web pages. Mom sourcing recipe and cookbooks has vanished comparing to the digital manner of recipes.

He claimed that knowledge acquisition is formed for new media characteristics. According to the study, people learn about food via social networks such as Facebook and Twitter. To evaluate his hypothesis, Montarini conducted to a survey among 25 individuals from Chicago and Seattle. 40% of participants learn about food via websites, apps or blogs. In addition to this, knowledge acquisition about food is no longer based on mom-sourcing. People rely on virtual communities to learn about food or get a recipe. They choose to interact people and base the knowledge of food on crowd-sourcing. This study claimed that people may search online for what to cook, without ever tasting or smelling it. With digitalization of food selection, sensory experience has decreased. In the process of ordering the food, online option became dominant.

According to this research social media is perfect pair for food. Humans are social eaters from the beginning of the history. Food is connector likewise social connects people. According to Montarini, 45% of participants engage social media in eating process often during lunch. 9% of people tend to text their friends online and 36% of people tend to use social networking and applications. Nearly half of them tend to learn about food via social networking sites. They share food experiences, and take advices about food. %40 of participants stated that they learn about food from social media channels.
%46 of people are engaged with online media food
 %31 of people are equally engaged with online and print media of food
%23 of people are engaged with print media of food

According to findings, online recipes are chosen other than cookbooks or food shows. This study also attempts to reveal the reason why people interested in using social media in food related topics. %27 of people say that they use social media to find new restaurant to try. %16 of people use to determine restaurants to avoid. %15 of people use it as a meal planing tool. %12 of people tend to use social media to determine new types of food or beverages. %11 of people try to find new brands of

food and beverages to try. %11 to learn about nutrition and ingredient. %8 use social media about food safety. Montarini's findings are also important for this study. Because this study also researched how people use social media in foodways. It also attempts to understand how digital communication technologies affect the food experiences of people. Hence, these two findings can be comparable.

Tomaş (2014) investigated the motivations that lead people to use e-intermediary food ordering system. E-intermediary is one of the notions of Web 2.0 technologies. She examined yemeksepeti.org in particular. She found out that individuals prefer online ordering because they think that it is more trustable and faster than any other traditional methods. In online ordering, customers may see the terms of agreements, food standards of companies. This principle of transparency makes customer trust to online food ordering systems. Moreover, they think that there are more products variability, promotions, discounts. They also think that they may determine which restaurants they select to order food correctly because there are critics and stars of the restaurants. In short, customers found online food ordering beneficial because it has lots of options to offer and it is faster, trustable other than traditional ordering services. This study also focus on the impact of new media on information acquisition particular in food related context. It examines how restaurant critics have been changing with the rise of new media. Hence Tomaş findings contributed to this study for giving the idea about how restaurant critics have been changing for new media technologies.

Hartman group made a research (2015) about social media usage of Foodies. They found out that they use mobile to get food coupons and food product info. They never eat alone and enhance their food experiences for using social media. They use social network while eating most often during lunch. They spend time reading about food online than in print. They see food as entertainment and self-expression. They revealed that Pinterest is the platform that is used mostly for food sharing experiences. This study also researched how food related virtual communities are

emerged. Hence, the term of foodie is one of the focus point of this study. Hartman group research contributed to this study with giving the idea about how people approach the term of foodie.

To sum up, web 2.0 technologies particularly social media is field of experience, symbolic environment (Timisi,2005, p.92). Internet has a capacity that can compress every cultural expression. Type of communications is endowed for cyber space. Internet has a multi-media form that accord themselves in every situation. It represents an experience with its past, now and future as a unity (Castells, 2006, p.373). Internet has its own symbolic environment, internal logic, encoding and decoding processes. It creates new forms of social and cultural codes, forms of communication. In this manner, the function of food as being a communication medium has changed. It is engaged with web 2.0 technologies.

Castells (2006) expresses that the network society gives meaning to social actions according to their cultural dynamics. According to him, sharing that is made for technology intertwined communities is virtual because it is made up of digital systems based on electric circuits. But at the same time it is real; on all social networks, users have their own voices, images, and forms.

In short, new media opposes one-dimensional communication of the traditional media. It removes the hierarchy between the positions of sender and receiver. They stay on the same ground for new media technologies. New media has allowed the user to shape media with its user-generated content feature. Therefore, individuals are now both recipients and senders, that is, they are consuming and producing knowledge at the same time. The users of the new media are in the opposite direction of passive receivers of the traditional media. In this context, new media related environments are the tools that users choose to utilize to obtain many gratifications. Recently, social media usage has been examining within the framework of the Uses and Gratifications approach. This study claims that foodways, as cultural phenomena, have become associated with social networks. In

order to ground this claim, the gratification categories that users obtain from usage of social networks in foodways will be explained in the context of Uses and Gratifications Theory.

2.5 USES AND GRATIFICATIONS THEORY

In order to analyze the gratifications that individuals obtain from foodways related use of social media, Uses and Gratifications Theory (UGT from now on) should be examined. UGT inverted the basic approaches of traditional media studies. According to this approach, individuals shape media in line with their values, profits, relationships, and social sensitivities.

In order to analyze in detail, the gratifications individuals obtain from the use of social media in their eating and drinking activities, UGT should be examined. According to this approach, individuals shape media in line with their values, profits, relationships, and social sensitivities.

2.5.1 A General Look to UGT

Lazarsfeld (1955), one of the leading name in communication theory investigated the relationship between media and receivers. According to Lazarsfeld, individuals cannot be described as passive receivers of media. He pointed out that media is used for individuals to obtain certain gratifications. People are not influenced directly for media. They choose how to use media. From this point of view, Lazarsfeld developed a model called a two step flow (Lazarsfeld,1955, pp.19-32).

In contrast to hypodermic needle or magic bullet theory, two step flow asserts that mass media has a limited power. People prefer to form the ideas based on opinion leaders. Opinion leaders are the one who put media contents in particular context. They infiltrate opinions through general public. General public can be regarded as

opinion followers. People as opinion followers give importance more to ideas of opinion leaders rather than mass media sources. This theory points out that this model has two steps. In the first step, people receive the messages of mass media. After that, opinion leaders express their interpretations and form media contents. In second step, people react in terms of ultimate decision.

Likewise Lazarsfeld (1995), McQuail (2005) did not consider the role of individuals as passive. These studies have become milestones in the researches which question the effects of mass media. Uses and Gratifications theory approaches people as conscious individuals. In this context, individuals who use media according to their own needs are conscious users. For acquiring this consciousness, they may protect themselves from the influence of mass media (McQuail, 2005, pp.160-170). This approach explains the motivations of individuals to use media. It focuses which gratifications people obtain from this use (Bayram, 2008, pp. 1-10).

Katz (1974) developed the Uses and Gratifications Approach in this context. He assumed that media has a limited effect on individuals. He pointed out that individuals use mass media within their socio-psychological backgrounds. This usage changes due to demographic factors (Işık, 2007, pp.60-70). In other words, the equation of "who says what, through which channel, and with which effect", which is the most used pathway of the studies on the effect of mass media on society, is reversed for Uses and Gratifications Approach. This approach has studied the interaction between the media and society through the question "who chooses what message, why and what kind of benefit it brings" (Gökçe, 2002, p.200).

2.5.2 Studies that Examine Social Media within UGT

Today, communication has been taking place on digital platforms. In the framework of the possibilities that Web 2.0 technologies provide, explosion of horizontal networks of communication have been shifted to horizontal axes (Dijk, 2004, p.21). Individuals may generate content in digital platforms or make changes in a generated content. In other words, the content and the structure of digital platforms may be transformed due to their needs. New media allow users to create their own media and take the control of it. These Internet-based environments allow millions of people to interact at the same time without time and space restrictions.

Mutinga et al. (2007) stated that user generated content and interactivity characteristic of social networks allow researchers to approach it in the framework Uses and Gratifications theory. Mutinga et al. say that Uses and Gratifications theory focuses on gratifications that people obtain from media use. In other words, it is important to underline the fact that new media has a flexible structure that can be organized in terms of user need. Hence, uses and gratifications of new media technologies are overlapped with the content of this framework (Muntinga et al., 2011, pp. 17-18).

In recent years, studies on motivations of social media use within the scope of Uses and Gratifications Approach have increased in number (Muntinga et al., 2011; Chen, 2011; Quan-Haase and Young, 2010; Shao, 2009; Raacke and Raacke, 2008; 2008, Daughtery et al., 2008, Joinson, 2008, Bumgarner, 2007, Kaye, 2007). These studies examined the gratifications of social media platforms uses such as Facebook, MySpace, Twitter, Youtube, and blogs. Gratifications founded from these researches overlapped with the four basic gratification categories that McQuail assumed.

To start with, it is emphasized that various gratifications such as information acquisition, social interaction, entertainment, personal identity, guidance, surveillance motivate people to use social media. Next part analyzes the recent studies that analyze the motivations of people to us social media in the framework of Uses and Gratifications theory.

Sheldon (2008) examined the gratifications of Facebook users of Louisiana State University students. In this study, a survey was conducted among 172 students. Sheldon reached two prominent gratifications as a result of the study such as entertainment and socialization. The researcher also investigated the relationship between these categories and demographic factors. First of all, gratifications were analyzed due to gender variable. According to this study, women give more importance to entertainment gratification compare to men. They spend more time on Facebook to get away from the stress of everyday life than men do. On the other hand, men give more importance to socialization gratification. They think that they strengthen their social relations for meeting new people on Facebook (Sheldon, 2008, pp.44-50).

Moreover, Bumgarner (2007) conducted a survey to students at University of North Carolina to examine the gratification categories obtained from Facebook. According to Bumgarner's findings, the most basic gratification from Facebook use is socializing. It has been observed North Carolina University students consider Facebook as the ideal communication tool for communicating with people, learning about people, spreading information, reaching a person they do not know. Another gratification found for the research is the gratification of "entertainment". Facebook helps students to escape from the routines of everyday life.
Raacke and Raacke (2008) also examined the gratifications of Facebook and Myspace uses. This study examined Facebook and MySpace usage. According to the study, gratification obtained from these two platforms the most is social

46

gratification. The authors stated that there is no significant relation between gratifications and the demographic factors such as gender and ethnicity.

Furthermore, Quan-Haase and Young (2010) also conducted a survey to measure the gratifications of Facebook uses. A survey was applied to 77 university students in this study. According to results, students obtained six basic gratifications from Facebook usage respectively as spending time, addiction, sharing problems, socializing, knowledge acquisition and following fashion. Among these six basic gratifications, the most prominent category for Facebook is entertainment, gratification.

Moreover, Kaye (2007) discussed gratification that individuals obtain from social media in the framework of blog usage. In the study, an online questionnaire was conducted among 62 questions measure the motivations of blog use. As a result of the survey, three basic gratifications were founded. These categories were listed as self-actualization, knowledge acquisition and intellectual / aesthetic gratifications (Kaye, 2007, pp. 140-143)Individuals that participate the survey have stated that they trust the information that they gather from blogs. They think that knowledge acquisition through blogs is an alternative way to resist the dominant ideology of mass media try to transmit. They trust the interactivity of blogs. They think that this interactivity enhances the two-way communication and enriches the collaborative ideas. Kay found that the multiplicity of information and the diversity of interpretations are leading individuals to use blogs.

Furthermore, Johnson and Yang (2009) reviewed Twitter in the context of Uses and Gratifications theory. A survey was applied to 242 Twitter users within the scope of the study. The researchers conducted this work in three phases. At the first phase, the basic gratifications obtained from using Twitter were listed. This list was divided in terms of features of gratifications such as social and informative. Their

usage rate was compared in the second phase. After that in the third phase, they searched for the relationship between Twitter usage frequency and gratifications.

Firstly, social gratifications include enjoyment, getting out of daily life routine, relaxation, self-expression. Gratifications such as recommendation, sharing knowledge, interacting with followers are listed as informative gratifications (Johnson and Yang, 2009, pp.11-19). In the second stage, the authors looked at the relationship between these gratifications obtained from Twitter. Looking at the differences between the gratifications, the authors concluded that the information gratification is higher than the social gratification. In the third stage, the authors stated that there is a positive relationship between the gratifications obtained from Twitter and the frequency of Twitter usage. As the informative gratification from Twitter increases, the usage frequency increases as well. On the other hand, social motivations do not have the same relationship. There is no significant relationship between social gratifications and Twitter usage frequency (Johnson and Yang, 2009, pp. 12-30).

In addition to this, Haridakis and Hanson (2009) examined the gratifications of Youtube use of university students. As a result of this work, gratification categories are listed as entertainment, knowledge acquisition, acquiring a social environment, increasing social interaction, and reading comments. The researchers looked at the relationship between the motivations and gender. Haridakis and Hanson point out that male participants, give importance to knowledge acquisition and social interaction than females. Male participants approach Youtube usage as an online activity that enhance the social interactions.

The findings of these researches are important for this study because they show how gratifications of social media can be measured. They asserted different perceptions about why people tend to use social media in daily life. Hence, in the light of these

findings, this research clarifies that gratifications can be measured for conducting particular surveys.

2.5.3 Studies that Examine Social Media within UGT in Turkey

Ök (2013) examined the use of social media within Uses and Gratifications approach. In his work, he examined the social media usage habits and motivations of secondary school students for conducting a survey. He examined these uses and gratifications according to demographic factors

Dikme (2013) examined social media usage in daily life of Kadir Has University students. In this study, a survey was conducted with 103 university students, Dikme pointed out that Facebook was the prominent social media platform and was used to obtain socialization gratification. He investigated how gratification categories changed according to demographic factors. In the study, it was revealed that male participants use more Facebook to obtain socialization gratification.

Öztürk (2014) investigated the reasons individuals obtain from social media usage in particular from Facebook. He formed his sample from Ankara and Kastamonu regions. He found that people use social media firstly to obtain information acquisition gratification, secondly to obtain socialization gratification, thirdly to obtain entertainment and lastly to obtain identity construction gratification. Moreover, he found out that there are significant relations between obtained gratifications and demographic factors.

In these studies, it can be clearly seen that gratification categories are overlapped with the ones that McQuail developed. However, these categories are not interpreted in new media terms. Although they analyzed UGT of social media, they do not relate them with Web 2.0 technologies characteristics. Hence, there is a missing point that need to be lightened. Categories of gratifications that are obtained

from social media use need to be redefined due to new media characteristics. On the other hand, studies which focus on social media uses and gratifications conduct a quantitative research method. All studies conduct surveys to participants. This approach was taken as a model in this study as well.

2.6 Gratification Categories in New Media Terms And Their Reflections On Foodways

The four main gratification categories that McQuail developed are the most widely accepted ones in the UGT literature. These four basic categories are listed as knowledge acquisition, identity performance, socialization and entertainment (McQuail, 2005, pp.198-200). These categories were developed due to characteristics of mass media. Thus, they need to be redefined in new media features. Studies that focus on uses and gratifications of social media need to take these redefinitions into consideration to develop a proper approach.

2.6.1 Category 1: Gratification of Information Acquisition

This gratification, which can be defined as acquiring information about related events, interacting with the society and the world, consists of the following items:

- Giving / getting advice on practical issues, in decision making processes
- Satisfying general interests and curiosity
- Self-improvement
- Recognizing the world as information is received and indirectly creating a sense of security (McQuail, 2005, p.23).

Knowledge acquisition that McQuail mentioned is taking place in different forms in today's new media-mediated environments. He has argued that individuals understand world through mass media channels and satisfy their information need. Today, however, individuals become users of media. They may produce and

50

consume information at the same time. They may generate their own media channel.

2.6.1.1 Redefinition of Information Acquisition: Prosumerism

The term of prosumer was firstly coined for Toffler (1980). He argues that with web 2.0 technologies, individuals may be both producers and consumers. Researchers who utilize UGT in new media studies analyzes the knowledge acquisition gratification for not considering the feature of prosumer into consideration. However, nowadays, the individual does not only receive information through media channels, but transforms it in their own terms. They generate and reproduce knowledge.

Toffler asserts that the boundaries between producers and consumers fade and approach to each other over time. In this context, the term of "prosumer" was originated. Toffler underlines that people who produce goods such as clothes, cars, furniture and services for entering their own consumption can be described as producers. Prosumers make their own goods and services (Toffler, 2008, p.12). In other words, production process has engaged directly with consumer demand. The process of production became related with consumer's diverse need. With the effect of mass customization, customers have become active and independent in production process.

They may also produce and consume information at the same time. With the rise of Web 2.0 people have become the producers of their own media. In traditional media individuals were the passive consumers, receivers. However, new media make people become users. They use media for producing and consuming information. In new media mediated environments, prosumers produce user-generated content. Nowadays, producers are involved in the creative phase of the consumers and in the distribution phase of the products

2.6.1.2 Reflection of Prosumerism On Foodways

Individuals are taking the position of prosumers for sharing food experiences on social networks. At this point, there is a digital transformation in following restaurant criticisms and food writings.

Firstly, according to Nacaratto and LeBesco (2012), restaurant critics in traditional sense were shaped under the authority of experts and gourmets. Today, however, these authorities can be questioned for new media technologies. For participating in restaurant critics on internet, individuals gain opportunity to express their own opinions. They can create their own voices instead of following elites suggestions and norms. An ordinary person may participate to online restaurant reviews, and interact with others' critics. Due to this fact, many newspapers in the US have shut down their restaurant critique sections due to the reason that they are not considered seriously (Nacaratto and LeBesco, 2012, p.34). Nacaratto and LeBesco takes The New York magazine as an example. In this magazines, gourmets were evaluating the stars of restaurants and making comments about chefs. With the rise of new media platforms, people choose to acquire knowledge from online discussion blogs. People started to take collaborative ideas of online discussions into consideration instead of just following a columnist idea. This attitude made The New York magazine to fire their columnists who criticize restaurants. Naracatto stated that Americans acquire information from internet pages, applications like Foursquare or Swarm, instead of learning from paid gourmets coloumn. Individuals interviewed for Nacaratto have indicated that these interpretations are more realistic and more related to everyday life than the comments of any expert. According to Nacaratto and LeBesco, with the new media technologies, the hierarchy between those who make critiques about a restaurant and those who read it, the distinction between the reviewer and the consumer is destroyed. Due to the feature of user generated content, individuals can make comments about any restaurant, criticize them in their own opinions.

52

According to Nacaratto's survey, 81% of restaurants in the US use social media as an advertising tool. 58% of Americans get information before going to restaurants from social media, and 16% follow social media accounts of their favorite restaurants. This suggests that social media is becoming intertwined with eating and drinking experiences. Rather than passively taking the views of the experts at the newspaper's corners, people have transformed these interpretations from their own experiences. In other words, they produce and consume the information about eating and drinking experiences. In Toffler's term, they become prosumers. They generate a participatory culture in this vein. Nacaratto claimed that individuals create alternative ways to follow dominant views in culinary culture. In other words, they democratize the culinary culture for using social media platforms (Nacaratto,2012, p.39)

On the other hand, Marwick (2012) stated that he has doubts about this democratization process of culinary culture. He argued that the new media technologies allow participatory culture in the possibilities that individuals have access to internet and related tools. He claimed that digital gap between individuals play an important role to integrate digital media in daily life. He said that believing user generated contents would trigger participatory culture, and democratization is a peculiar upper class attitude.

Secondly, Rousseau (2012) examined the food blogs and writers in the framework digitized food culture. For this purpose, he examined the food blog called "Epicurious". At this site, individuals can find recipes based on their eating habits, direct the questions about the recipes to the experts, and follow the food fashion trends. According to Rousseau, the prominence of this site stems from that the prosumption feature can be used in a food blog this effectively for the first time. The site, which has received eighteen Webfor Awards alone, received honorary awards in categories such as "best food and beverage site" and "people's choice". After Epicurious became popular, interest in food blogs has increased even more.

Figure 3: Interface of Epicurious

(Source: Epicurious web page, 2016)

These photos were given as examples to illustrate design of the web page in the framework of Rousseau's claims.

Rousseau (2012) said that today there are about 50,000 food-related social networks in America. Rousseau claimed that the most popular food blog is "BakeSpace.com", and analyzed the content of this site. BakeSpace.com site was voted best social media network of the year over and over, between 2007 and 2015 (Rousseau, 2012, p.96). Rousseau claimed that what is important in this food blog is that it allows users establish a social network (Rousseau, 2012, p.6). According to Rousseau, the popularity of the site is due to the features and innovations BakeSpace.com develops. He emphasized that features such as website's compatibility with the mobile interface, that it allows users to create their own cookbooks, and directs the emerging virtual gourmet communities to discuss in chat rooms are peculiar to this website.

Figure 4: Interface of BakeSpace

(Source: Eat Famously web page, 2016)

These photos were given as examples to illustrate design of the web page in the framework of Rousseau's claims.

Moreover, Rousseau (2012) stated that this site also received the most attractive social media network and the Best Eight Food Blogs award in 2006 for Times. In a conversation with the founder of the blog, he received comments from the founders about the idea of "blogging on eating". At the end of these talks, he came to the conclusion that blog writers think that their writing action is similar to sitting in a kitchen. According to them, this kitchen is placed in a computer screen. Rousseau (2012) said that blog writers have a common idea for writing blogs. They think that writing a food blog has a similar aim with the practice of eating which is to be shared.

2.6.2 Category 2: Gratification of Identity Formation

McQuail (2005) suggested that individuals organize their lives through people they see in the media. For observing the lives on television, they develop identities and explore their own realities. They used mass media tools to enhance their identity performance. This gratification can be related with the items as follows:

- Sustaining personal values
- Facilitation of identity
- Finding the manner of behavior, value reinforcement
- Getting approval from others
- Developing the types of behavior that the community approves in particular communities are the basic components of identity creation. (McQuail, 2005,p.34).

In new media environments, identity performance is emerged in a more complex way.

2.6.2.1 Redefinition of identity formation: identity performance

New communication technologies play an active role in social context of identity performance (Binark, 2007, p.10). Identity exercises are transformed into social and individual performances within new media tools. It is possible to say that the way of socialization and identity construction in today's society are changing with new media channels (Binark, 2007, p.23). Especially with the rise of social media, individuals become visible for presenting their personal information. They may present information about their social environment, consumption habits, family and friendship relations. This information share may be enriched with multimedia elements. Individuals socialize and perform identities for sharing digital photos on social networks. Social media users give hints about their identities and social capitals through them. In addition, like and sharing buttons offered for social networks add an interaction dimension to communication. Social networks provide personalized profiles, life stories, and audio-visual archival facilities to users. In short, cultural practices change simultaneously with the development of technology. In this sense, one of social meanings that food carries throughout history, which is sharing, is transformed with digital codes.

The number of studies that focus on identity performances has increased with the rise of Web 2.0. The platforms that new media supports has transformed the way individual present their identities. In other words, internet has contributed an online dimension to identity construction process of individuals. Toprak et al (2009) determine reason why Facebook users creates profiles in this social network. The reasons can be listed as follows::

1. Exhibition or performance of the self;
2. Surveillance and observations;
3. Idea-opinion, photography, video, music sharing;
4. Playing games;
5. Shopping and e-commerce;
6. Arrangement and organization;

7. Membership to social and political groups, and socialization
8. Communal auditing. (Toprak et al, 2009, p.45)

Due to nature of technology, digital identity can be represented in both implicit and explicit dimensions. Identity that is formed in digital environment is shaped according to the demands of user. Especially with social media, the individual has become visible with the information they organize to present to others. Individuals can create new spaces, new roles, and new identities in the online space without the need for physical reality (Toprak et al., 2009, p.56).

According to Goffman, face to face interactions based on identity performances. He asserted that individuals organize their identity performances when they contact with other people. They attempt to shape their impressions and manners within the norms of social group that they interact. They arrange their practices not to be embarrassed. Due to this point, Goffman asserted that individuals conduct theatrical performances for social interactions in daily life. In the front region individuals perform positive and confirmed attitudes. They carry out their roles and perform the desired appearance. They construct an acceptable self and make the convenient impressions highlighted. However, there is a back region where they arrange these settings and prepare themselves to their roles. At the stage people adjust different settings to their identities and keep being coherent with the social groups that they interact. At the backstage they direct these actions and behaviors. They develop the plays to taken a confirmation from the viewer's point. Binark (2005) develop this approach to new media extend.

Goffman called the actions of a person in front of a certain group of observers during a period of time, and the sum of the effects of these actions as *performance* (Goffman, 2009, p.33). Goffman named the part in which performance was generally and unchangeably handled to describe the situation to the observers as *scene*; the environment of constant human activities as *setting*; and the furniture,

57

decor, physical design and other background arrangements that make up the scene as *set* (Goffman, 2009, p.33). Binark (2005) pointed out that social media platforms are the stage of the self. On social media platforms, users may display their particular expressions. They curated their performances before share on social media. After that they document and archive them on social media accounts. According to Binark, status updates, uploaded videos and photographs, comments and likes, in short practices that are emerged in cyber space shifted the concept of Goffman's performance to the digital environment. The identity performance can be done online. Performed identities in online environments have flexibility of varying at anytime and anywhere.

Furhermore, Internet has become a mass communication tool which celebrity culture diffuse effectively. Social media platforms such as Facebook, Youtube and Twitter prompts celebrity culture for shaping the form of it. (Timisi,2005, p.56) In traditional media, it was realized that how ordinary people become celebrity in reality shows. With the feature of user generated content, social media make ordinary people to find peculiar ways to become celebrity. In today's society, social media gives opportunities to many people to make a name for themselves in a very short amount time. People who gain reputation in social media platforms also be a model to others.

Media become one of the most important actors in modern society. Individuals experience life through media, communicate for media channels and make decisions due to information that they gain from media. In today's society, celebrity culture is originated and spread through media. According to Arık (2010) one of the most important functions of celebrity culture is to lead people consumption. People are engaged within a media.

According to Arık, social media is the most interactive communication tool. Due to this fact, it generates huge networks, virtual communities, creates its own culture

and prompts a peculiar life style. Manovich claimed that every object related with new media are the objects of digital culture (Manovich, 2004, p.14). These objects take their references from the real word and represent them for digital codes. With the cultural effect of new media, world has been turned into a network society. According to him, new media started a social transformation. Network society put information forward. It shapes the social dynamics in terms of information networks. This structure also generates a digitized culture. People have socialized through social media platforms, represented themselves and connected with the world. They experienced a new reality which is digital, interactive and autonomous. People socialize through social media for being engaged into virtual communities. People become visible and extend the limits of visibility into entire world for social media platforms.

Social media enabled people to express themselves for creating virtual identities. Virtual identities may be emerged due to demands of individuals. They may construct it for sharing videos, photos, status updates, ideas. They may communicate through anonymous identities without any physical constraint. People may socialize in terms of the constructed identities in social media platforms. This feature makes social media powerful to the extends that it becomes an alternative life to the "real life" (Arık, 2010, p.10)

Celebrity culture reaches the masses for new media technologies in today's society. Celebrities appeal to society for internet. On the other hand, the structure of internet has shaped the way celebrities reach the society. The fact that social media is preferred for most internet users make these platforms popular. Due to this fact, becoming celebrity through social media platforms influence all the society and generates its own celebrity culture. For using hashtag they may reach masses in a very short amount of time.

2.6.2.2 Identity Performance on Foodways

Rousseau (2012) said that today many people share their food-related experiences on social media platforms. He claimed that it has become a practice of everyday life. According to Rousseau, this situation has reached a point that exceeds the nutritional value of eating and drinking. According to Rousseau, these shares have become part of the identity performance of individual.

Figure 5: ADR Media

"Food has become an object to be shared in Instagram not be eaten." (ADR Media, 2016)

"Is everything OK? You haven't
photographed your food."

Figure 6: Photographing Food
(Source: The Spectator,2015)

A cartoon that was published on 2015 in Spectator online. It indicates how photographing food has been grained into daily life. One of social media channels stated that food become an object to be shared on Instagram not to be eaten. In short, social media gives opportunities to many people gain reputation. Users generates contents and share them with their followers to become more visible. The notion of food become the representation of celebrity culture in social media platforms. People share food related digital contents and circulate them in digital platforms.

Social media creates its own pleasures and vanity. According to Timisi, individuals are the architects of their identities and they ramble through the fantasies of the creation of self realization. In social networks, all constants such as gender, ethnicity, sexual orientation, class, education are dissolved. People generate identities in terms of their fantasies. In today's society, individuals may conduct conspicuous consumption in social media platforms for sharing contents about the brands of the products, the places they go, the exotic experiences that they have and authentic flavor that they taste.

61

New communication technologies play an active role in social context of identity performance (Binark, 2007, p.10). Identity exercises are transformed into social and individual performances within new media tools. It is possible to say that the way of socialization and identity construction in today's society are changing with new media channels (Binark, 2007, p.23). Especially with the rise of social media, individuals become visible for presenting their personal information. They may present information about their social environment, consumption habits, family and friendship relations. This information share may be enriched with multimedia elements. Individuals socialize and perform identities for sharing digital photos on social networks. Social media users give hints about their identities and social capitals through them. In addition, like and sharing buttons offered for social networks add an interaction dimension to communication. Social networks provide personalized profiles, life stories, and audio-visual archival facilities to users. In short, cultural practices change simultaneously with the development of technology. In this sense, one of social meanings that food carries throughout history, which is sharing, is transformed with digital codes.

The number of studies that focus on identity performances has increased with the rise of Web 2.0. The platforms that new media supports has transformed the way individual present their identities. In other words, internet has contributed an online dimension to identity construction process of individuals. Toprak et al (2009) determine reason why Facebook users creates profiles in this social network. The reasons can be listed as follows::

1. Exhibition or performance of the self;
2. Surveillance and observations;
3. Idea-opinion, photography, video, music sharing;
4. Playing games;
5. Shopping and e-commerce;
6. Arrangement and organization;

7. Membership to social and political groups, and socialization
8. Communal auditing. (Toprak et al, 2009, p.45)

Due to nature of technology, digital identity can be represented in both implicit and explicit dimensions. Identity that is formed in digital environment is shaped according to the demands of user. Especially with social media, the individual has become visible with the information they organize to present to others. Individuals can create new spaces, new roles, and new identities in the online space without the need for physical reality (Toprak et al., 2009, p.56).

According to Goffman, face to face interactions based on identity performances. He asserted that individuals organize their identity performances when they contact with other people. They attempt to shape their impressions and manners within the norms of social group that they interact. They arrange their practices not to be embarrassed. Due to this point, Goffman asserted that individuals conduct theatrical performances for social interactions in daily life. In the front region individuals perform positive and confirmed attitudes. They carry out their roles and perform the desired appearance. They construct an acceptable self and make the convenient impressions highlighted. However, there is a back region where they arrange these settings and prepare themselves to their roles. At the stage people adjust different settings to their identities and keep being coherent with the social groups that they interact. At the backstage they direct these actions and behaviors. They develop the plays to taken a confirmation from the viewer's point. Binark (2005) develop this approach to new media extend.

Goffman called the actions of a person in front of a certain group of observers during a period of time, and the sum of the effects of these actions as *performance* (Goffman, 2009, p.33). Goffman named the part in which performance was generally and unchangeably handled to describe the situation to the observers as *scene*; the environment of constant human activities as *setting*; and the furniture,

decor, physical design and other background arrangements that make up the scene as *set* (Goffman, 2009, p.33). Binark (2005) pointed out that social media platforms are the stage of the self. On social media platforms, users may display their particular expressions. They curated their performances before share on social media. After that they document and archive them on social media accounts. According to Binark, status updates, uploaded videos and photographs, comments and likes, in short practices that are emerged in cyber space shifted the concept of Goffman's performance to the digital environment. The identity performance can be done online. Performed identities in online environments have flexibility of varying at anytime and anywhere.

Furhermore, Internet has become a mass communication tool which celebrity culture diffuse effectively. Social media platforms such as Facebook, Youtube and Twitter prompts celebrity culture for shaping the form of it. (Timisi,2005, p.56) In traditional media, it was realized that how ordinary people become celebrity in reality shows. With the feature of user generated content, social media make ordinary people to find peculiar ways to become celebrity. In today's society, social media gives opportunities to many people to make a name for themselves in a very short amount time. People who gain reputation in social media platforms also be a model to others.

Media become one of the most important actors in modern society. Individuals experience life through media, communicate for media channels and make decisions due to information that they gain from media. In today's society, celebrity culture is originated and spread through media. According to Arık (2010) one of the most important functions of celebrity culture is to lead people consumption. People are engaged within a media.

According to Arık, social media is the most interactive communication tool. Due to this fact, it generates huge networks, virtual communities, creates its own culture

and prompts a peculiar life style. Manovich claimed that every object related with new media are the objects of digital culture (Manovich, 2004, p.14). These objects take their references from the real word and represent them for digital codes. With the cultural effect of new media, world has been turned into a network society. According to him, new media started a social transformation. Network society put information forward. It shapes the social dynamics in terms of information networks. This structure also generates a digitized culture. People have socialized through social media platforms, represented themselves and connected with the world. They experienced a new reality which is digital, interactive and autonomous. People socialize through social media for being engaged into virtual communities. People become visible and extend the limits of visibility into entire world for social media platforms.

Social media enabled people to express themselves for creating virtual identities. Virtual identities may be emerged due to demands of individuals. They may construct it for sharing videos, photos, status updates, ideas. They may communicate through anonymous identities without any physical constraint. People may socialize in terms of the constructed identities in social media platforms. This feature makes social media powerful to the extends that it becomes an alternative life to the "real life" (Arık, 2010, p.10)

Celebrity culture reaches the masses for new media technologies in today's society. Celebrities appeal to society for internet. On the other hand, the structure of internet has shaped the way celebrities reach the society. The fact that social media is preferred for most internet users make these platforms popular. Due to this fact, becoming celebrity through social media platforms influence all the society and generates its own celebrity culture. For using hashtag they may reach masses in a very short amount of time.

2.6.3 Category 3: Gratification of Socialization

According to McQuail (2005), individuals use media to strengthen their social ties, acquire social environments, and reinforce their social circles. This usage process consists of the following elements:

- Developing social empathy
- Identifying others and experiencing sense of belonging
- Creating a foundation for social interaction and engagement
- Creating a foundation for the performance of social roles
- Building relationships with family, friends and the social environment (McQuail, 2005, p.56)

With Web 2.0 technologies, socialization become possible to take place without any time and space limitations. In social media platforms, they are experiencing a digital reality. In this digital reality, they socialize for generating and sharing content and interacting with the whole world at the same time. People socialize through new media channels for being integrated into virtual communities.

2.6.3.1 Redefinition of Socialization Gratification: Virtual Communities

The term of Virtual Society was coined for Rheingold (1994). This term expresses a collaboration. People aggregate in virtual space to share common interests and feelings. Rheingold defined the term of virtual community as a social aggregation that consisted of sufficient amount of people who use internet as a socialization tool. They get involved to debate, share opinions, interests, values and ideas (Rheingold, 1994, p.10). Virtual communities can be emerged everywhere that digital communication technologies are available. Due to the possibilities of the new generation of technologies, individuals who use internet become a member of virtual groups. According to Binark (2009), virtual community members generally have common interests and similar beliefs. Users are developing a sense of belonging to their virtual communities. For this reason, they show a homogeneous

distribution. In virtual communities, virtual space replaced the real space. In short, "In virtual communities, people leave their bodies behind and do what they do in real life" (Bozkurt, 1999,p.3).Virtual space offers comfort to many people in their relationships that they cannot find when offline. According to Bozkurt, people think that they get along better with those they met in virtual communities than their friends in daily life. According to Soyseçkin (2007, p. 256), virtual communities offer various advantages to their members. Knowledge share within the community, conducting discussions on topics of interest, considering similar problems and reaching a solution can affect participants' offline lives positively. Especially groups that exist for a specific purpose emotionally support each other and contribute to their offline life practices.

2.6.3.2 Virtual Commuities on Foodways: Foodies, Chowhounds, Anti-Foodies

Nacaratto and LeBesco (2012) claimed that foodways related social media use is related with identity performances. These identity formations may come together under a hashtag on a social network page and trigger formation of virtual communities. According to their research, there are three prominent foodways related virtual communities on social networks of digital natives. These virtual communities can be listed respectively such as Foodies, Chowhounds and Anti-Foodies.

Foodie is a term that is open to debate. There is no common description that was developed in literature. It is one of the most controversial topics in the food studies (Johnston and Bauman, 2010, p.90). Johnston and Baumann (2010) conducted a study to reveal the premises of this term. They made interviews with individuals who defined themselves as Foodie. According to these studies, the first characteristic of being a Foodie is to separate one's self from being a gourmet. Individuals who define themselves as Foodie stated that they relate gourmets as old-

fashioned, boring, stiff, and masculine images. According to Bauman (2010) Foodies are ordinary people who like to search about food, eating and drinking practices, culinary cultures, and use social media to express their eating experiences in digital form. However, Foodies do not have any common physical appearance characteristics. They reveal themselves through their discourse. According to Bauman, the most effective way to understand whether a person is Foodie is listening. In their social relations, they prefer to argue about the topics such as food, food health, food safety, good food, reaching to authentic or exotic food, organic farms. On the other hand, according to the researchers anyone who show interests about culinary culture can't be related with Foodie identity. Foodies often produce upper middle class eating habits and sensitivities (Johnston and Bauman, 2010: 130). Sensitives about aesthetic value of food, its being natural and unprocessed, knowledge about culinary culture create Foodie discourse. Foodie hobbies can range from wine tasting to bread making to gastronomic festivals (Johnston and Bauman, 2010: 135).

Figure 7: Foodies on Social Media

(Source: Official Instagram foodie page,2016)

This image was given as example to illustrate how foodies approach to eating manners.

According to Poppik (2009), the term was first coined for Gael Greene in New York magazine in 1980 to define the person who enjoys eating. According to Poppik, social capital of Foodies is consisted of the experiences they obtain from eating and drinking practices. Levy (1981) developed the most widely accepted definition:

> "Foodies distinguish themselves from people who order lamb meat as burned or grey, from those who cannot tell between goat cheese and cow cheese. Apart from those who do not think about what they eat, those who eat anything, those who drink wine without caring about the shape of glass or wine's color, those who do not follow food trends, who do not research the brand of food they consume; Foodies are those who think about eating and drinking practices from every perspective." (Levy,1981:18)

The researcher attempt to translate this term into Turkish literature. Yet, after a deep scrutinize, it was decided that a Persian originated Turkish word might fit to this meaning. The word is شکم پرور (shekamperver) in Persian indicates a person who loves to eat. On the other hand, this word does not specify persons who choose to eat certain type of foods and develop a particular interest about food. This word is a combination of two words. شکم means stomach پرور means feeding. Hence, a meaning is emerged to feed the stomach. It implies people who love to eat. In Turkish it is called *şikemperver*. Hence researcher found it possible to search a word that includes the features of Foodies on Persian basis. After making several research, the word خوراک شناس (khorak shinas) was found. This word implies people who tend to develop a refined taste. People do not have to be professionals like in the concept of gourmet. They do not just love eating but try to develop a refined taste through food. خوراک here means food, and شناس means to know and understand. Hence k*horak shinas* is used to develop a concept that carry the meaning of Foodie. In the end, researcher came up with the idea that the meaning of Foodie might match with *tatbilir* in Turkish literature.

According to Bayley (2016), Foodies are also restaurant hunters. They choose restaurants that they can get detailed knowledge about what they eat and get a proper service due to type of food. For example, they choose to go restaurants where waitress know how to distinguish vinegar according to balsamic, fruit, vegetable categories, and serve accordingly (Bayley, 2016, p.63)

Figure 8: Foodies on Social Media
(Source: Official Instagram Foodie page, 2016)

This image was given as example to imply how foodies give importance to presentation of food and its service.

According to Bayley, neo-liberal forms were adopted in America with the presidency of Ronald Reagan at the time Foodie concept was introduced. According to Bayley, these forms inspired middle class to establish an identity through consumption. This consumption pattern has become related to identity construction. Bayley says that features such as eating good food, eating out in prestigious restaurants, and having a fine taste have become middle class trends. These trends were seen as life styles. Having lifestyle matched with paying attention to health

dietary habits. Hence, being a Foodie was implying that they achieved the concept of lifestyle through fine taste about eating and drinking practices. Bayley claimed that in that meantime book about the concept of Foodie were sold out. People was showing a huge interest to learn "how to be a Foodie". According to Bayley, this attitude was an expression of the will to move up the social ladder. Bayley states that the concept of food have become a signifier more than a nutrient in the context of Foodie term.

In today's society, people may come together in digital platforms and form virtual communities. They may gather under a hashtag or becoming a member of social networking page. They interact digitally and socialize. The digital contents of Foodies include photos and videos about upper class eating habits. They share contents about prestigious restaurants for check in notifications, videos and photographs related with rare and exotic foods. (Bayley,2016, p.67)

Bayley stated that food has become more of an indicator than ever in the history of Foodie. Bayley said that nowadays, individuals who see themselves as Foodie create virtual communities in online environments. Sometimes, under a hashtag, sometimes on a social networking page, Foodies interact digitally and socialize. Bayley notes that Foodies maintain the upper-class eating habits, and on the photos they share online consist of featured restaurants and rare, exotic foods.

Secondly, according to Naraccato and LeBesco (2012), chowhounds are individuals who share the idea that there is no need to be experts to talk about eating and drinking practice. People who are not following professionally food trends may also create their voices and advise about eating practices. They think that individuals should play an active role in forming their own tastes. Chowhounds do not have adopted upper class attitude in their foodways. On the contrary, in their eating and drinking experiences, they are open to all kinds of experimentation and they approach to all kinds of eating experiences in same way. They do not classify the notion of food as low class or upper class item. Chowhounds are open to try different tastes and show tolerant to different cuisines (Bayley,2016, p.53). In other

words, they encourage participatory culture. Chowhounds distinguish themselves sharply from Foodies. They regard Foodies as inauthentic individuals in contrast to position themselves as authentic. At this point, Johnston and Bauman (2010) open up to discussion what "authentic" means and how authentic a meal might be. They claim that authentic foods are ethnically pure and culturally traditional. Hence, authenticity is a socially constructed concept and does not have a specific essence. In America, it has been said that food authenticity is a concept that is defined with qualities of food such as being hand-produced, natural, non-industrialized, non-commercialized, appropriated to local regulations.

Figure 9: Chowhounds on Social Media

(Source: Official Chowhound Instagram Page, 2016)

This image was given examples to illustrate how Chowhounds approach produced, natural and non-industrialized food.

According to the Chowhounds, Foodies choose to follow advices of upper classes. They choose restaurants wherever they are told to eat. However, Chowhounds find their own truths for their own experiences. They do not imitate upper class taste. Chowhounds regard themselves as cultural omnivorous. They may choose to eat a popular food or they may consume foods of a prestigious brand. However, they

claim that Foodies always consume foods that endowed with upper class codes. Chowhounds like to have many culinary tastes and experiences. Foodies are not open to other experiences and tastes. Chowhounds claim that the reason is that they are afraid of making wrong choices that might bring them closer to the lower classes. That's why; they are inauthentic according to the Chowhounds. In the work of Johnston and Bauman (2010), it is claimed that the Foodies are only passive recipients. They can only follow upper class trends and reproduce it. On the other hand, chowhounds are leaders who refuse to imitate elite culinary models. Chowhounds are pluralistic and give importance to local production rather than eating well and imitate an exclusive upper class attitude.

Individuals with such eating habits in the offline environment come together on various online social networks. Under the Chowhounds hashtag, local food producers, individuals who prefer to consume organic food, vegan, and vegetarian come together. In social media groups, they share news about food policies, and discuss topics such as food safety, policies and campaigns of food brands.

Thirdly, the last group is called Anti-Foodies. According to Bauman (2015), Anti-Foodies are individuals who do not want to think seriously about eating food. They say they do not want to eat healthy. They are tired of conducting diet and healthy life styles. They do not care about gaining status or power through foodways. According to them, eating should be fun. Anti-Foodies position themselves directly to the obsession about natural and organic food consumption, health of the body, and the anxiety to avoid obesity. They have an attitude to apply harmful habits in eating.

Anti-Foodies regard themselves who enjoy eating extravagant and lavish. They like to consume junk food. For example, they share photos and videos of competitive eating on social networks (Bauman, 2015, p.45). On the other hand, they are against to take pictures at the beginning of food. They also reject mouth-watering photos

of food. These individual socialize on social media under the hashtag of Anti-Foodie.
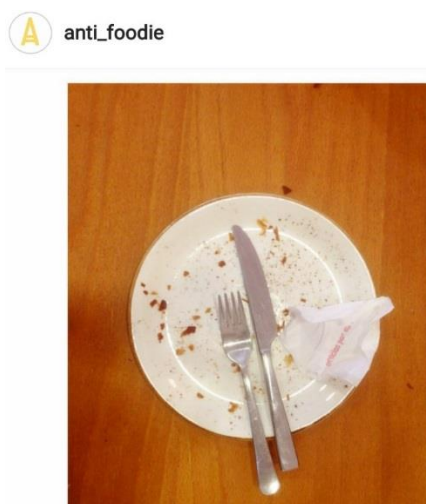
Figure 10: Anti Foodies on Social Media
(Source: Official AntiFoodie Instagram Page, 2016)

This image was introduced to exemplify photo sharing attitudes of Anti-foodies. Bauman (2015) reveals that Anti-Foodies reflect themselves with codes such as "happy to be fat", "food should be fun", "long live harmful foods", and "I am not a Foodie". On the other hand, according to Netz, the most used hashtag that Anti-Foodies use on social networks are "foodporn" and "foodgasm".

Moreover, he said that today's food media creates a virtual desire on social media users. He asserted that social media users may indirectly experience food, without tasting it. He claimed that food photographs that are shared on social media carry pornographic feature. They directly trigger to whet appetite. The image, color and composition of food create a virtual desire and make the user dream about food. This leads to instant pleasures and virtual desires. This gasto-pornographic feature of food media is now conceptualized as foodporn.

The term foodporn was first introduced for Coward (1985) in her book, Female Desire. According to Coward a perfectly prepared meal that is presented to others

without any mistake has a pornographic feature. Everything is premeditated, even the finishing touches.
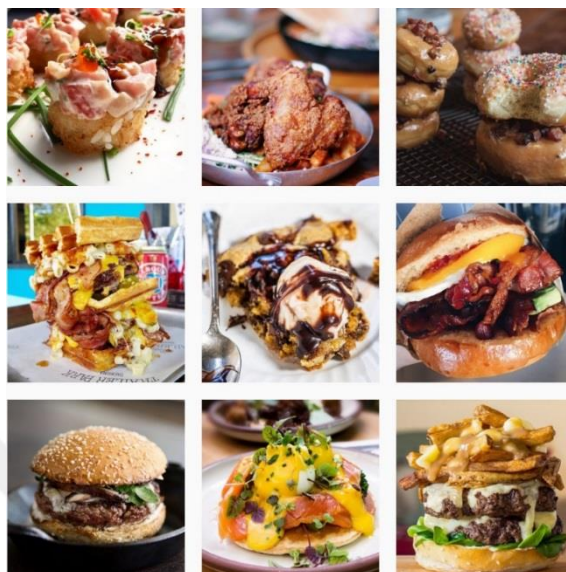
Figure 11: Anti Foodies on Social Media
(Source: Official Foodporn Instagram Page, 2016)

These images were given as examples to illustrate the foodporn concept.

The term foodporn signifies foods and the act of eating in a fascinating manner. It refers to photography of food that gives audience a virtual desire. It offers close-ups that serves all details to whet the appetite. Foodporn term now is used in digital food photography. Digital contents related with food may be shared on social media accounts. According to İbrahim (2014), foodporn phenomenon invites a constant gaze. It is a short term consumption and a digital display. İbrahim argues that web 2.0 technologies change the way people keep diaries. Daily routines become the elements that can be archived in digital platforms. Eating and drinking practices in this context, have become items of this diary. On the other hand, she asserted that in consumerist society, consumption is related with exhibiting and representing. Thus, food related photos on social media can be put forward to represent life styles. In today's digital culture, the notion of food has become an image and a short term digital consumption object.

In this work, İbrahim points out that foodways related social media usage has grained into daily life. She said that digital contents about food highlights the design and the representation of food not its nutritional values. She claimed that food remains simple for its natural definition. In its use value explanation, food is the main need of human to survive. Its use value is clear, to function as a fuel of body. However, when it is connected to money it becomes a commodity and gain an exchange value. It becomes a commodity which people reflects their social characteristics. Thus, digital representations of food increase its exchange value. In this vain, according to Ibrahim, the concept of foodporn makes food a digital commodity. Foods on social media become an object that are digested for the eye of user not for the body. Nutrition is not simply the fuel of the body. It is an object of consumption, gratification, morality, and aesthetics. In this context Ibrahim stated that our inability to reach the imagination we see digitally, makes the desire continuous. Moreover she claimed that the notion of food diffuses to relations of people and every part of daily life. Today, foodporn is intertwined with popular culture and satisfy us for its visuality. The food photos that are shared on social media place users in a position of peeper due to the fact that they stare at the pornographic presentation of high calorie and fancy, delight and apetitte whetted of food.

In addition to food related virtual communities, people also socialize for food friendship sites. Rousseau (2012) reviewed social networks where Foodies can find friends for matching food tastes. He examines Spoondate page. Spoondate is a site that leads people make check-in the restaurants they go. Through these notifications, it matches people.
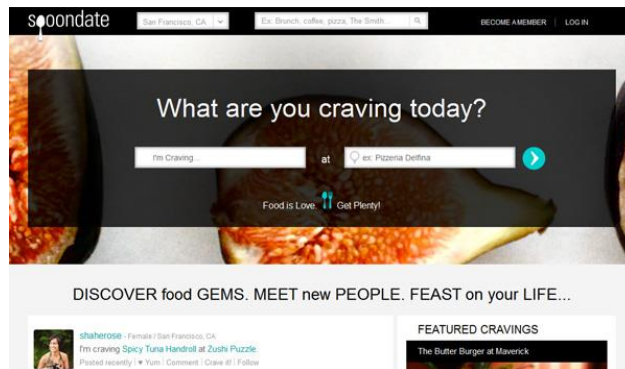
Figure 12: Interface of Spoondate Page

This photo was given as examples to illustrate design of the web page in the framework of Rousseau's claims. The motto of the site is "meet online, eat offline". Individuals create profiles for describing their taste. People who have same taste can be matched for this side and eat out together.

2.6.4 Category 4: Gratification of Entertainment

McQuail (2005) argued that individuals use media to achieve entertainment gratification, such as escaping from stress and daily routine. Related items can be listed as follows:

- Escaping from the problems of everyday life, stress
- Escaping from troubles and stress, relaxation
- Spending time and emotional relaxation (McQuail, 2005, p.73).
-

2.6.4.1 Redefinition of Entertainment Gratification: Links and Clicks

Today, individuals' leisure time activities and definition of entertainment have been transformed with new media mediated environments. According to Şener (2016) entertainment is one of the phenomena that individuals need to socialize and relax. The way people meet this need have been transformed with the Web 2.0 technologies. Şener claimed that with advances in communication technologies, Internet has become a part of everyday life. This fact has changed the way people

approach to the notion of entertainment. In data of Turkish Statistics Institute of 2015-2016, it is stated that 40% of the society's leisure time activity is consisted of usage of social media (Tuik, 2015). Casey (2016) described social media with an infographic, including Facebook, Twitter, and blogs. He stated that social media is not a temporary enthusiasm, but it is the way of communication that people integrate into daily life. Nielsen stated that in today's society, 2 million e-mail addresses are being opened per moment. Per moment, 100 billion links are emerged, 55 trillion links are used. He investigated the reasons why social networks are seen as fun. According to them, there are four reasons.

The first reason is that the social media can lift the boundaries of time and space, allow communication to be established only at the desired times. With the demands of users, it can be both asynchronous or synchronous. Secondly, individuals share their experiences in social media interactively. Thirdly, individuals who have the same ideas can form virtual communities. Finally, social media allow us to follow the people that we do not even now and encourages gossiping.

According to Şener (2016), activities such as generating and sharing contents on social media, clicking on videos, like, dislike, comments and emoji buttons, retweeting and adding contents to favorite lists are the elements of digital entertainment.

Kale (2016) stated that prominent gratification of social media use is entertainment. According to him, synchronous communication, personalization, and communication through symbols offered for social media consolidate this gratification. He claimed that advances in communication technologies have digitized the entertainment industry and the definition of entertainment concept, in today's society. Masses take pleasure through social media networks.

Thus, gratifications obtained from social networks are expressed in new media terms. Next chapter will examine the relation between redefined gratifications and foodways,

2.6.4.2 Redefined Entertainment Gratification On Foodways
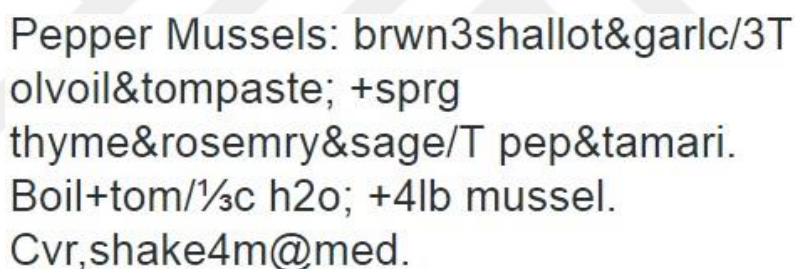
Foodtainment which was coined for Finkselstein (199) express that foodways are intertwined with the concept of *foodtainment.* This term is translated as "Beslence" to Turkish for Akarçay (2016, p.353).

According to Finkelstein (1999), the act of eating was extracted from the routine of daily routine. The concept of *foodtainment* is consisted of food and entertainment. Finkelstein (1999) argued that food has become a social status indicator for middle and upper class individuals. For these groups, food has become a form of entertainment in which they present their symbolic and cultural capital. According to him, food media; TV programs, shows, gourmet magazines, gourmet channels are all elements of mass entertainment.

Likewise De Solier (2005), saw the food media as a mean of social class stratification. According to Solier (2005), the food media provides two types of information to individuals. First one is practical information, and the second is the food preferences intertwined with ideological terms. He claimed that individuals who have abilities to choose certain dishes and may distinguish themselves from other class fractions (Solier, 2005, pp.460-470). To give an example, she asserted that Foodie referred to a person who uses sophisticated culinary consumption as a means of social distinction (2005, p. 7). According to Solier (2005), gourmet channels such as Food Network, 24 Kitchen, Türkmax Gurme, Foodtainment, Foodchannel, Goodfood creates a food fantasy for consumers. These channels awaken a desire through food consumption. The entertainment of eating, preparing, and presenting of food are endowed with motives of pleasure. In cooking programs, the contents of recipes or tutorials are secondary; the primary aim is the entertainment (Ketchum, 2005, p.218)

Solier (2005) described the dining channel LivingFoods to give an example of this context. The purpose of the channel is to remove the traditional culinary limitations. It leads people to approach recipes as a food adventure and fun. The same point of view is adopted to social networks. Individuals' shares of eating and drinking in social media have been emphasized on entertainment.

Nowadays, recipes can be shared through Twitter, within the network's unique nature. Launched for Maureen Evans in 2007, this type of writing recipes is called Twecipes. This term was translated to Turkish as "Tweetarif" for the researcher. Twecipes are coded recipes produced for Foodies. According to Downes (2009), the Twecipes are able to fit whole recipe into the limitations of Twitter in which normally even the ingredients section of a traditional recipe would not fit. This has made 140 character limitations on Twitter fun. Downes (2007) emphasized the innovative character of the Twecipies phenomenon.

Pepper Mussels: brwn3shallot&garlc/3T olvoil&tompaste; +sprg thyme&rosemry&sage/T pep&tamari. Boil+tom/⅓c h2o; +4lb mussel. Cvr,shake4m@med.

↩   ⇄ 4   ♥ 16   •••

Figure 13: Twecipes

(Offical Twecipes Twitter Page, 2016)

Sticky Rye Chicken: mix3T brsug&oil&soya&whisky/2t garlc&ging&pep. In sm grsd casserole+4thigh skinup; top+sauce. ~35m@425F; sit5m,srv+rice.

↩   ⇄ 4   ♥ 13   •••

Figure 14: Twecipes

(Offical Twecipes Twitter Page, 2016)

Table 2: Transformation of Gratification Categories and Their Reflection on Foodways

Traditional Media	New Media (Web 2.0)	Reflection on Foodways
Information Acquisition	Prosumerism	Online Restaurant Critics, Food Blogs
Socialization	Virtual Communities	Foodies, Chowhounds, Anti-Foodies – Spoondate-
Entertainment	Links and Click	Foodtainment, Twecipes
Identity Formation	Identity Performance	Food related multi-media shares

In short there is a three layered correlation in the relation between social media and food culture. There are basic four gratifications, their redefinition in new media terms and their reflections of foodways. The process of gratification categories is formulated as following:

Gratification categories in traditional media ⟶ Redefinition of these categories in new media terms ⟶ Reflections of these categories on foodways

Hence, it was assumed that there are four gratification categories that people obtain from integrating foodways to use social media. To determine if there are really four different categories, statistical methods are utilized. Next chapter presents the process of research methodology and utilized methods.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter describes the research methodology selected to answer the research question. The overall design of the study, participants, data sources, data collection procedures, data collection tool and data analysis are presented in detail. Czaja & Johnny Blair (2005) asserted that surveys allow researchers to understand preferences and gratifications about a particular product, or a service. Hence, to measure obtained gratifications from social networking services, survey methodology can be utilized.

Developing survey is a multiple step process. In order to get reliable results, it needs to be well planned. Czaja and Blair emphasizes that to develop a reliable survey, outline of the survey needs to be clarified. It needs to include clarified aims, budgets, pre-testing and final design steps. The outline of the survey was designed in accordance with these steps.

3.2 Outline of Survey

The survey was designed for making an outline. In outline, first step was to determine goals and budgets. The goal was to measure which gratifications university students obtain from social media use in their foodways. There was no significant budget to be separated. Population need to be defined clearly as well. Second step was to create possible survey questions. Third step was to pre-test these possible questions. After that, detecting the deficiency and improvement of the

questions for Factor Analysis and Cronbach's Alpha Testing need to take place. Finally enhancing questions and design of questions need to be completed. After data collection, One Way Anova Test, Tuckey HSD Post Hoc Test and Independent Samples T test were adopted.

3.3 Data Collection Instruments

Fraenkel and Wallen (2006) stated that the following three characteristics are important for conducting surveys:

1. Information is collected from a group of people in order to describe some aspects or characteristics (such as abilities, opinions, attitudes, beliefs, and/or knowledge) of the population of which that group is a part.

2. The main way in which the information is collected is through asking questions; the answers to these questions for the members of the group constitute the data of the study.

3. Information is collected from a sample rather than from every member of the population. (Czaja & Johnny Blair 2005, p.15)

The most appropriate scale was determined as a result of a literature review and preliminary interviews. In the research, data were obtained with this developed scale.The first phase of this study was designed as a quantitative descriptive research. A survey instrument was prepared to investigate the factors associated with undergraduate students' use of social media in their foodways.

3.4 Questionnaire

Quantitative data was collected through a survey which is developed for the researcher, named "Undergraduate Students' Experiences with Social Media Tools in Foodways Survey". The survey was developed based on the related literature, pre interviews and observation. Items related to the graduate students' use of social

media tools in foodways were identified through the ongoing literature review, frameworks and theories on new media and food studies.

Survey items were translated into the Turkish due to the fact that language of instruction in Sakarya University is Turkish. Following stagers were followed in the development of the survey instrument:

- Questions and items were formed in accordance with the research question
- Format of the survey instrument was specified
- Expert review was administered to the survey
- Due to reviews of expert, revisions were completed
- A pilot study was conducted to test the survey instrument due to its accessibility, clarity
- Necessary revisions were administered due to feedback of pilot study
- The final version of the survey instrument was developed.

Items of the survey instrument were organized into three main sections. Items were categorized according to research questions and to reveal the current approach of graduate students' towards social media usage in foodways. First category was consisted of demographic factors. Second one is consisted of social media use related descriptive features of users. Third category is consisted of survey questions. Wording and format of some expressions were revised. Negative questions and combined expressions were eliminated. After the initial revisions had been completed for the researcher, expert of Communication Faculty of Sakarya University reviewed the draft version of the survey. Draft of the survey was analyzed in terms of its content, technical, usability and clarity. Grammar mistakes were reviewed again in this stage. Based on the suggestions, format of survey was utilized as two column. In addition, the option of *other (please explain)* section was added to each question (please refer to the Appendix A). Furthermore, based on suggestions format of survey was revised in terms of readability of questions,

visuality of survey. Also, font size, font style and color were standardized throughout the survey.

Moreover, consistency is one of the most important features of a survey. In any type of survey, inattentive and careless responses could lead misconceptions and decrease the consistency of the survey. According to Craig&Meade (2011) screening careless and inattentive responses prevent researchers to get low reliable results and errors. Consistency of a survey means that all questions have high reliability and represents accurate level of constructs (Craig and Meade, 2011,p.1). Questions and items were related to measure the gratifications obtained from social media use in foodways. However, there was a possibility that people would not use social media in general and particularly in foodways. Thus, according to expert suggestions participants would be chosen among social media users. Among these users those who do not integrate social media in their foodways should not answer the related questions. In order to prevent this, a leading mark was added to survey. After completing demographic factors and descriptive items, participants were split into two categories for this mark. Those who use social in foodways might continue to survey and those who do not use social media in foodways need to answer 18th questions. Based on Craig & Meade (2011) for doing this, researcher aims to achieve to conduct a consistent research.

Survey was conducted with its description, confidentiality and anonymity of the responses, importance of completing all questions and appreciation. Further contact with the researcher were also included. Students started the survey for acknowledging the voluntary participation. Final version of the survey was consisted four demographic questions, nine descriptive items and 33 Likert type scale questions. Survey questions and their items can be reviewed at Appendix A. In this study, survey included three main sections:

1) Demographics (4 questions): Gender, education level, household income, location.

85

2) Uses and Frequencies of Social Media in Foodways (9 questions): Duration of social media use, Frequency of social media use in eating and drinking practices, Total duration of social media use, Types of food and drinks shared in social media, Timing of taking eating-drinking photos shared in social media four question more to match each gratification category with most often used social media platforms.

These questions about social media uses and frequencies in foodways are adopted from the study of Fewell (2013) which evaluate the relationship between social media use and food habits. Fewell evaluates social media uses in foodways for conducting a questionnaire likewise this study. In her study, participants responses five point Likert Scale from 1- rarely to 5-always. This approach is adopted to this study.

3) Gratification Research Questions (33 questions for four category): Gratifications categories; information acquisition (8), personal identity (8), socialization (6) and entertainment (11) were taken from McQuail's (2005) studies.

All questions were close ended questions. Four gratification categories were measured for 33, 5 point Likert scale type questions with 1-Strongly Disagree to 5Strongly Agree options.

Four main gratifications were taken as dependent variables and demographic factors were taken as independent variables.

In the survey, it was indicated that participants need to select only one option among all the questions of the survey.

All in all, this study utilized survey methodology. The rationale for using this research method is that studies who adopt Uses and Gratification Theory as conceptual framework conduct survey to participants. The way to measure gratification categories is possible through survey. Hence this study develops a survey as its research methodology. The statistical analysis method used in the study was Factor Analysis, Independent Samples T test, ANOVA Test,

Homogeneity of variances and Tuckey's HSD Post Hoc Test. A common opinion about sample adequacy for factor analysis holds that the number of participants must be greater than the number of items/variables (Akgül and Çevik, 2005, p.419).

The questionnaire in this research was designed in a way to measure which gratifications the participants achieved for their uses of social media for sharing eating and drinking experiences. On the other hand, taking into account the possibility that some of the participants might not prefer this use, a secondary aim of the study was to discover the reason for this preference. At the beginning of the questionnaire, the participants were asked whether they included social media in their eating and drinking practices or not. Those participants who did not include social media in their eating and drinking practices were directed to the final question of the questionnaire and they were asked to write down the reason for their preference. Surveys of these individuals are analyzed as a secondary product of study.

3.5 Validity and Reliability of the Questionnaire

Reliability and validity of survey are the topics that needs to be examined in the developing process of a survey. Validity is the term that describes the accuracy of the measurement. The questions are supposed be related with subjects. Reliability on the other hand, is concerned with the consistency of the survey. It represents the degree of questions that elicit the different type of questions. Questions of the survey need to be systematic enough to produce significant differences between participants. In short, researcher needs to measure of consistency of the instrument. To create reliable and valid questionnaire, accuracy of assessment needs to be conducted. There are two main steps to form a valid and reliable questionnaire. These are calculating the coefficient of Cronbach Alpha's Value and factor analysis.

Calculating Alpha value has become a common practice in literature to measure the consistency of questionnaire (Dennick, 2011,p.1). For analyzing the value of Cronbach Alpha, researcher may understand if there is a connection between related constructs of a survey or not. Thus, interpreting Cronbach Alpha value needs to be proper. High quality questionnaire has the higher values than 0.7 in Cronbach Alpha test (Dennick,2011, p.1). If a researcher achieves higher values than 0.7, it means that validity and accuracy of the survey questions are enough to be distributed to participants. Thus, interpretation of this value lead participants to say if a survey is reliable or not.

On the other hand, Cronbach Alpha values does not help us to understand dimensionality. Researcher needs to conduct surveys that provide evidence that the scale in questions is unidimensional. Unidimensionality indicates that set of items of a survey measure a common thing. Factor analysis needs to be conducted at this point. It evaluates sampling adequacy for each variable in the complete survey. Explanatory factor analysis in this point, can be utilized to check this dimensionality of the survey. For conducting factor analysis, researcher may gain explained total variance for the extracted factors.

Moreover, Fidel (2001) asserted that Kaiser-Meyer-Olkin Test is important for factor analysis. KMO value of a factor analysis needs to higher than 0.5. This study conducted a factor analysis whose KMO value is 0.68. Hence, based on Fidel's idea sampling is adequate.
As a part of factor analysis, Kaiser Mayer Olkin Value is also evaluated. This value indicates that how suitable a set of data for a factor analysis.

After the development of draft version and pilot study, the reviews of expert of Communication Faculty of Sakarya University was administrated. Necessary revisions were made. Expert and Ethical Committee approved the final version of the survey. To test the internal consistency of the scale used in this research, which

evaluated the use of social media in foodways, Cronbach's Alpha internal consistency coefficient was calculated. The Cronbach's Alpha score of the scale was found to be 0.81. Also, regarding the adequacy of the sample in terms of the social media uses and gratifications scale, the Kaiser-Meyer-Olkin (KMO) test returned a mediocre value, 0.68. According to the literature, on the other hand, a value greater than 0.6 in the Kaiser-Meyer-Olkin test confirms the sampling adequacy of a questionnaire.

The Cronbach's Alpha internal consistency coefficients of the factors are listed as followings:

Table 3: Cronbach's Alpha Values

Identity Performance: 0.86
Socialization: 0.82
Entertainment: 0.93
Information acquisition: 0.88
Total Survey: 0.81

According to the literature, a Cronbach's Alpha coefficient value greater than 0.7 confirms the internal consistency of a scale (Tavakol, Dennick, 2011, pp. 52-53). According to these findings, developed survey can be regarded as reliable and valid.

3.6 Population of the Study

The research population is consisted of undergraduate students studying at Sakarya University Faculty of Communication during 2015-2016 academic year. The rationale to select Sakarya University was the working conditions of the researcher. At the time, researcher was working as research assistant in Communication Faculty and could reach undergraduate student conveniently.

3.6.1 Communication Faculty of Sakarya University

Founded in 2012, Sakarya University Faculty of Communication consists of four departments: Public Relations and Advertising, Journalism, Radio-Television and Cinema, and Communication Design and Media. According to 2015-2016 data, there were a total of 290 students at the department of Public Relations and Advertising (120 students in their first year of study, 120 students in their second year of study and 50 students in their third year of study), 56 students at the department of Journalism (56 students in their first year of study), and 57 students at the department of Communication Design and Media (57 students in their first year of study). However, there were not any students enrolled at the department of Radio-Television and Cinema at the time of the research.

3.7 The Sample

The research population is consisted of undergraduate students of Sakarya University, Faculty of Communication. Data about the Faculty of Communication were obtained from the relevant unit of the University. The sample size was determined for using the tool from the web page: www.raosoft.com. It was estimated that 198 persons needed to be selected from the population in order to have a sample with a confidence level of 95%. A total of 298 people were interviewed during the data collection process taking into account the fact that the completed questionnaires could be inconsistent or that the participants might not be using social media during their eating and drinking activities. The questionnaire form was filled in through the face-to-face survey method. In the study, Factor Analysis was used as statistical analysis method in the developing process of survey. Sample was selected for using the proportionate stratification sampling method. Therefore, the sample size of each stratum was proportionate to the population size of the stratum.

Communication Faculty of Sakarya University consists of four departments: Public Relations and Advertising, Journalism, Radio-Television and Cinema, and Communication Design and Media. A total of 405 students studied at the Faculty of Communication during 2015-2016 academic year. Among these students, 72.09% (218) studied Public Relations and Advertising, 13.82% (39) studied Journalism, and 14.07% (41) studied Communication Design and Media.

Firstly, 218 people were selected from the Public Relations and Advertising department, which made up 72% of 298 people. Of these 218 people, 41.09% (90) were first-year students, 41.09% (90) were second-year students and 17.8% (38) were third-year students. The proportional strata were created for making the necessary calculations in the light of this data.

The questionnaire was applied to 90 people, 45 female and 45 male, among the first-year students of the Public Relations and Advertising department. Of these 90 questionnaire forms, five forms were excluded from the research because they did not show consistency. These five questionnaires are determined as they have careless and inattentive responses. Due to prevent low reliability of the research, these surveys are excluded.

In addition, 20 people checked the option indicating that they did not use social media in their eating and drinking practices. The descriptive features of these individuals are collected among the population and analyzed as a secondary product of this research.   Therefore, these 20 questionnaires were separated to be analyzed. Thus, a total of 25 questionnaires were not included in the analysis of integration of social media into foodways.

In the same way, 90 questionnaires forms were randomly distributed equally among the male and female second-year students in the Public Relations and Advertising department, and five questionnaire forms were excluded from the research because the responses were not reliable. On the other hand, out of the second-years students,

16 people checked the option indicating that they did not use social media in their eating and drinking patterns. These 16 questionnaires were separated to be analyzed. Therefore, a total of 21 questionnaire forms were not included in the analysis of integration of social media into foodways.

Similarly, 38 questionnaire forms were randomly distributed equally among the male and female third-year students in the Public Relations and Advertising department. Of these 38 questionnaire forms, 1 form was excluded from the research because it did not show consistency. On the other hand, 5 people checked the option indicating that they did not use social media in their eating and drinking practices. These five surveys were separated to be analyzed. Therefore, a total of 6 questionnaire forms were not included in the analysis of integration of social media into foodways.

Secondly, the questionnaire was distributed to the students of the Journalism department, who made up 13% (39) of the students of the Faculty of Communication. A total of 39 questionnaire forms were randomly distributed equally among the male and female students in the department. Among these students, 14 people checked the option indicating that they did not use social media for this purpose. These 14 questionnaire forms were separated to be analyzed.

Then the questionnaire was distributed to 41 students of the Communication Design and Media department, who made up 14.07% of the students of the Faculty of Communication. Among these students 25 students checked the option indicating that they did not use social media in their eating and drinking practices These 25 questionnaires were also separated to be analyzed.

As a result, out of a total of 298 questionnaire forms, a total of 80 questionnaires – 59 first-year students, 16 second-year students, and 5 third-year students – indicated that social media was not related to their eating and drinking activities. This possibility had already been taken into account when creating the questionnaire.

The question of why some of the participants did not establish such a relationship was also investigated in the study. In addition, as a result of the lack of consistency among the responses, 20 questionnaire forms were excluded from the sample. Thus, the researcher had 198 consistent and highly reliable questionnaire forms. This experience confirmed that the sample size should be at least 50 and greater than 100 if possible (Albayrak, 2006, p.112). As the researcher observed, in order to reach the desired number of samples, it became clear that additional questionnaire forms should be distributed as half of the target number. Hence it could be concluded that:

Table 4: Total Number of Survey

Total number of survey	298	%100
The amount of surveys that are separated to be examined as a secondary product of survey	80	%28
The amount of surveys that has careless responses	20	%7
Reliable amount of survey	198	%66

3.8 Pilot Study for the Survey Instrument

After the approval of the draft survey for expert, it was finalized and sent it to ethical committee of Sakarya University. After taking the permission of ethical committee, a pilot study was conducted. Schedule of pilot study was determined as 2 weeks. From 06.05.2016 to 20.05.2016 data collection and analysis were continued. It was pretested among 15 individuals in same characteristic with sample. It was used to detect potential problems and enhance the survey to get most reliable results.

Simon (2010) asserted that a pilot study represents the small scale version that pre-test the major study. It is trying out process of the data collection tool (Simon,2010,p.4). He said that a sample size of 10-20% of the actual population is a reasonable number of participants in pilot study to pre-test the research tool. Simon also indicated that before the final form of the questionnaire, it is useful to

conduct a pilot study. Because a pilot study may reveal proper advances, warnings and weakness of the study. Researcher may find the inappropriate ways, ambiguities and complicated sides of the questionnaire. Hence, to achieve a more proper questionnaire, pilot study was conducted. The amount of population was 198. Hence 15 individuals are proper to conduct the pilot study.

Based on Simon's claim (2010), the survey questionnaire was developed on the basis of a literature review and individual interviews. Preliminary tests were carried out on 15 individuals for means of random sampling from the sample group in order to analyze the reliability and validity of the scales and to determine the questions that were not clearly understood for the individuals. Then the overlapping questions were eliminated for a factor analysis so that all the questions would be equally heterogeneous and clear.

According to results of pre testing possible questions were reviewed. Data from pre- testing were undergone Cronbach Alpha test. Cronbach Alpha value of pre testing questions was %85. After that, it was undergone Factor analysis. In this stage, questions who may have similar meanings or negative expressions were detected. Hence overlapped questions were executed from the main percentage. Appendix B includes executed questions and factor analysis. Questions were improved and organized as to be normally distributed. Moreover, survey format was designed to avoid deterring students. The form of survey was designed to motivate students to see further questions. Questions were placed with clear instructions. Questions were written in a clear statements and to be read easily. The format of survey allowed individuals to return and go straightforward easily through questionnaire. After that survey was conducted among 298 individuals. T test, ANOVA Test and Tuckey HSD Post Hoc test were utilized on data. The revised questions were submitted to the Ethics Committee of Sakarya University and their approval was obtained. The questionnaire was then prepared for implementation on the main sample.

3.9 Quantitative Data Collection

The data collection tool began to be delivered to the students in the strata on May 25, 2016. The delivery process was completed on June 05, 2016. The researcher was present in the classroom where the students who responded to the questionnaire items for any possible questions to come from these students.

A three-level questionnaire form was prepared to reach the primary objective of the research. The first part of the questionnaire was aimed at finding out descriptive features of participants and demographic characteristics. The second part was designed to measure gratifications obtained from social media use in foodways. On the other hand, third part was separated for the participants who do not use social media in their foodways. In the end of the first section, there was a mark stated to lead participants who do not use social media in their eating habits to the third part of the study. In this third part, the reason why these participants do not involve social media in their foodways was investigated.

3.9.1 Quantitative Data Analysis

Data analysis was conducted using Statistical Package for the Social Sciences (SPSS) program. The raw data were imported into IBN SPSS 23 software program. It is ensured that data met the assumptions of statistical tests used in order to answer research questions. The data collected for the face-to-face survey method were analyzed with the IBM SPSS Statistics 23 software program. For each of the students, an average score ranging from 1 to 5 for each sub-factor was calculated based on the students' responses to the questionnaire items. These average scores were used to examine the students' motivation of social media use in their eating and drinking experiences. Apart from this, the interval system of the SPSS program was used for the qualitative data not related to the scores such as the demographic characteristics of the students, the social media platforms they used and the devices they choose to be online.

Moreover, factor analysis is a method that help researchers in the process of data reduction. The number of variances may be reduced for factor analysis and simple structure of the relation between variables could be revealed. It attempts to determine necessary variables that explain the pattern of correlations. For reducing the number of data, a set of observed variables is emerged. Before going in detail of data analysis, factor analysis is utilized to the study and the set of variances are determined. After factor analysis,

1. Frequency and percentage values were taken to examine the demographic characteristics of the students,
2. The Independent Samples T-test was used to examine the relationship between the students' gender and social media use factors,
3. The One-Way ANOVA test was used to investigate the relationship between the students' years of study, household income levels, types of residency and social media use factors,
4. Significant relations yielded for the ANOVA test were examined with the Tuckey HSD Post Hoc Test
5. The level of significance in the analysis of the data was taken as 0.05 (Regina, 2014, pp.150-152)

First of all, The Independent Samples T Test is a parametric test that is used to compare the means of two unrelated groups. There should be one independent variable and one dependent variable. T test is used to measure if there exists a statistically significant relation between two unrelated groups. In this study gender was independent variable. Female and male categories were unrelated groups. Dependent variables were gratification categories respectively as information acquisition, socialization, entertainment and identity performances.

Secondly, one-way analysis of variance (ANOVA) is used to determine statistically significant relations between more than two unrelated groups. It is technique used to compare means of more than two sample using F distribution. In this study, household income, education level and location variables were analyzed due to ANOVA Test due to the reason that they have more than two categories. On the other hand, ANOVA cannot indicate which specific groups were statistically significantly different from each other. To determine these particular groups, Post Hoc Tests need to be utilized. There are several types of Post Hoc Test in literature. Due to Williams (2010) homogeneity of variances value, proper type of Post Hoc is determined. If the test of homogeneity values are bigger than 0.05, it means variances are equally distributed. In this case, Tuckey's HSD Post Hoc Test can be utilized (Williams, 2010, p.3). This study founded that value of homogeneity of variances are bigger than 0.05. Thus, this value lead the researcher to choose Tuckey HSD Post Hoc Test.

Tuckey HSD Post Hoc Test is known as a multiple comparison statistical test to be used as a post-hoc step of ANOVA. It can be used to find which groups are statistically significantly different from each other. In this study, Tuckey HSD Post Hoc Test was administrated. Four gratifications categories are found statistically different. Relationship between gratification categories and demographics are also examined.

3.10 Ethical Protection of Participants

This research was approved for the Applied Ethics Research Center at Sakarya University. In all phases of the research, participants were informed that the participation in the study was voluntary-based, and they might leave the study anytime. Confidentiality and anonymity of the study participants were provided in many ways. Firstly, responses to the questionnaire were transferred into the SPSS without any credentials. Therefore, the risk of tracing back to participants from the

collected data was minimized or eliminated where possible. After the pilot study in another university, the survey instrument were revised, and application to Ethics Committee of the university were updated. In addition to this Ethical Committee of METU was also taken. The final version of the Applied Ethics Research Center of Sakarya University approval document is in Appendix C. Moreover, Applied Ethics Research Center of METU approval document is in Appendix D.

In short developing survey and conducting the proper research method is a complex process. Based on the ideas of Simon (2010), this study followed the path to develop the survey that is presented in the table below:

Table 5: A Brief Explanation Of Survey Development Process

Process of possible survey questions		
Pre-interviews	Observations	Literature review
Reviews of Expert		
Clarity of expressions	Form of the survey	Grammar
Pilot Study		
Factor Analysis	Cronbach Alpha Value & KMO Test	
Final version of the Survey		
Ethical Committee Acceptance		

CHAPTER 4

FINDINGS AND DISCUSSION

4.1 Introduction

This study is consisted of quantitative data process. In the quantitative phase, undergraduate students' use of social media tools in foodways were examined. Results of the survey are analyzed with the accordance of literature review.

4.2 Quantitative Research Results

In this part, results of the quantitative phase were reported according to the research questions. The participants of the survey instrument were 298 undergraduate students. T test, One Way Anova Test and Tuckey HSD Post Hoc Test analysis were administered to measure the obtained gratifications from social media use in foodways. The scale used in this research to measure the desired values was developed using the literature findings, preliminary interviews and factor analysis. The scale items were developed based on a 5-point Likert-type response scale. Ranging between 1 (Strongly disagree) and 5 (Strongly agree), these questions were aimed at measuring the participants' responses. The lower scores of this scale indicated lower levels of gratification on the use of social media included in eating and drinking experiences.

4.3 Distribution of the Scores on the Questionnaire

This part presents frequency of each of the items, distribution of scores according to the factors and analyses of the items.

4.3.1 First Dependent Variable: Gratification of Information Acquisition

Table 6: Distribution of Scores of DV1

Items Measuring Information acquisition Gratification	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
	F	P	F	P	F	P	F	P	F	P		
1. I use social media platforms to have information about a particular food before buying it.	26	13,1	70	35,4	40	20,2	50	25,3	12	6,1	2.76	1.150
2. Before I eat out, I use social media to check up on a place that I am planning to visit.	52	26,3	69	34,8	20	10,1	53	26,8	4	2,0	2.43	1.198
3. The information I learned from social media increased my nutrition awareness.	48	24,2	58	29,3	29	14,6	42	21,2	21	10,6	2.65	1.335
4. I prefer www.yemeksepeti.com to order food.	19	9,6	45	22,7	42	21,2	63	31,8	29	14,6	3.19	1.219
5. I share my reviews of eating and drinking experiences on social media platforms.	19	9,6	37	18,7	20	10,1	68	34,3	54	27,3	3.51	1.324
6. I follow the social media account of the place I choose to eat outside.	32	16,2	33	16,7	15	7,6	83	41,9	35	17,7	3.28	1.367
7. I consider rating system made for various users about foods and restaurants.	69	34,8	56	28,3	35	17,7	26	13,1	12	6,1	2.27	1.237
8. I learn recipes from various social media platforms.	55	27,8	51	25,8	31	15,7	51	25,8	10	5,1	2.55	1.277

Item 1

For the 1st item measuring information acquisition gratification, the statement "I use social media platforms to have information about a particular food before buying it", 13.1% of the students (26) chose option 1 (Strongly Disagree) while 6.1% of the students (12) chose Strongly Agree option. The mean value of this item was 2.76.

Item 2

For the 2nd item measuring information acquisition gratification, the statement "Before I eat out, I use social media to check up on a place that I am planning to visit", 26.3% of the students (52) chose option 1 (Strongly Disagree) while 2.0% of the students (4) chose Strongly Agree option. The mean value of this item was 3.77. Therefore, the students, in general, might have a positive attitude towards the statement "Before I eat out, I use social media to check up on a place that I am planning to visit". Nacaratto and Le Besco (2012) claimed that restaurant reviewing goes online. This expression is overlapped with their claim.

Item 3

For the 3rd item measuring information acquisition gratification, the statement "The information I learned from social media increased my nutrition awareness", 24.2% of the students (48) chose option 1 (Strongly Disagree) while 10.6% of the students (21) chose Strongly Agree option. The mean value of this item was 2.65.

Item 4

For the 4th item measuring information acquisition gratification, the statement "I prefer www.yemeksepeti.com to order food.", 9.6% of the students (19) chose option 1 (Strongly Disagree) while 14.6% of the students (29) chose Strongly Agree option. The mean value of this item was 3.19. Therefore, the students, in general, had a positive attitude towards the statement "I use e-intermediary for food ordering". Tomas (2014) argued that people prefer e-tools for food ordering other than traditional methods in today's society He claimed that it is emerged due to the fast development of ICTs and internet usage. People use these e-intermediaries because they are more advantageous. These online platforms provide users critics and knowledge sharing. Individuals found them faster and reliable other than traditional methods. Tomas pointed out that the number of people who use these sites are increasing. Item 4 matches up with her claim.

101

Item 5

For the 5th item measuring information acquisition gratification, the statement "I share my reviews of eating and drinking experiences on social media platforms", 9.6% of the students (19) chose option 1 (Strongly Disagree) while 27.3% of the students (54) chose Strongly Agree option. The mean value of this item was 3.51. Therefore, the students, in general, might have a positive attitude towards the statement "I share my reviews of eating and drinking experiences on social media platforms".Nacaratto and LeBesco (2012) claimed that individuals create food blogs to express their food experiences. They also prefer reading people's own food experiences rather than taking into consideration of gourmets and chefs. They might generate their own food related contents with web 2.0 technologies. This outcome is overlapped with these discussions.

Item 6

For the 6th item measuring information acquisition gratification, the statement "I follow the social media account of the place I choose to eat outside", 16.2% of the students (32) chose option 1 (Strongly Disagree) while 17.7% of the students (35) chose Strongly Agree option. The mean value of this item was 3.28. Therefore, the students, in general, might have a positive attitude towards the statement "I follow the social media account of the place I choose to eat outside". Montarini (2016) claimed that individuals prefer to gain food related knowledge from online platforms. This outcome is overlapped with Montarini's claim.

Item 7

For the 7th item measuring information acquisition gratification, the statement "I consider rating systems of foods and restaurants", 34.8% of the students (69) chose option 1 (Strongly Disagree) while 6.1% of the students (12) chose Strongly Agree option. The mean value of this item was 2.27.

Item 8

For the 8th item measuring information acquisition gratification, the statement "I learn recipes from various social media platforms", 27.8% of the students (55) chose option 1 (Strongly Disagree) while 5.1% of the students (10) chose Strongly Agree option. The mean value of this item was 2.55. Therefore, the students, in general, might have an uncertain attitude. On the other hand, Fewell (2013) claimed that recipes are taken from online sources. He pointed out that mom-sourcing recipes are vanishing. People tend to follow social recipe networks. This outcome is not overlapped with Fewell's claim. The reason for this, might the age of participants. Because they are students in the age between 18-22 they might not to prefer cooking or taking recipes.

4.3.2 Second Dependent Varible: Gratification of Entertainment

Table 7: Distribution of Scores of DV2

Items Measuring Entertainment Gratification	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
	F	P	F	P	F	P	F	P	F	P		
1. I enjoy spending time on social media platforms while eating.	43	21,7	35	17,7	36	18,2	71	35,9	13	6,6	2.88	1.289
2. The pages I follow on social media make my eating experiences fun.	33	16,7	51	25,8	18	9,1	82	41,4	14	7,1	3.96	1.276
3. I find recipe videos published on social media platforms fun.	50	25,3	42	21,2	30	15,2	60	30,3	16	8,1	2.75	1.339
4. Following social media channels about eating and drinking activities keeps me away from the routine of everyday life.	47	23,7	48	24,2	30	15,2	58	29,3	15	7,6	3.73	1.312
5. I enjoy taking photographs of my eating and drinking activities.	62	31,3	28	14,1	25	12,6	69	34,8	14	7,1	2.72	1.399
6. I like sharing gourmet tastes on social media.	49	24,7	28	14,1	30	15,2	67	33,8	24	12,1	2.94	1.400
7. I enjoy following social media platforms with a focus on eating and drinking activities.	69	34,8	46	23,2	43	21,7	30	15,2	10	5,1	2.65	1.362
8. I find platforms that share recipes through social media (e.g. tasty) interesting.	52	26,3	56	28,3	18	9,1	54	27,3	18	9,1	2.77	1.354
9. In my free time, I look at gourmet social media channels	54	27,3	35	17,7	24	12,1	73	36,9	12	6,1	2.73	1.308
10. Following shares about the dishes of other cultures in social media allows me to get away from my daily routine.	49	24,7	44	22,2	27	13,6	67	33,8	11	5,6	3.91	1.537
11. I use like buttons on photos of food shared on social media".	66	33,3	14	7,1	19	9,6	69	34,8	30	15,2	2.88	1.289

Analysis of Entertainment Gratification

Item 1

For the 1st item measuring Entertainment gratification, the statement "I enjoy spending time on social media platforms while eating", 21.7% of the students (43) chose option 1 (Strongly Disagree) while 6.6% of the students (13) chose Strongly Agree option. The mean value of this item was 2.88.

Item 2

For the 2nd item measuring Entertainment gratification, the statement "The pages I follow on food related social media make my eating and drinking experiences fun", 16.7% of the students (33) chose option 1 (Strongly Disagree) while 7.1% of the students (14) chose Strongly Agree option. The mean value of this item was 3.96. Therefore, the students, in general, might have a positive attitude towards the statement "The pages I follow on food related social media make my eating and drinking experiences fun". Finkelstein (1999) claimed that food has become a form of entertainment. The entertainment of eating, presenting of food are considered as adventure and fun. Due to this fact, he coined the term of *foodtainment*. Hence, this outcome overlapped with Finkelstein's claim.

Item 3

For the 3rd item measuring Entertainment gratification, the statement "I find recipe videos published on social media platforms fun", 25.3% of the students (50) chose option 1 (Strongly Disagree) while 8.1% of the students (16) chose Strongly Agree option. The mean value of this item was 2.75.

Item 4

For the 4th item measuring Entertainment gratification, the statement "Following social media channels about eating and drinking activities keeps me away from the routine of everyday life", 23.7% of the students (47) chose option 1 (Strongly Disagree) while 7.6% of the students (15) chose Strongly Agree option. The mean value of this item was 3.73. Therefore, the students, in general, might have a positive attitude towards the statement "Following social media channels about eating and drinking activities keeps me away from the routine of everyday life". This outcome is also overlapped with Finkelstein's term *Foodtainment*.

Item 5

For the 5th item measuring Entertainment gratification, the statement "I enjoy taking photographs of my eating and drinking activities", 31.2% of the students (62) chose option 1 (Strongly Disagree) while 7.1% of the students (14) chose Strongly Agree option. The mean value of this item was 2.72.

Item 6

For the 6th item measuring Entertainment gratification, the statement "I like sharing gourmet tastes on social media", 24.7% of the students (49) chose option 1 (Strongly Disagree) while 12.1% of the students (24) chose Strongly Agree option. The mean value of this item was 2.94.

Item 7

For the 7th item measuring Entertainment gratification, the statement "I enjoy following social media platforms with a focus on eating and drinking activities",

34.8% of the students (69) chose option 1 (Strongly Disagree) while 5.1% of the students (10) chose Strongly Agree option. The mean value of this item was 2.65.

Item 8

For the 8th item measuring Entertainment gratification, the statement "I find platforms that share recipes through social media (e.g. tasty) interesting", 26.3% of the students (52) chose option 1 (Strongly Disagree) while 9.1% of the students (18) chose Strongly Agree option. The mean value of this item was 2.77.

Item 9

For the 9th item measuring Entertainment gratification, the statement "In my free time, I look at gourmet social media channels", 27.2% of the students (54) chose option 1 (Strongly Disagree) while 6.1% of the students (12) chose Strongly Agree option. The mean value of this item was 2.73.

Item 10

For the 10th item measuring Entertainment gratification, the statement "Following the dishes of other cultures on social media allows me to get away from my daily routine", 24.7% of the students (49) chose option 1 (Strongly Disagree) while 5.6% of the students (11) chose Strongly Agree option. The mean value of this item was 3.91. Therefore, the students, in general, might have a positive attitude towards the statement "Following the dishes of other cultures on social media allows me to get away from my daily routine". Finkelstein argued that individuals who combine food with entertainment concept consider it as a journey as an adventure. There this outcome has also parallels with Finkelstein's argument.

Item 11

For the 11th item measuring Entertainment gratification, the statement "I use like buttons on photos of food shared on social media", 33.3% of the students (66) chose option 1 (Strongly Agree) while 15.2% of the students (30) chose Strongly Disagree option. The mean value of this item was 3.88. Therefore, the students, in general, might have a positive attitude towards the statement "I like "liking" photos of food shared on social media". Sener (2016) claimed that the way people entertain themselves has changed with web 2.0 technologies. He asserted that people get entertainment with links and clicks particularly with like, dislike and share buttons. There this finding is overlapped with Sener's argument.

4.3.3 Third Dependent Variable: Gratification of Socialization

Table 8: Distribution of Scores of DV3

Items Measuring Socialization Gratification	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
	F	P	F	P	F	P	F	P	F	P		
1. When I eat out, I get to know new people for checking-in places where I eat.	66	33,3	49	24,7	43	21,7	33	16,7	7	3,5	2.32	1.199
2. I interact with my friends for making comments under food photos they share on social media.	46	23,2	42	21,2	29	14,6	74	37,4	7	3,5	3.77	1.269
3. When I am alone, I share my eating and drinking experiences more in social media.	52	26,3	65	32,8	23	11,6	50	25,3	8	4,0	2.48	1.237
4. I meet people who have the same tastes using hashtags on my eating and drinking activities on social media platforms.	48	24,2	30	15,2	29	14,6	82	41,4	9	4,5	3.87	1.307
5. I discover new places to eat out from social media.	75	37,9	31	15,7	32	16,2	50	25,3	10	5,1	2.44	1.350
6. When I share something online, I make sure that not only what I eat or drink but also people accompanying me are seen.	64	32,3	20	10,1	27	13,6	56	28,3	31	15,7	4.85	1.514

108

Analysis of Socialization Gratification

Item 1

For the 1st item measuring Socialization gratification, the statement "When I eat out, I get to know new people for checking-in places where I eat", 33.3% of the students (66) chose option 1 (Strongly Disagree) while 3.5% of the students (7) chose Strongly Agree option. The mean value of this item was 2.32.

Item 2

For the 2nd item measuring Socialization gratification, the statement "I interact with my friends for making comments under food photos they share on social media", 23.2% of the students (46) chose option 1 (Strongly Disagree) while 3.5% of the students (7) chose Strongly Agree option. The mean value of this item was 3.77. Therefore, the students, in general, might have a positive attitude towards the statement "I interact with my friends for making comments under food photos they share on social media". One of the reasons that Fewell (2013) found to use social media in foodways is that people share food photos to communicate with their social environments. Hence Item 2 is overlapped with Fewell's findings.

Item 3

For the 3rd item measuring Socialization gratification, the statement "When I am alone, I share my eating and drinking experiences more in social media", 26.3% of the students (52) chose option 1 (Strongly Disagree) while 4.0% of the students (8) chose Strongly Agree option. The mean value of this item was 2.48.

Item 4

For the 4th item measuring Socialization gratification, the statement "I meet people who have the same tastes using hashtags on my eating and drinking activities on social media platforms", 24.2% of the students (48) chose option 1 (Strongly Disagree) while 4.5% of the students (9) chose (Strongly Agree) option. The mean value of this item was 3.87. Therefore, the students, in general, might a positive attitude towards the statement "I meet people who have the same tastes using hashtags on my eating and drinking activities on social media platforms". Fewell (2013) argued that individuals use food related friendship sites to meet new people that have similar taste. Item 4 corresponds to this claim. However, it needs to be analyzed in detail. Used hashtags and site might be studied.

Item 5

For the 5th item measuring Socialization gratification, the statement "I discover new places to eat out from social media", 37.9% of the students (75) chose option 1 (Strongly Disagree) while 5.1% of the students (10) chose Strongly Agree option. The mean value of this item was 2.44.

Item 6

For the 6th item measuring Socialization gratification, the statement "When I share a food photo, I make sure that not only what I eat or drink but also people accompanying me are seen", 32.3% of the students (64) chose option 1 (Strongly Disagree) while 15.7% of the students (31) chose Strongly Agree option. The mean value of this item was 4.85. Therefore, the students, in general, might have a positive attitude towards the statement "When I share a food photo, I make sure that not only what I eat or drink but also people accompanying me are seen". This statement clearly expresses that people use food related social media to gain social capital. Fewell (2013) also claimed that individuals use food related social media to meet new people. Hence, Item 6 matches up with Fewell's claim.

110

4.3.4 Last Dependent Variable : Gratification of Socialization

Table 9: Distribution of Scores of DV4

Items Measuring Identity Performance Gratification	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
	F	P	F	P	F	P	F	P	F	P		
1. The foods I share reflect my personality.	43	21,7	35	17,7	36	18,2	71	35,9	13	6,6	3.38	1.315
2. I want to show people the skills I have for sharing photos of meals I prepare on social media platforms.	33	16,7	51	25,8	18	9,1	82	41,4	14	7,1	3.38	1.239
3. Sharing my food habits on my social media accounts reflects my personality.	50	25,3	42	21,2	30	15,2	60	30,3	16	8,1	3.18	1.376
4. When I look at eating and drinking photos, I focus on the image without thinking about the taste of the meal.	47	23,7	48	24,2	30	15,2	58	29,3	15	7,6	3.26	1.344
5. I avoid sharing the photo of an ordinary meal.	62	31,3	28	14,1	25	12,6	69	34,8	14	7,1	2.68	1.350
6. I share eating and drinking experiences addressing a particular taste with gourmet hashtags on my social media accounts.	49	24,7	28	14,1	30	15,2	67	33,8	24	12,1	3.17	1.257
7. I use eating and drinking photos to get "likes" on social media.	69	34,8	46	23,2	43	21,7	30	15,2	10	5,1	3.08	1.344
8. The eating and drinking shares I see on social media accounts of people I follow give me hints about that person's personality.	52	26,3	56	28,3	18	9,1	54	27,3	18	9,1	3.13	1.439

Analysis of Identity Performance Gratification Item

Item 1

For the 1ˢᵗ item measuring Identity performance gratification, the statement "The foods I share reflect my personality", 15.2% of the students (30) chose option 1 (Strongly Disagree) while 16.2% of the students (32) chose Strongly Agree option. The mean value of this item was 3.38. Therefore, the students, in general, might have a positive attitude towards the statement "The foods I share reflect my personality". Barthes (2011) stated that food is a sign that people use to present their personality. Thus, this outcome corresponds with his statement.

Item 2

For the 2ⁿᵈ item measuring Identity performance gratification, the statement "I want to show people the skills I have for sharing the photos of meals that I prepare on social media platforms", 33.3% of the students (66) chose option 1 (Strongly Disagree) while 3.5% of the students (7) chose Strongly Agree option. The mean value of this item was 3.38. Therefore, the students, in general, might have a positive attitude towards the statement "I want to show people the skills I have for sharing photos of meals I prepare on social media platforms". Fewell (2013) found that people use social media on foodways because they want to show that they're proud of the meal they prepared. Hence this outcome matches with his findings.

Item 3

For the 3ʳᵈ item measuring Identity performance gratification, the statement "Sharing my food habits on my social media accounts reflects my personality", 21.7% of the students (43) chose option 1 (Strongly Disagree) while 12.6% of the students (25) chose Strongly Agree option. The mean value of this item was 3.18. Therefore, the students, in general, might have a positive attitude towards the

statement "Sharing eating orders and food habits on my social media accounts reflects my personality". Barthes claimed that eating orders and food habits are constructed socially. Hence, they reflect the person's world understanding. In this case, Item 3 is overlapped with Barthes' claim.

Item 4

For the 4th item measuring Identity performance gratification, the statement "When I look at eating and drinking photos, I focus on the image without thinking about the taste of the meal", 15.2% of the students (30) chose option 1 (Strongly Disagree) while 18.2% of the students (36) chose Strongly Agree option. The mean value of this item was 3.26. Therefore, the students, in general, might have an almost positive attitude towards the statement "When I look at eating and drinking photos, I focus on the image without thinking about the taste of the meal". Chan (2010) argued that social media users experience food without tasting it. The term of food has become an image in today's digital culture. Hence this outcome is overlapped with Chan's argument.

Item 5

For the 5th item measuring Identity performance gratification, the statement "I avoid sharing the photo of an ordinary meal", 30.5% of the students (60) chose option 1 (Strongly Disagree) while 6.1% of the students (12) chose Strongly Agree option. The mean value of this item was 2.68.

Item 6

For the 6th item measuring Identity performance gratification, the statement "I share eating and drinking experiences with particular gourmet hashtags on my social media accounts", 16.2% of the students (32) chose option 1 (Strongly Disagree)

while 7.6% of the students (15) chose Strongly Agree option. The mean value of this item was 3.17. Therefore, the students, in general, might have an almost positive attitude towards the statement "I share eating and drinking experiences addressing a particular taste with gourmet hashtags on my social media accounts". Nacaratto and LeBesco (2011) claimed that people form food related virtual communities on social media. They claim that people gather together under the particular hashtags. Hence Item 6 is in accordance with their claim.

Item 7

For the 7th item measuring Identity performance gratification, the statement "I use eating and drinking photos to get "likes" on social media", 22.2% of the students (44) chose option 1 (Strongly Disagree) while 10.6% of the students (21) chose Strongly Agree option. The mean value of this item was 3.08. Therefore, the students, in general, might have an almost positive attitude towards the statement "I use eating and drinking photos to get "likes" on social media". Fewell (2013) found that one of the reasons that people use foodway related social media is to become visible. Hence this finding of Fewell is in accordance with Item 7.

Item 8

For the 8th item measuring Identity performance gratification, the statement "The eating and drinking shares I see on social media accounts of people I follow give me hints about that person's personality", 25.3% of the students (50) chose option 1 (Strongly Disagree) while 15.2% of the students (30) chose Strongly Agree option. The mean value of this item was 3.13. Therefore, the students, in general, might a positive attitude towards the statement "The eating and drinking shares I see on social media accounts of people I follow give me hints about that person's personality". Bourdieu (2015) claimed that the amount of economic and cultural capital that people have reflect on their food choices. These choices functions as a

mirror that shows people's background. Hence this claim is overlapped with Item 8.

4.4 Descriptive Statistics

Descriptive statistics regarding the undergraduate students' use of social media tools in foodways were given in the following tables. The dependent variable of the study includes four dimensions regarding identity performance, socialization, entertainment and knowledge acquisition. This chapter deals with the findings of the study. Firstly, the demographic characteristics of the students and descriptive items were included and then each scale and its sub-items were examined separately. Then the factors were examined according to the average scored received on the scale items. Finally, the analysis findings based on the total scores of gratification achieved on social media use that the students included in their eating and drinking experiences were presented.

Table 10: Survey Responses for Gender

Gender	Frequency	Percentage
Male	100	50.52
Female	98	49.5
Total	198	100.0

The total number of the students using social media in their eating and drinking experiences was 198. A total of 100 (50.52%) male students and 98 (49.5%) female students participated in the research.

Chart 1: Graphical Representation of Gender Variable
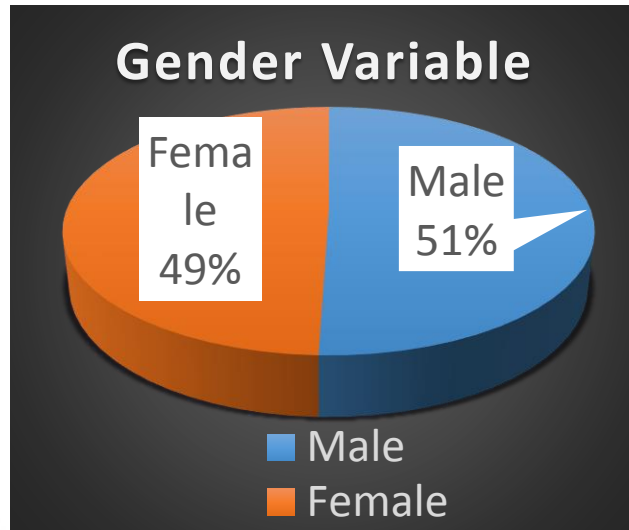
Table 11: Survey Responses for Education Level

Year of Study	Frequency	Percentage
1st Year	96	48.5
2nd Year	69	34.8
3rd Year	33	16.7
Total	198	100.0

Among the participants who used social media in relation to eating and drinking experiences, 96 students (48.5%) were in their first year of study, 69 students (34.8%) were in their second year of study and 33 students (16.7%) were in their third year of study.

Chart 2: Graphical Representation of Education Variable
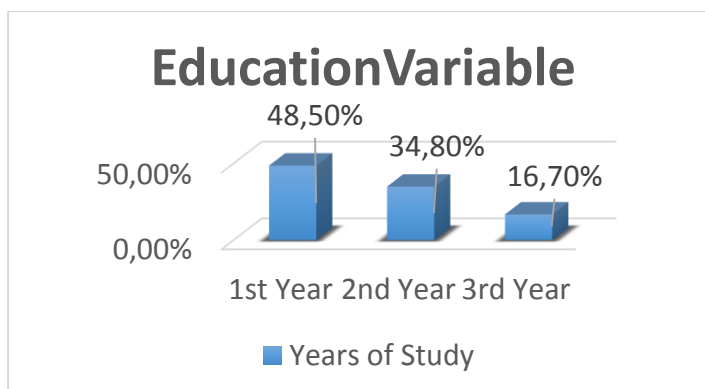
Table 12: Survey Responses for Location Variable

Living Arrangement	Frequency	Percentage
Living alone	5	2.5
With a Flatmate	66	33.3
Apartment	107	54.0
With Family	18	9.1
Other	2	1.0
Total	198	100.0

Among the students that used social media in their eating and drinking experiences, 5 students (2.5%) lived alone, 66 students (33%) lived with a flatmate, 107 students (54%) lived in a hall of residence, 18 students (9.1%) lived with their families, and 2 students (1%) reported other types of residency.

Chart 3: Graphical Representation of Location Variable
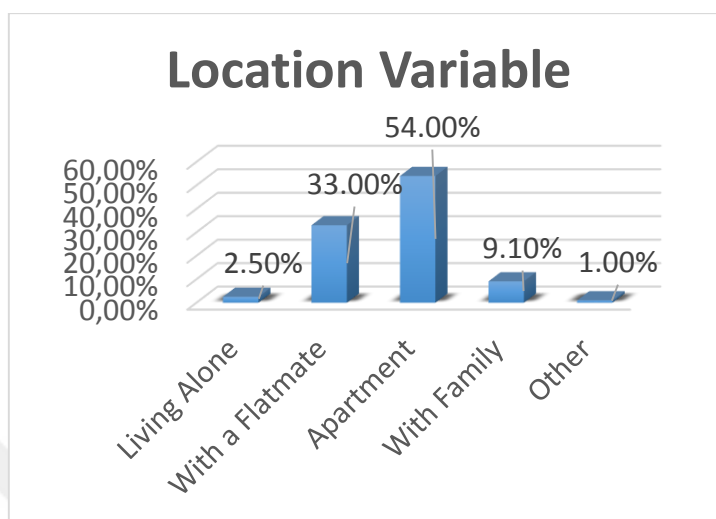
Table 13: Survey Responses for Household Income Variable

Household Income (TL/Month)	Frequency	Percentage
0-1349	55	27.8
1350-2699	85	42.9
2700-4049	50	25.3
4050 and more	8	4.0
Total	198	100.0

Among the students that used social media in their eating and drinking experiences, 55 students (27.8%) selected 0-1349, 85 students (42.9%) selected 1350-2699, 50 students (25.3%) selected 2700-4049 and 8 students (4%) selected 4050-and-more household income options.

118

Chart 4: Graphical Representation of Household Income Variable
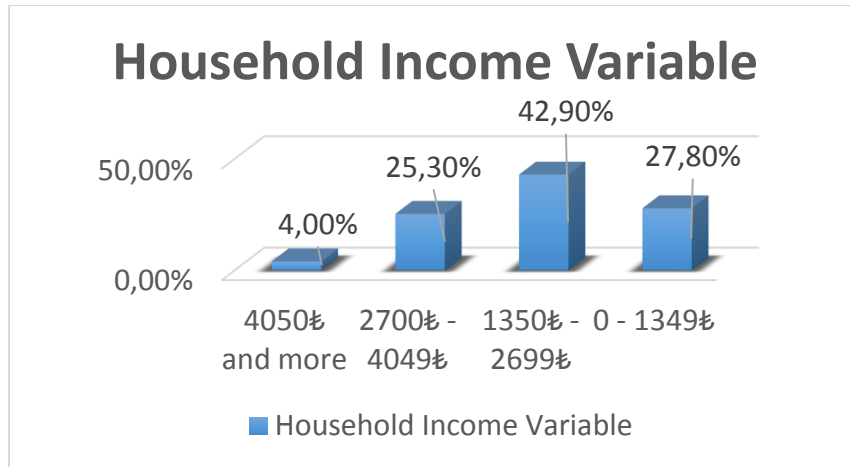
Table 14: Survey Responses for Duration of Social Media Use in Daily Life

Duration of Social Media Use	Frequency	Percentage
Rarely	7	3.5
Sometimes	12	6.1
Often	97	49.0
Always	82	41.4
Total	198	100.0

Among the students that used social media in their eating and drinking experiences, 7 students (3.5%) rarely used social media, 12 students (6.1%) sometimes used social media, 97 students (49.0%) often used social media, and 82 students (41.4%) always used social media in their daily lives. It is critical to mention that in these responses participants selected only one choice among the likert scale.

Chart 5: Graphical Representation of Duration of Social Media Use in Daily Life
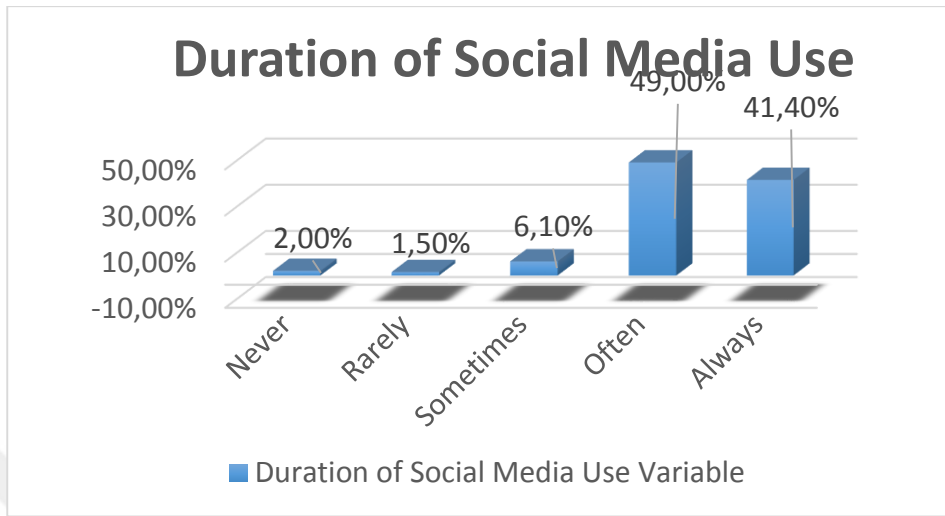
Table 15: Survey Responses for Frequency of Social Media Use in Foodways

Frequency of Social Media Use in Eating and Drinking Practices	Frequency	Percentage
Rarely	49	24.7
Sometimes	74	37.4
Often	66	33.3
Always	9	4.5
Total	198	100.0

Among the students that used social media in their eating and drinking experiences, 49 students (24.7%) rarely used social media, 74 students (37.4%) sometimes used social media, 66 students (33.3%) often used social media, and 9 students (4.5%) always used social media in relation to their eating and drinking practices. It is critical to mention that in these responses participants selected only one choice among the likert scale.

Chart 6: Graphical Representation of Social Media Use Frequency in Foodways

Frequency of Social Media Use in Eating and Drinking Practices

- Never: 1,10%
- Rarely: 24,70%
- Sometimes: 33,30%
- Often: 37,40%
- Always: 4,50%

■ Frequency of Social Media Use in Eating and Drinking Practices Variable
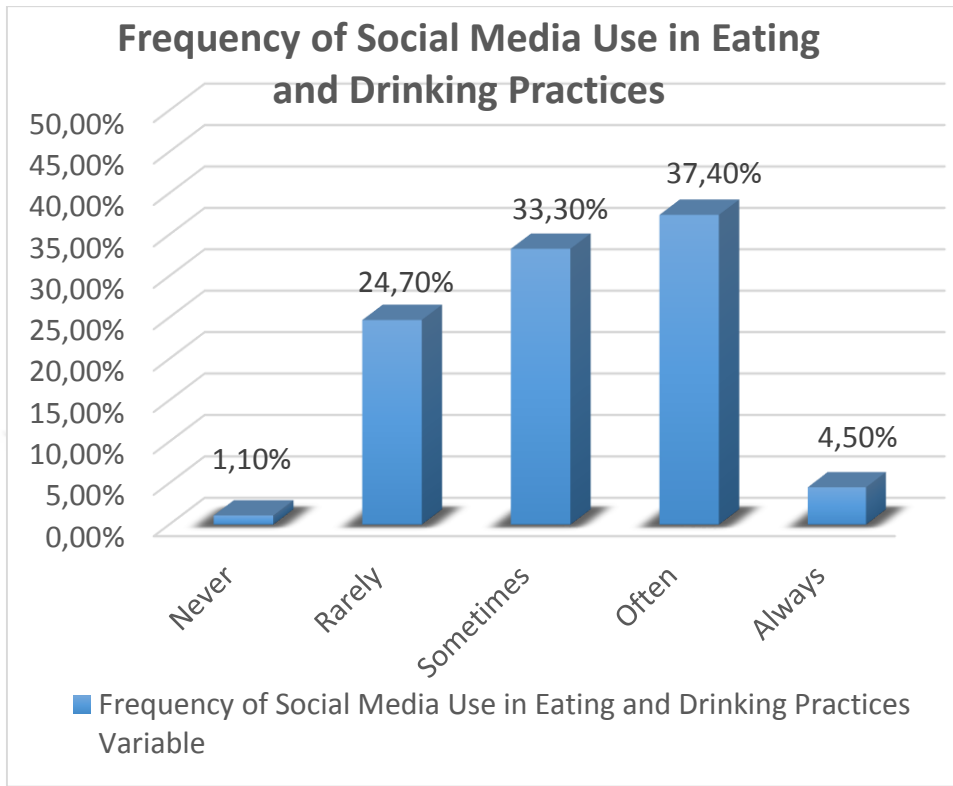
Table 16: Survey Responses for Total Amount of Social Media Use of Participants

Total Duration of Social media use	Frequency	Percentage
For less than a month	49	4
For 2-6 months	74	7.5
For more than a year	66	72
Since the early times of social media	9	16.5
Total	198	100.0

Among the participants, 4% reported that they used social media for less than a month, 7.5% reported that they used social media for 2-6 months, 72% reported that they used social media for more than a year, and 16.5% reported that they used

social media since the early times of social media. It is critical to mention that in these responses participants selected only one choice among the likert scale.

Chart 7: Graphical Representation of Total Amount of Social Media Use
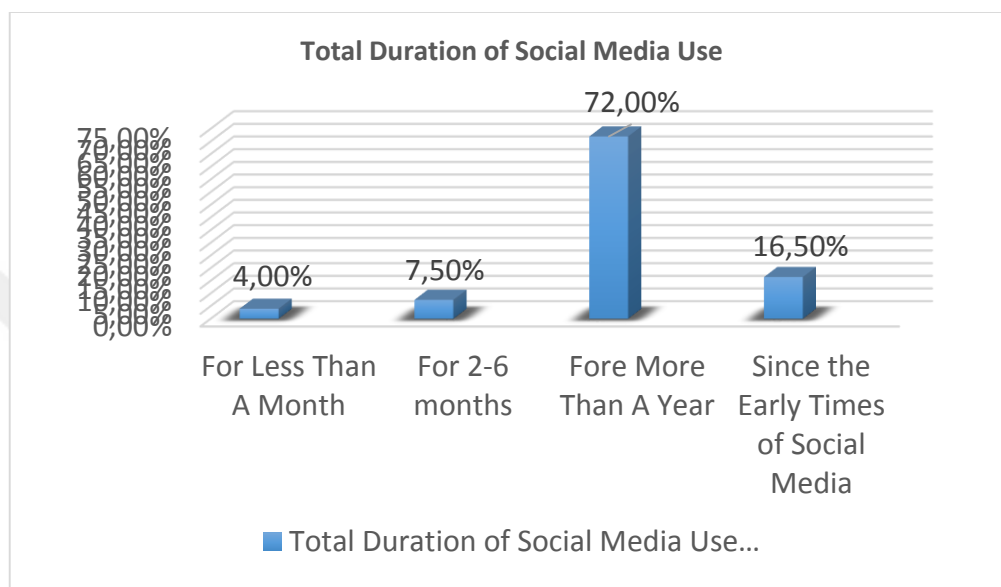
Table 17: Survey Responses for Distribution of Food Types Shared On Social Media

Types of Food and Drinks Shared in Social Media	Frequency	Percentage
Breakfast	66	33.3
Salad	5	2.5
Main courses	27	13.6
Desserts	36	18.2
Snacks	12	6.1
Alcoholic drinks	16	8.1
Soft drinks	8	4.0
Homemade meals and drinks	26	13.1
Other	2	1.0
Total	198	100.0

Among the participants, 66 students (33%) shared photographs of breakfast, 5 students (2.5%) shared salad, 27 students (13.6%) shared main meals, 36 students (18.2%) shared sweets, 12 students (6.1%) shared snacks, 16 students (8.2%) shared alcoholic drinks, 8 students (4.0%) shared soft drinks, and 26 students (13%) shared homemade meals and drinks in social media. On the other hand, 2 students (1%) selected the other option. Hartman group project declared that people use food related social media in lunch. This study revealed that it is breakfast. This difference might be emerged due to working conditions of participants. It is critical to mention that in these responses participants selected only one choice among the likert scale.

Chart 8: Graphical Representation of Distribution of Food Types Shared On Social Media
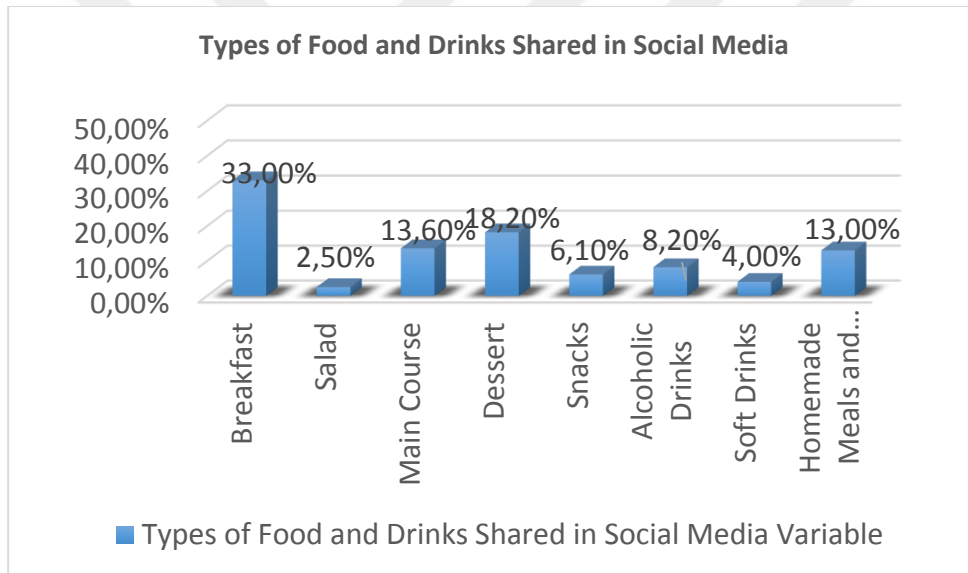
Table 18: Survey Responses for Food Photos Timing Shared On Social Media

Timing of Photos Shared in Social Media About Eating and Drinking Experiences	Frequency	Percentage
Before eating-drinking	151	76.3
During eating-drinking	38	19.2
After eating-drinking	9	4.5
Total	198	100.0

123

Among the participants, 151 students (76.3%) shared photos of their eating and drinking experiences before eating-drinking activities, 38 students (19.2%) shared these photos during eating-drinking activities, and 9 students (4.5%) shared these photos after eating-drinking activities. Fewell (2013) argued that people experience food without smelling and taste. They eat food for with their eyes. Visuality comes first in this era. Hence, the tendency that sharing food photos on social media before eating might be related with visual aesthetic values of participants. It is critical to mention that in these responses participants selected only one choice among the likert scale.

Chart 9: **Graphical Representation for Food Photos Timing Shared On Social Media**

Timing of Taking Eating-Drinking Photos Shared in Social Media
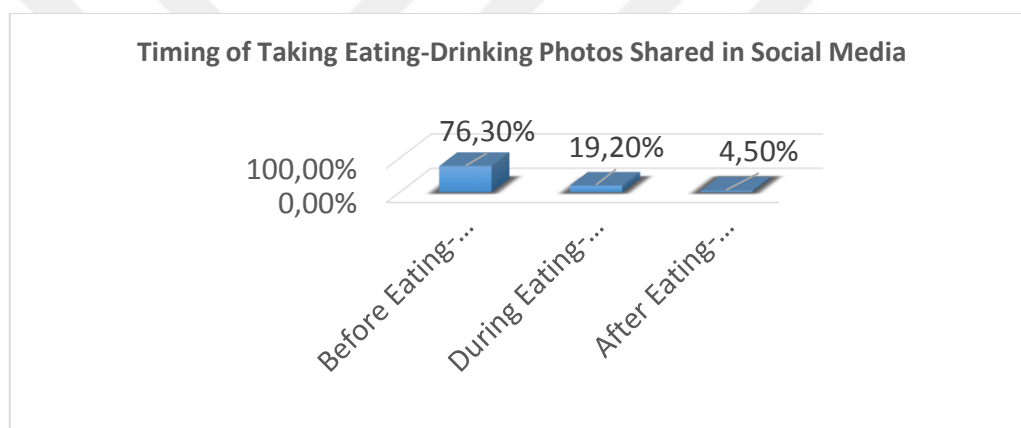
Table 19: Survey Responses for Social Media Platforms Preferences to Achieve Food Related Information Gratification

Social Media Platforms Preferred to Achieve Information Gratification	Frequency	Percentage
Instagram	97	49.0
Facebook	12	6.1
Twitter	8	4.0
Swarm	23	11.6
Snapchat	6	3.0
Foursquare	1	.5
Food blogs	16	8.1
YouTube	18	9.1
Other	17	8.6
Total	198	100.0

124

Among the participants, 97 students (49%) preferred Instagram, 12 students (6.1%) preferred Facebook, 8 students (4%) preferred Twitter, 23 students (11.6%) preferred Swarm, 6 students (3%) preferred Snapchat, 1 student (0.5%) preferred Foursquare, 16 students (8.1%) preferred food blogs, 18 students (9.1%) preferred YouTube, and 17 students 8.6%) preferred other platforms to achieve information gratification. This finding is unique in terms of its context. Researchers such as Montarini (2016) Hartman Group (2014) Fewell (2013) and Rousseau (2012) found out that people use Facebook to share food experiences on social media. However, this study claims Instagram was the platform that is chosen mostly to share food experience. This difference may be emerged due to age factors of participants.

Chart 10: Graphical Representation of Social Media Platforms Preferences to Achieve Food Related Information Gratification

125
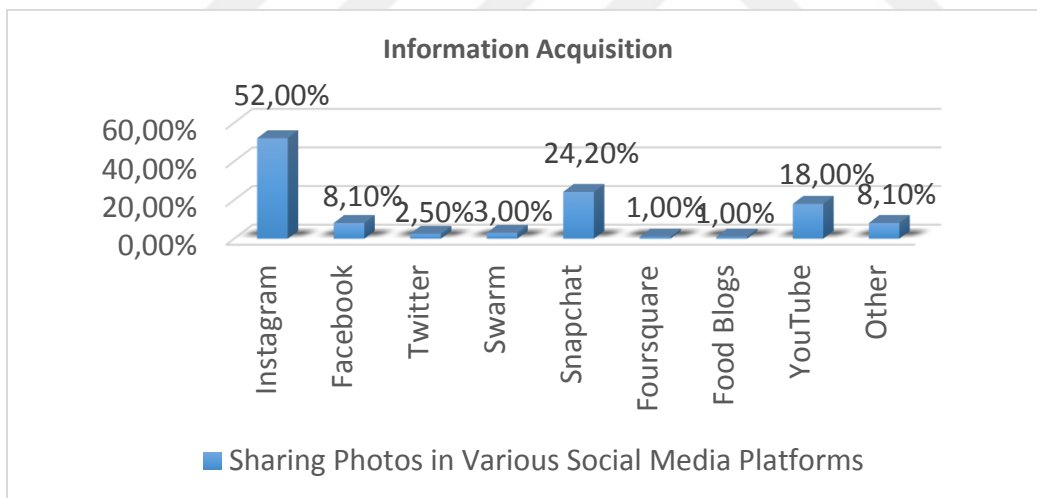
Table 20: Survey Responses for Social Media Platforms Preferences to Achieve Food Related Identity Performance

Social Media Platforms Preferred to Share Photographs of Eating and Drinking Experiences	Frequency	Percentage
Instagram	103	52.0
Facebook	16	8.1
Twitter	5	2.5
Swarm	6	3.0
Snapchat	48	24.2
Foursquare	2	1.0
Food blogs	2	1.0
Other	16	8.1
Total	198	100.0

Among the participants, 103 students 103 students (52%) preferred Instagram, 16 students (8.1%) preferred Facebook, 5 students (2.5%) preferred Twitter, 6 students (3%) preferred Swarm, 48 students (24.2%) preferred Snapchat, 2 students (1%) preferred Foursquare, 2 students (1%) preferred Food Blogs, and 16 students (8.1%) preferred other social media platforms to share eating and drinking photographs/to exercise identity.

Chart 11: Graphical Representation of Social Media Platforms Preferences to Achieve Food Related Identity Performance
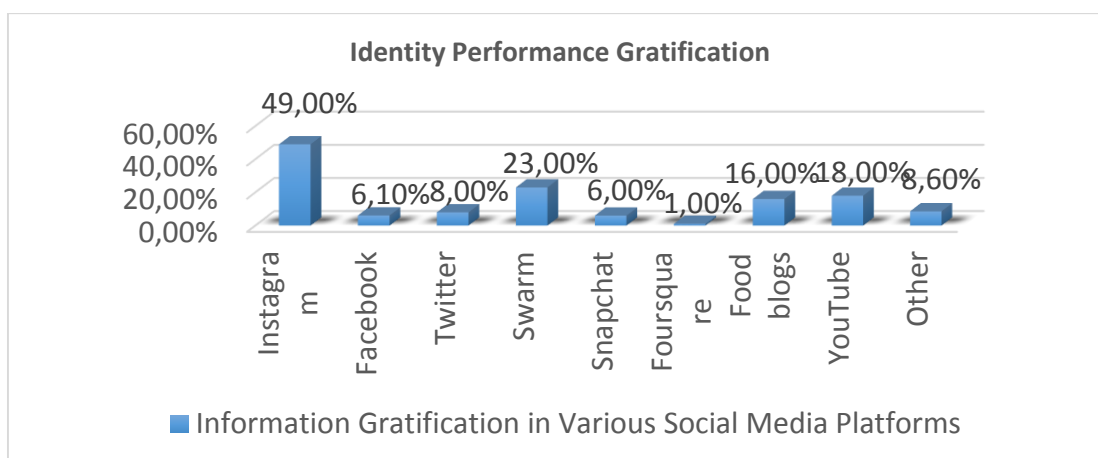
Table 21: Survey Responses for Social Media Platforms Preferences to Achieve Food Related Entertainment Gratification

Distribution of Entertainment Gratification from Eating and Drinking Experiences for Social Media Platforms	Frequency	Percentage
Instagram	81	40.9
Facebook	36	18.2
Twitter	2	1.0
Swarm	2	1.0
Snapchat	10	5.1
Food Blogs	14	7.1
YouTube	38	19.2
Other	15	7.6
Total	198	100.0

Among the participants, 81 students (40.9%) preferred Instagram, 36 students (18.2%) preferred Facebook, 2 students (1%) preferred Twitter, 2 students (1%) preferred Swarm, 10 students (5.1%) preferred Snapchat, 14 students (7.1%)

preferred Foursquare, 38 students (19.2%) preferred Food blogs, and 15 students (7.6%) preferred other social media platforms to achieve entertainment gratification from eating and drinking activities.

Chart 12: Graphical Representation of Social Media Platforms Preferences to Achieve Food Related Entertainment Gratification
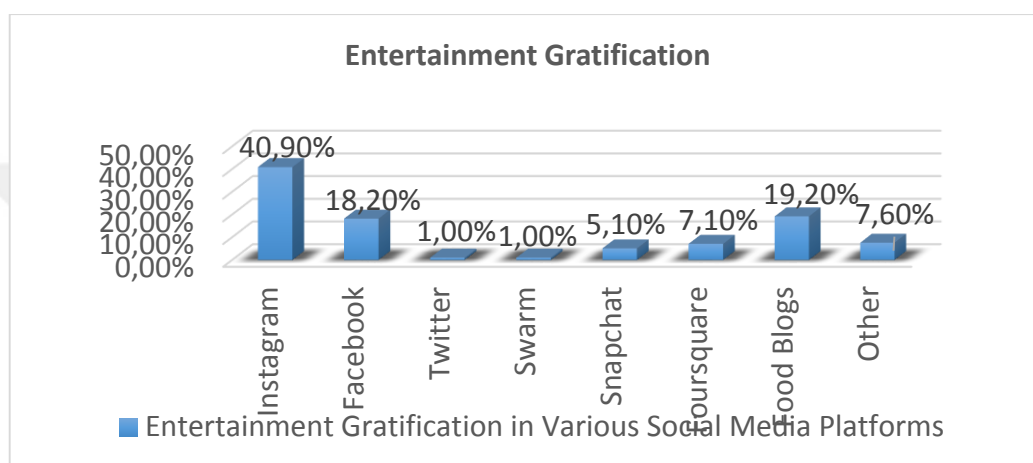
Table 22: Survey Responses for Social Media Platforms Preferences to Achieve Food Related Socialization Gratification

Distribution of Socialization Gratification for Social Media Platforms	Frequency	Percentage
Instagram	88	44.4
Facebook	17	8.6
Twitter	8	4.0
Swarm	59	29.8
Snapchat	17	8.6
Foursquare	1	.5
Food blogs	4	2.0
Other	4	2.0
Total	198	100.0

128

Among the participants, 88 students (44.4%) preferred Instagram, 17 students (8.6%) preferred Facebook, 8 students (4%) preferred Twitter, 59 students (29.8%) preferred Swarm, 17 students (8.6%) preferred Snapchat, 1 student (0.5%) preferred Foursquare, 4 students (2%) preferred food blogs and 4 students (2%) preferred other social media platforms to share their eating and drinking experiences as a part of their socialization.

Chart 13: **Graphical Representation of Social Media Platforms Preferences to Achieve Food Related Socialization Gratification**
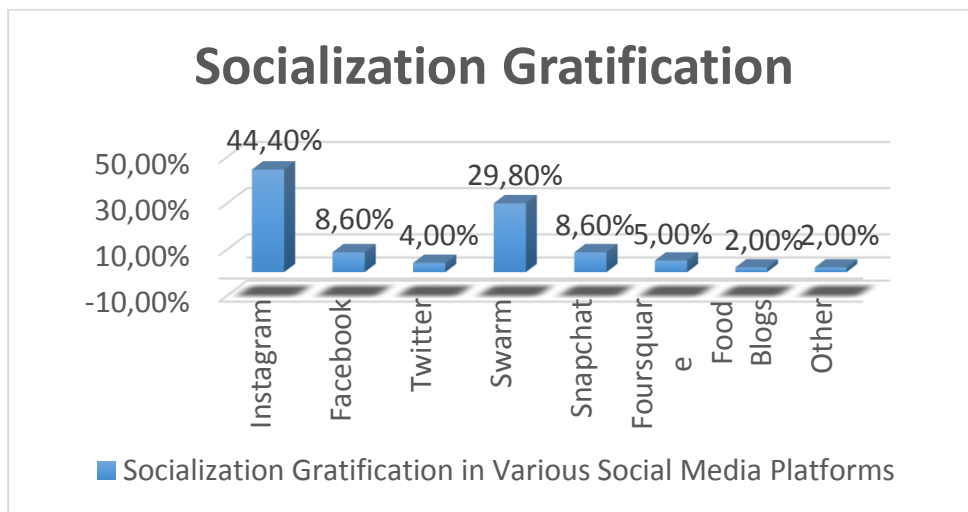
Table 23: Survey Responses for Distribution of Gratifications Obtained from Social Media Use in Foodways

Distribution of Gratifications for Social Media Platforms	Frequency	Percentage
Identity Performance	94	47.5
Socialization	83	41.9
Entertainment	13	6.6
Information acquisition	8	4.0
Total	198	100.0

Among the participants, 94 students (47.5%) achieved identity performance gratification, 83 students (41.9%) achieved socialization gratification, 13 students

129

(6.6%) achieved entertainment gratification, and 8 (4%) students achieved information acquisition gratification through their use of social media on foodways

Chart 14: Graphical Representation of the Distribution of Gratifications Obtained from Social Media Use in Foodways
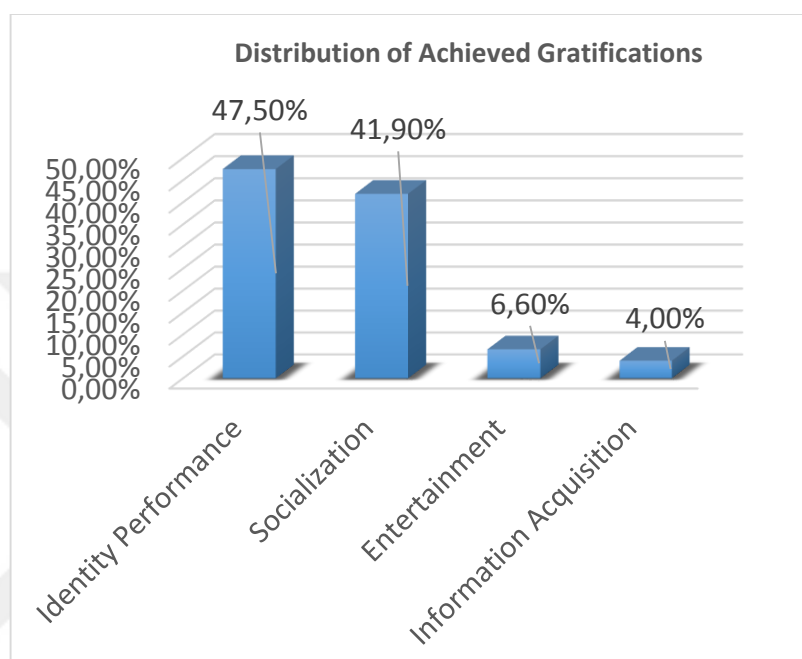
Table 24: Other studies findings of distributions of achieved gratifications

Study	Most obtained Gratification Category
Sheldon (2008)	Socialization
Bumgarner (2007)	Socialization
Raacke and Raacke (2008)	Socialization
Joinson (2008)	Identity performance
Quan-Haase and Young	Identity performance
Kaye (2007)	Identity performance
Johnson and Yang (2009)	Entertainment
Chen (2011)	Socialization
Haridakis and Hanson (2009	Entertainment

This study found that people gain mostly identity performance from social media use in foodways. The difference that is emerged from other studies may be emerged due to economic and social capital of participants of the survey.

4.5 Exploratory Factor Analysis

A total of four factors with an eigenvalue greater than 1 were obtained from the factor analysis on the social media uses and gratifications scale. Among these factors, the factor consisting of 8 questions was called Identity Performance, the factor consisting of 6 questions was called Socialization, the factor consisting of 11 questions was called Entertainment, and the factor consisting of 8 questions was called Information-acquisition/Surveillance. As a result of the Kaiser-Meyer-Olkin (KMO) test conducted on the social media uses and gratifications scale, the sample adequacy measure was calculated as 0.86, which can be considered a good value. Also, the Barlett Test conducted to see whether the data came from multiple normal distributions yielded a score within the accepted limits ($p<0.000$). These results indicate that the obtained factor structure is appropriate for use in this research.

According to the factor analysis results, the major factor driving the participants to use social media was **Identity Performance** factor. It alone accounted for **46.75%** of the total variance. The reliability value of the factor (Cronbach's Alpha: .86) was quite satisfactory.

The second factor in the factor analysis was **Socialization.** It accounted for **24.33%** of the total variance and its Cronbach's Alpha score was .82.

The third factor in the factor analysis was **Entertainment.** It accounted for **17.5%** of the total variance and its Cronbach's Alpha score was .93.

Finally, the fourth factor in the factor analysis was **Information Acquisition** factor accounted. It accounted for **11.42%** of the total variance and its Cronbach's Alpha score was .88.

To sum up, use of social media for sharing eating and drinking experiences was mostly preferred for the participants to obtain "identity performance" gratification.

4.6 The Statistical Analysis of the Relation Between Dependent And Independent Variables

In a research study, it is important to choose correct statistical test. This accuracy is depend on determining the nature of independent and dependent variables. Mainly, both kind of variable has two classes respectively as Categorical and Continuous.

Categorical variable values are not sequentially ordered or differentiated from each other for using a statistical method. Demographics such as gender, ethnicity are the examples of categorical independent variable. The demographics of this study are gender, education level, household income and location.

On the other hand, continuous variables have numeric values that can be ordered sequentially. This study has continuous dependent variables. These are gratifications of identity performance, socialization, entertainment and identity formation. These gratifications are taken from the studies of McQuail (2005).

Bruin shows the relation dependent and independent variables with the following table:

Table 25: Variable Types

		Dependent Variable	
		Categorical	*Continuous*
Independent Variable	*Categorical*	Chi Square	t-test, ANOVA
	Continuous	LDA, QDA	Regression

(Bruin, 2006, p.19)

This study focus on the relation between demographics (categorical independent variables) and gratifications (continuous dependent variables). Hence, T-test and ANOVA need to be adopted for this study. On the other hand, to evaluate the relation between groups in detail, Post Hoc Test need to be adopted. Post Hoc Tests

are used to confirm where the relation is emerged between groups. There are several types of Post Hoc Tests in the literature. They are chosen due to homogeneity of variances tests (Bruin,2006, p.48). This study adopts Tuckey HSD Post Hoc Test. The rationale is related with the values of test of homogeneity of variances. To select Tuckey HSD Post Hoc, significancy of Test of Homogeneity Variances need to be higher than 0.05.

Table 26: Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Identity Performance	1,234	3	194	,234
Socialization	14,629	3	194	,125
Entertainment	21,900	3	194	,729
Identity Performance	14,061	3	194	,674

According to findings, all values of significancy are bigger than 0.05. Hence it can be concluded that variances are equal. Hence, parametric test such as Tuckey HSD test can be conducted.

4.6.1 DV 1: IDENTITY PERFORMANCE

To form identity performance variable, 8 questions were formed. These questions are emerged due to process that is mentioned p. 79. In the factor analysis step, all of 8 questions seems appropriate and irreducible. To utilize this value into ANOVA test, mean value of this variable is calculated. After that the relation between this gratification and demographics are examined for One Way ANOVA test.
According to ANOVA test identity performance variable has a significant relation between all demographics such as gender, education level, location and household income. Because p value of this relation is under 0.05 (p<0.05).

4.6.1.1 Identity Performance vs Gender

Table 27 : Group Statistics

Gender	N	Mean	Std. Deviation	Std. Error Mean
Female	100	3,32	1,069	,107
Male	98	2,99	,892	,090

Table 28: Independent Samples T Test

T Test	Levene's Test for Equality of Variances		t-test for Equality of Means	
	F	Sig.	t	df
Equal variances assumed	1,010	**,004**	2,304	196
Equal variances not assumed			2,308	191,062

As can be seen in Table 1, there is a significant relation between "identity performance" and gender. The score of women (M:3.2) was higher than men (M:2.99). This result can be interpreted in the light of Öztürk's (2014) study. This result is overlapped with his findings. He had found that women obtained identity performance gratification rather than men on social media platforms.

4.6.1.2 Identity Performance vs Education Level

Table 29: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	10,941	2	5,470	7,410	**,001**
Within Groups	143,959	195	,738		
Total	154,899	197			

Table 2 shows the significance between the year of study variable and the factors. As can be seen in the table, the participants were divided into 3 groups according to their year of study. According to the results of one-way analysis of variance, there is a significant relation between the year of study and the "identity performance" factor (F=7.410; P< .05). Hence Post Hoc test needs to be adopted.

Table 30: Tukey HSD Post Hoc Test

(I) education	(J) education	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	95% Confidence Interval Upper Bound
First	2nd	-,060	,136	,897	-,38	,26
	3rd	-,652*	,173	,001	-1,06	-,24
Second	1st	,060	,136	,897	-,26	,38
	3rd	-,591*	,182	,004	-1,02	-,16
Third	1st	,652*	,173	,001	,24	1,06
	2nd	,591*	,182	,004	,16	1,02

*. The mean difference is significant at the 0.05 level.

According to the results of the Tukey HSD Post Hoc test, this relation was caused for different uses of social media for students in their 1st (M:2.50) and 3rd (M:3.35) years, and different uses of social media for students in their 2nd (M:2.76) and 3rd years of study. Therefore, those students in our research who were in their 3rd year of study may obtain more gratification of "identity performance" than the other groups.

4.6.1.3 Household Income vs Identity Performance

Table 31: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	11,575	3	3,858	5,223	,002
Within Groups	143,324	194	,739		
Total	154,899	197			

As can be seen in Table 3, there is a statistically significant relation between household income and "identity performance" factor)   (F = 5.223; p <.05). HencePost Hoc Test needs to be adopted.

Table 32: Tukey HSD Post Hoc Test

(I) household	(J) household	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-1349	1350-2699	,363	,149	,073	-,02	,75
	2700-4049	-,213	,168	,584	-,65	,22
	4050 and more	-,070	,325	,996	-,91	,77
1350-2699	0-1349	-,363	,149	,073	-,75	,02
	2700-4049	-,576*	,153	,001	-,97	-,18
	4050and more	-,434	,318	,523	-1,26	,39
2700-4049	0-1349	,213	,168	,584	-,22	,65
	1350-2699	,576*	,153	,001	,18	,97
	4050 and more	,143	,327	,972	-,71	,99
4050and more	0-1349	,070	,325	,996	-,77	,91
	1350-2699	,434	,318	,523	-,39	1,26
	2700-4049	-,143	,327	,972	-,99	,71

*. The mean difference is significant at the 0.05 level.

According to the results of the Tukey HSD Post Hoc test, this statistically significant result was emerged between the groups with monthly household incomes of 1350-2699TL (M:2.57) and 2700-4049TL(3.14). The group with a monthly household income of 2700-4049 TL/Month has the highest score of identity performance gratification.

4.6.1.4 Identity Performance vs Location Variable

Table 33: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	16,022	4	4,006	5,567	**,000**
Within Groups	138,877	193	,720		
Total	154,899	197			

As can be seen in Table 4, the students were divided into 5 groups according to their living arrangements. According to the results of one-way analysis of variance, there is a statistically significant relation between the participants' location and "identity performance" factor (F=5.567; p <.05). Hence Post Hoc Test needs to be adopted.

Table 34: Tukey HSD Post Hoc Test

(I) location	(J) location	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound
Living alone	Flatmate	-,022	,393	1,000	-1,11
	Dormitory	,239	,388	,973	-,83
	With family	-,336	,429	,935	-1,52
	Other	-2,100*	,710	,028	-4,05
Flatmate	Living alone	,022	,393	1,000	-1,06
	Dormitory	,261	,133	,286	-,10
	With family	-,314	,226	,634	-,93
	Other	-2,078*	,609	,007	-3,75
Dormitory	Living alone	-,239	,388	,973	-1,31
	Flatmate	-,261	,133	,286	-,63
	With family	-,575	,216	,064	-1,17
	Other	-2,339*	,605	,001	-4,01
With family	Living alone	,336	,429	,935	-,84
	Flatmate	,314	,226	,634	-,31
	Dormitory	,575	,216	,064	-,02
	Other	-1,764*	,632	,045	-3,50
Other	Living alone	2,100*	,710	,028	,15
	Flatmate	2,078*	,609	,007	,40
	Dormitory	2,339*	,605	,001	,67
	With Family	1,764*	,632	,045	,02

According to the results of the Tukey HSD Post Hoc test, this significance was due to the difference between the group that checked the "other" option and the other groups. According to the results of the Tukey HSD Post Hoc test, there is a statistically significant relation between the students living with their families

(M:2.93), with a flat-mate(M:2.57), in a dormitory(M:3.14) or alone (M:3.00) and the students staying in other types of residency(M:5.00). In fact, the group that checked the "other" option (e.g. in a guesthouse or with relatives) has the highest score of "identity performance" factor than other groups.

Another study may investigated the location factor in detail and reveal this significant relationship for future studies.

4.6.2 DV 2: SOCIALIZATION

To form identity performance variable, 11 questions were formed. These questions are emerged due to process that is mentioned p. 79**.** In the factor analysis step, 5 of 11 questions seems inappropriate and reducible. Hence these 5 questions are reduced. Hence, 6 questions remained for socialization acquisition. To see reduced 5 questions, Appendix can be seen. To utilize this value into ANOVA test, mean value of this variable is calculated. After that the relation between this gratification and demographics are examined for One Way ANOVA test.

According to ANOVA test socialization variable has a significant relation between household income variable. Because p value of this relation is under 0.05 (p<0.05). There is no significant relation between other three demographics with such gender, education level, location and household income with socialization.

4.6.2.1 Socialization vs Gender

Table 35: Group Statistics

Gender	N	Mean	Std. Deviation	Std. Error Mean
Female	100	2,69	1,045	,104
Male	98	2,55	,870	,088

Table 36: Independent Samples Test

T Test	Levene's Test for Equality of Variances		t-test for Equality of Means	
	F	Sig.	t	df
Equal variances assumed	6,014	,115	,967	196
Equal variances not assumed			,969	191,062

Since the values of Levene's Test for Equality of Variances are higher than 0.05, there is no significant relation between socialization gratification and gender variable (F: 6,014 P: 0.115> 0.05, P>0.05)

4.6.2.2 Socialization vs Education Level

Table 37: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	9,260	4	2,315	2,582	,069
Within Groups	173,053	193	,897		
Total					
	182,313	197			

Since the values of significancy are higher than 0.05, there is no significant relation between socialization gratification and education level variable (F: 2,582 P: 0.115> ,069, P>0.05). Thus, there is no need for Post- Hoc Test.

4.6.2.3 Socialization vs Household Income

Table 38: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	19,013	3	6,338	7,529	,000
Within Groups	163,301	194	,842		
Total	182,313	197			

Since the values of significancy are lower than 0.05, there is no significant relation between socialization gratification and household income variable (F: 2,582 P: 0.00 ,069, P<0.05).

Table 39: Tuckey HSD Post Hoc Test

(I) household	(J) household	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-1349	1350-2699	,673*	,159	,000	,26	1,08
	2700-4049	,096	,179	,950	-,37	,56
	4050and more	,127	,347	,983	-,77	1,03
1350-2699	0-1349	-,673*	,159	,000	-1,08	-,26
	2700-4049	-,577*	,164	,003	-1,00	-,15
	4050andmore	-,546	,339	,376	-1,43	,33
2700-4049	0-1349	-,096	,179	,950	-,56	,37
	1350-2699	,577*	,164	,003	,15	1,00
	4050andmore	,031	,349	1,000	-,87	,94
4050andmore	0-1349	-,127	,347	,983	-1,03	,77
	1350-2699	,546	,339	,376	-,33	1,43
	2700-4049	-,031	,349	1,000	-,94	,87

*. The mean difference is significant at the 0.05 level.

There is a statistically significant relation between socialization factor and monthly household income (F=7.529; p <.05). This difference was analyzed in the Tukey HSD Post Hoc test. According to this analysis, socialization factor statistically differ between the group with a monthly household income of 0-1349TL (M:2.94) and the group with a monthly household income of 1350-2699TL(M:2.27). The group with a monthly household income of 0-1349TL has the highest score of socialization gratification.

4.6.2.4 Socialization vs Location

Table 40: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	9,260	4	2,315	2,582	,139
Within Groups	173,053	193	,897		
Total	182,313	197			

Since the values of significancy are higher than 0.05, there is no significant relation between socialization gratification and location variable (F: 2,582 P: 0.139, P>0.05). Thus, there is no need for Post- Hoc Test.

4.6.3 DV 3: ENTERTAINMENT GRATIFICATION

To form identity performance variable, 11 questions were formed. These questions are emerged due to process that is mentioned p. 79.In the factor analysis step, all of 11 questions seems appropriate and irreducible. To utilize this value into ANOVA

test, mean value of this variable is calculated. After that the relation between this gratification and demographics are examined for One Way ANOVA test.

According to ANOVA test entertainment variable has a significant relation between household income. Because p value of this relation is under 0.05 (p<0.05). However, there is no significant relation between other demographics such as gender, education level, location and gender with entertainment variable.

4.6.3.1 Entertainment vs Gender

Table 41:Group Statistics

Gender	N	Mean	Std. Deviation	Std. Error Mean
Female	100	2,93	1,069	,107
Male	98	2,59	1,007	,102

Table 42: Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means	
	F	Sig.	t	df
Equal variances assumed	,007	,935	2,341	196
Equal variances not assumed			2,342	195,691

According to Independent Samples T Test, there is no relation between gender and entertainment (F: 007 P: ,935).

4.6.3.2 Entertainment vs Education Level

Table 43: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2,663	2	1,332	1,209	,301
Within Groups	214,677	195	1,101		
Total					
	217,340	197			

According to ANOVA test, there is no relation between education level and entertainment (F: 1,209 P: 301). Hence there is no need to conduct Post Hoc Tests.

4.6.3.3 Entertainment vs Household Income

Table 44: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	30,629	3	10,210	10,608	,000
Within Groups	186,711	194	,962		
Total					
	217,340	197			

There is also a statistically significant relation between entertainment factor and monthly household income level (F=10.608, p <.05). Thus Post Hoc Test needs to be adopted to understand this relation.

Table 45: Tuckey HSD Post Hoc Test

(I) household	(J) household	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-1349	1350-2699	,295	,170	,307	-,15	,73
	2700-4049	-,654*	,192	,004	-1,15	-,16
	4050andmore					
		-,574	,371	,413	-1,54	,39
1350-2699	0-1349	-,295	,170	,307	-,73	,15
	2700-4049	-,948*	,175	,000	-1,40	-,50
	4050andmore					
		-,868	,363	,082	-1,81	,07
2700-4049	0-1349	,654*	,192	,004	,16	1,15
	1350-27699	,948*	,175	,000	,50	1,40
	4050andmore					
		,080	,374	,997	-,89	1,05
4050andmore	0-1349	,574	,371	,413	-,39	1,54
	1350-2699	,868	,363	,082	-,07	1,81
	2700-4049					
		-,080	,374	,997	-1,05	,89

*. The mean difference is significant at the 0.05 level.

There is a statistically significant relation between the group with a monthly household income of 0-1349TL (M:2.70) and the group with a monthly household income of 2700-4049TL(M:3.35). In addition, there is a statistically significant relation between the group with a monthly household income of 1350-2699TL and the group with a monthly household income of 2700-4049TL. All in all, the group with a monthly household income of 2700-4049TL has the highest score of entertainment gratification.

4.6.3.4 Entertainment vs Location

Table 46: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	6,260	4	2,315	3,582	,281
Within Groups	173,053	193	,897		
Total	182,313	197			

Since the values of significancy are higher than 0.05, there is no significant relation between socialization gratification and location variable (F: 3,582 P: 0,281, P>0.05). Thus, there is no need for Post- Hoc Test.

4.6.4 DV 4: INFORMATION ACQUISITION

To form identity performance variable, 11 questions were formed. These questions are emerged due to process that is mentioned p. 79. In the factor analysis step, 3 of 11 questions seems inappropriate and reducible. Hence these three questions are reduced and final number of questions have become 8. To see the questions that are reduced, Appendix B can be seen. To utilize this value into ANOVA test, mean value of this variable is calculated. After that the relation between this gratification and demographics are examined for One Way ANOVA test.

According to ANOVA test information acquisition variable has a significant relation between household income variable. Because p value of this relation is under 0.05 (p<0.05). There is no significant relation between other three demographics with such gender, education level, location and household income with information acquisition.

4.6.4.1 Information Acquisition vs Gender

Table 47: Group Statistics

Gender	N	Mean	Std. Deviation	Std. Error Mean
Female	100	3,32	1,069	,107
Male	98	2,99	,892	,090

Table 48: Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means	
	F	Sig.	t	df
Equal variances assumed	1,010	,316	2,304	196
Equal variances not assumed			2,308	191,142

Since the values of Levene's Test for Equality of Variances are higher than 0.05, there is no significant relation between socialization gratification and gender variable (F: 1,010 P: 0,316, P>0.05).

4.6.4.2 Information Acquisition vs Education Level

Table 49: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3,436	2	1,718	1,744	,177
Within Groups	192,039	195	,985		
Total	195,474	197			

Since the values of significancy are higher than 0.05, there is no significant relation between socialization gratification and education level variable (F: 1,744 P: ,177, P>0.05). There is no need for Post Hoc Test.

4.6.4.3 Information Acquisition vs Household Income

Table 50: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	21,463	3	7,154	7,976	,000
Within Groups	174,011	194	,897		
Total	195,474	197			

There is also a statistically significant relation between entertainment factor and monthly household income level (F=7,976, p <.05). Thus Post Hoc Test needs to be adopted to understand this relation.

Table 51: Tuckey HSD Post Hoc Test

(I) household	(J) household	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	95% Confidence Interval Upper Bound
0-1349	1350-2699	,198	,164	,621	-,23	,62
	2700-4049	-,577*	,185	,011	-1,06	-,10
	4050andmore	-,601	,358	,338	-1,53	,33
1350-2699	0-1349	-,198	,164	,621	-,62	,23
	2700-4049	-,775*	,169	,000	-1,21	-,34
	4050andmore	-,800	,350	,105	-1,71	,11
2700-4049	0-1349	,577*	,185	,011	,10	1,06
	1350-2699	,775*	,169	,000	,34	1,21
	4050andmore	-,024	,361	1,000	-,96	,91
4050andmore	0-1349	,601	,358	,338	-,33	1,53
	1350-2699	,800	,350	,105	-,11	1,71
	2700-4049	,024	,361	1,000	-,91	,96

*. The mean difference is significant at the 0.05 level.

Finally, there is a statistically significant relation the information acquisition factor and monthly household income (F=7.976; p <.05). There is a statistical significance

148

between the group with a monthly household income of 0-1349TL (M:3.07)and the group with a monthly household income of 1350-2699TL(M:2.87). Similarly, there is a statistical significance between the group with a monthly household income of 1350-2699TL and the group with a monthly household income of 2700-4049TL(M:3.65). The group with a monthly household income of 4050TL has the highest score of information acquisition gratification. Other groups are homogenous and shows no significant relation.

Nacaratto and LeBesco (2012) claimed that culinary capital is related with middle-upper classes. They claimed that having a gastronomic knowledge might be a distinctive feature that upper classes develop. According to these findings, it is clearly seen that upper classes obtain information acquisition more than any other group. Hence these findings correlate with Nacaratto and LeBesco's claims. Finkelstein (1999) claimed that middle classes transform eating practices into food adventures. They combine entertainment and socialization into food habits. According to findings, middle classes obtain entertainment and socialization gratifications from social media use in their foodways. Hence, Finkelstein's argument is overlapped with these findings.

4.6.4.4 Information Acquisition vs Location

Table 52: ANOVA Statistics

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	6,260	4	2,315	3,682	,148
Within Groups	173,053	193	,897		
Total	182,313	197			

Since the values of significancy are higher than 0.05, there is no significant relation between socialization gratification and location variable (F: 3,682 P: 0,148, P>0.05). Thus, there is no need for Post- Hoc Test.

149

Table 53: A Brief Explanation of Statistical Tests

Statistical Analysis	T test	Anova Test	Anova Test		Anova Test
Significant Relation	Gender variable and identity performance	Education level variable and identity performance	Household income variable and all gratification categories		Location Variable
Determination of relations by Post Hoc Test	Women have more score than men	1st and 2nd level with 3rd level	Identity performance	1350-2699 / 2700-4049	Identity Performance and the *other* option of location variable
			Socialization	0-1349 / 1350-2699	
			Entertainment	0-1349/ 1350-2699	
			Information Acquisition	0-1349/ 2700-4049	
Similar Findings	Öztürk's (2014) Montarini (2016) Rousseau (2012)	Can be examined in future studies	Nacaratto and LeBesco (2012) Finkelstein (1999) Fewell (2013)		Can be examined in future studies

In short according to findings there is a significant relation between gender and identity performance. Women have more score than men in food related usage of social media. This results is in accordance with Öztürk's (2014), Montarini (2016), Rousseau (2012). Gender doesn't have any significant relation with other three gratifications. Moreover, education level variable has a significant relation between identity performance. This relation is emerged from the groups of 1st and 2nd level with 3rd level undergraduate students. Education level variable does not have any significant relation between other three gratifications. Furthermore, household income variable has a significant relation with all gratifications. This result is in

accordance with the studies of Nacaratto and LeBesco (2012), Finkelstein (1999), Fewell (2013). Lastly, there is a significant relation between location variable and identity performance. The ones who choose other option has a significant relation with identity performance. On the other other, other three gratifications has no significant relations with location variable. This results can be researched in future studies.

In addition to this findings, there is another particular group who indicated that they do not integrate social media in their foodways. This study attempts to show possible reasons of this choice and reveal the possible profile of this particular group of people. To achieve this aim descriptive features of participants are presented.

4.7 Demographic Factors of Participants Those Who Do Not Use Social Media On Foodways

At the beginning of the research there were 298 people who attend to survey. However, 80 individuals (%34) indicated that they do not integrate social media use into their foodways. Those 80 individuals are consisted of 59 first-year students, 16 second-year students, and 5 third-year students.

Chart 15: Graphical Representation of Gender Variable
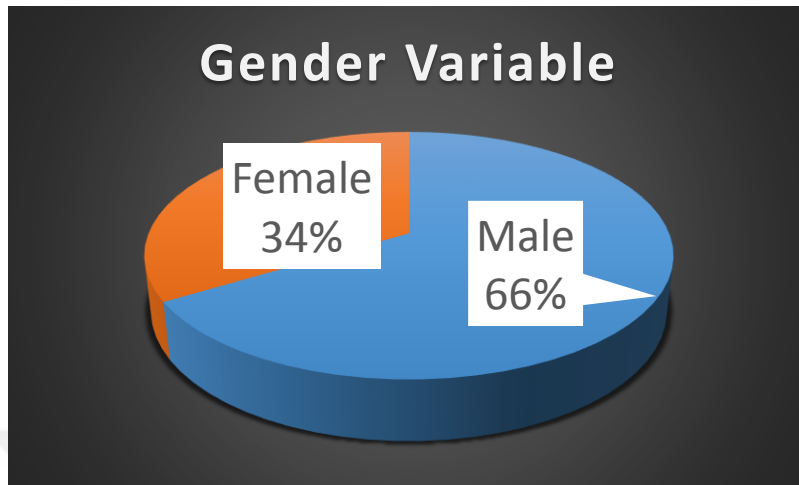
Among the participants who did not use social media in their eating and drinking experiences,

33.7% (27) were women and 66.3% (73) were men.

Chart 16: Graphical Representation of Education Variable
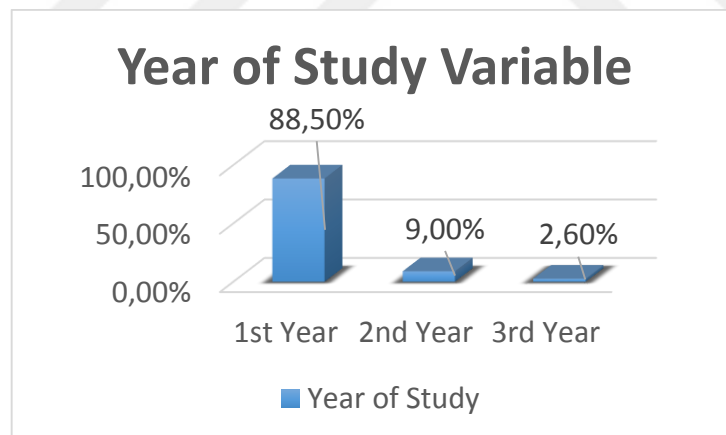
Out of these participants, 88.5% (59) were in their 1st year, 9% (16) were in their 2nd year and 2.6% (5) were in their 3rd year of study.

Chart 17: Graphical Representation of Household Income Variable

Household Income Variable
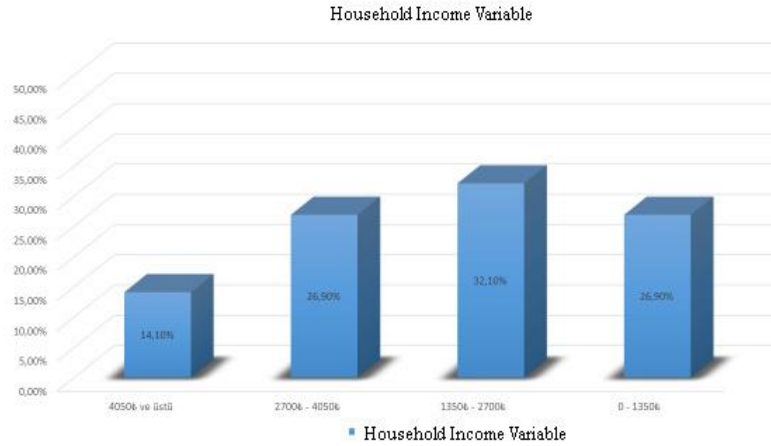
Among the participants, 26.9% (21) had a household income of 0-1349TL/Month, 32.1% (25) had a household income of 1350-2699 TL/Month, 26.9% (21)had a household income of 1350- 2700 TL/Month and 11% () had a household income of 4050 TL/Month or more.

Chart 18: Graphical Representation of Location Variable

Location Variable
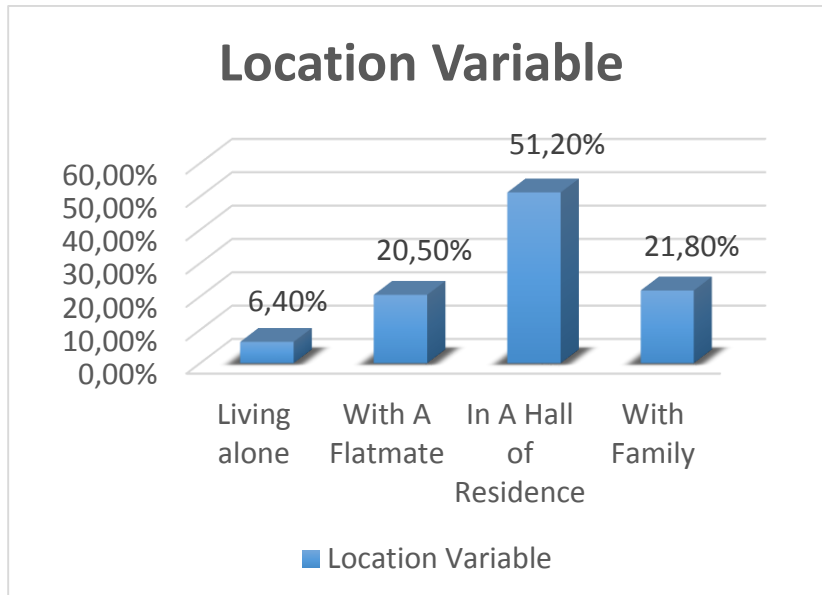
Among the participants, 6.4% (5) were living alone, 20.5% (16)were living with a flatmate, 51.2% (41) were living in a hall of residence and 21.8% (18) were living with their families.

As stated for the participants, 45% (36) believed eating and drinking practices are not linked to personality, 17.3% (11) did not find social media fun, 26.7%(21) believed shares on social media were mannered and information available on social media was not credible, 9.3% (7) thought social media and socialization are two separate things, and 1.3% (1) gave their own explanations under the "other" option.

Chart 19: Reasons for not using Social Media on Foodways

Reasons of people for not using social media on foodways

In the other option, individuals claimed that using social media are against to Islam Religion. They indicated that food should not be presented to others. In the context of Islam, presentation of food is considered as sin.
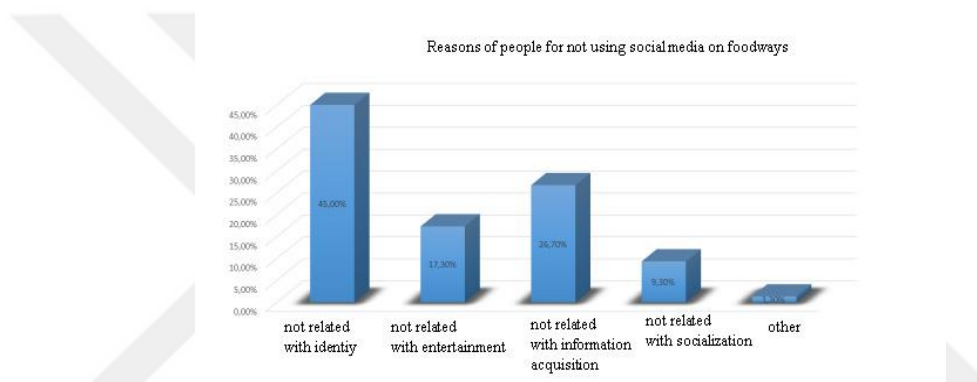
To sum up, in this study, gratifications obtained from social media use in foodways are revealed for survey method. All the researches, that examine the gratifications obtained from the motivations of individuals to use social media, have conducted surveys as a research method. From this point, research method of thesis was determined as survey methodology. Multiple stages were followed to develop and finalize the questionnaire as a data collection tool. Firstly, literature review was conducted and possible questions were identified. These questions were then asked to the students and were tried to be made understandable. Then the determined questions were distributed to the students for preliminary work. The collected data

154

were evaluated in the SPSS 23.0 program. As a result of the factor analysis, questions that measure more than one expressions are executed. The diversity and homogeneity among the questions were revised. In the factor analysis matrix, the four categories manifested themselves geometrically. At the %95 confidence level, KMO value was at the desired level. Then, Cronbach's Alpha values of the entire survey were measured. The values were found to fulfill the prerequisite of a scientific study. Thus, the survey was finalized.

It is critical to emphasis that why sample is chosen among Sakarya University students. First of all, all the researches that take place in literature that examine motivations of social media use are conducted among university students. The reason of this choice can be rationalized due to Prensky's (2001) *digital natives* conceptualization. Prensky claimed that digital natives are the generation which grew up with digital technology and integrate digital technologies into daily lives. Prensky claimed that digital natives prefer using social media networks for knowledge acquisition. Digital natives possess inferior social skills in favor of digital interactions. They have natural instincts about how to use digital products and technologies. Hence, it was assumed that digitalization of foodways could be experienced first for digital natives. Their age can be varied from 18 to 25. Hence, undergraduate students might be appropriate choice for *digital natives* conceptualization. Researcher was working at Sakarya University hence it was convenient to conduct survey among this particular group. According to findings, it was proper to choose this particular group as significant relations are seen between gratifications and demographics.

Participants of survey were selected through proportionate stratified sampling. The necessary calculations were made to create a sample with confidence level of 95% from the population. Then, the questionnaire was distributed to the sample after permission of the Ethics Committee was taken. The Cronbach Alpha internal consistency coefficient of the questionnaire developed as 0.81 and the KMO value

as 0.68. The internal consistency numbers of the factors are 0.88 for the information factor, 0.93 for entertainment factor, 0.82 for socialization factor and 0.86 for identity performance factor, respectively. In the scientific research that follows the questionnaire method, the coefficient required to display the internal consistency of the questions is 0.7.The data were entered into the SPSS 23 package program Independent Samples T test, One way ANOVA Test and Tuckey's HSD Post Hoc tests. In the analysis of the data, significance level was taken as 0.05.

Questionnaire form was applied to 298 people for following face to face survey method. 71.73% (218) of the students who participated in the research use social media in their foodways. 28.27% (80) do not use social networks in their foodways. Rousseau (2012) found out that 96% of participants (U.S citizen) found sharing food experiences on social media is socially acceptable. This ratio is higher than this study's result. It could be argued that that new media ecology has transformed food habits more in US than Turkey. The reasons why 28.27% of participant do not see socially acceptable to use social media in foodways is related with religious beliefs and conservatism.

Table 54: Important Descriptive Items of The Study

Prominent Descriptive Items	Findings	Similarity & Divergence		Possible Reason of the difference or similarity
Social Media Platform	Instagram	Rousseau (2012)	Facebook	Due to age of participants in studies
		Montarini (2016)	Facebook	
		Fewell (2013)	Facebook	
		Hartman Group Research (2016)	Facebook	
Timing of Taking Eating-Drinking Photos Shared in Social Media	Before Eating	Fewell (2013)		Visuality in new media
Types of Food and Drinks Shared in Social Media	Breakfast	Montarini(2016)	Lunch time	Due to working conditions of participants in the studies

According to findings the social media network that they choose to relate with food habits is Instagram. It is similar with Bayley's (2016) findings. He also found that Instagram was the social media platform that individuals use about food habits. On the other hand, in the study that Montarini (2016) conducted, it was revealed that people use Facebook to gain gratifications about food related social media use. On the other hand, Hartman research group found that Pinterest is the platform that is chosen for individuals to share food photos. This difference may be emerged due to ages of sample. Thus, Instagram needs to be researched in detail.

Moreover, this study finds that people take the photo of food before eating. This might be related with nature of new media technologies. New media technologies allow users to create their own multimedia. Items of multimedia need to be visually attractive to catch the attention. Thus, timing of taking food photos can be related with the features of new media technologies. This finding is similar with the result of Fewell's (2016) studies.

This study also addresses the question the reasons why the individuals do not include social media in their foodways. People who did not use social media in their foodways said that they thought that sharing food photographs would not represent their identity. Moreover, they pointed out that making their foodways circulate online and making themselves visible for this way are not appropriate in the context of tradition, custom, religious reasons.

In this study it is found that participants mostly take photos of breakfasts and they take the picture of food before they start eating. These findings are also overlapped with the findings of Fewell's (2006). In this study it was revealed that people take the photos of food once food comes to table. Hartman group revealed that individuals take photos during lunch mostly. This difference may be emerged due to differences in economic status of participants.

In short, this study attempts to examine the relation between four gratifications such as information acquisition, entertainment, identity formation, and socialization with demographics. According to multiple normal distribution, people use food related social networks to gain the gratification of identity formation. Secondly, they obtain gratification of socialization from this use. They strengthen their social relationships through using food related social media. Thirdly, they gain gratification of entertainment. Individuals think that it is fun to use social media to take recipe and follow social media accounts of chefs. And finally, they use food related social media to achieve the gratification of knowledge acquisition. They choose to follow the discussions and critics on social networks. In the light of literature review, it may be asserted that people approach the notion of food as a tool that they may represent their social capital and strengthen social stratification. Al in all, it can be argued that new media ecology has been transforming foodways. Individuals share food related experiences on digital platforms. On the other hand, there is also a particular group that resist on the sociocultural changes that new media ecology prompts on food habits. This particular groups have strict cultural and religious beliefs about food.

CHAPTER 5

CONCLUSION AND SUGGESTIONS

This section provides conclusion of the study and suggestions that are developed for future studies.

5.1 Conclusion

This study claims that people create and share meanings by using food as a communication medium. The relation that is established with with food has been shaping by social drives such as certain social, political, religious and cultural values throughout history. They are determined through sociocultural norms and beliefs. Many studies in the fields of sociology, anthropology, history, cultural studies and communication have been carried out food related studies.

This study attempts to reveal sociocultural dimensions of food and evaluate them according to today's digital communication technologies. Communication is a process that people understand world for creating meanings and share these meanings with others. It is conveyed through various practices in daily life. Food in this sense, can be seen as a social language that people create and share meanings. It is a nonverbal form of communication. People communicate through food and assign meaning and attribute to culture. Studies that focus on communication patterns of food asserted that food is central to social life and creation of meanings. These meanings are negotiated with identities and cultures. Food can be symbol that conveys particular meanings and connector in social events. Many rituals and social events such as celebrations, banquets, fasts and feasts are symbolized through food. Thus, it can be said that food is a social marker of social status and group membership such as being vegan, Foodie, chowhound, anti-Foodie and etc.

159

Food studies claim that food culture has been always shaped by social and cultural changes.

In today's society, new media ecology has been transforming the daily practices in terms of its own features. Developments in information and communication technologies are rapidly expanding the use of the Internet (web 2.0) and making it an indispensable part of everyday life. In particular, the use of Internet has become an everyday life practice due to developments of new media technologies. Timisi (2005) noted that with the emergence of new communication technologies, personal relations in modern societies are undergoing a transformation. According to her, social networks have grained in every area of our lives in political, cultural, economic, psychological aspects. The features of Web 2.0 technologies such as interactivity and user generated content led individuals to originate participatory culture and have made important changes in the communication environment. With the digitization, possibilities for media production, distribution, sharing, and storing have changed. Interaction, one of the most important features of social networks, has allowed individuals to have the freedom to design their own media. For this reason, the role of the user with new media technologies has become more active. Users have begun to see the media as a personal space that they can shape according to their own needs. Individuals are not directly exposed to media. They are not passive receivers to be influenced for media. In short, developments in communication technologies have created certain transformations in everyday life practices. Today, foodways have also become related to social media, in this context.

This study takes notion of food as a communication medium that people strengthen social stauts and bonds. This medium has been transforming in today's digital communication conditions. Hence, the relation between food culture and new media needs to be examined. In order establish a closer look, this study attempt to

reveal obtained gratifications from social media use in food experiences. Uses and Gratifications Theory is chosen as the conceptual framework of the study.

UGT is used in studies that investigate obtained gratification from social media uses. According to this theory, individuals can choose social networks and contents according to their own needs. This model review users as active media participants. They resist against media influence. Within this approach, it has been observed that individuals' gratifications with media use are mainly categorized in four main titles as such: information acquisition, entertainment, personal identity, and socialization.

On the other hand, one of the biggest deficiency found in literature is that researchers cannot move the debate to a higher level after they defined the gratifications. In studies that explain social media within UGT, the gratification categories were not explained in the new media terms. This study firstly, redefined gratification categories in new media terms. Then, the redefined gratification categories are examined in terms of their relevance on foodways.

In this research, firstly, the transformation of information acquisition gratification was explained in new media characteristics. The concept of *prosumerism*, which is introduced for a person who consume products or service at the same time that they produce. The position of individuals, who generate content other than not just consuming it, was called as *prosumer* in new media technologies. With user generated content, users can digitally engage with online interaction. After this step, effects of prosumption term on foodways was examined. In this context, the researches that examine online restaurant critics and food blogging were mentioned. The studies in the literature emphasize that there does not exist a hierarchy between the recommender and the recommended. Each user has the opportunity to share their opinions about the eating and drinking places. Moreover, researchers argue that individuals may make comment about certain food products on social media

platforms, share their views about the company on social networks and form food blogs.

According to the results of this study, users include social media us in their foodways to obtain information acquisition. They strongly agreed that they research about a food product on social media before they buy it. Moreover, they also strongly agreed that they review online restaurant critics before they choose the restaurant where they eat out. They also strongly disagreed that they prefer taking recipes from online environments especially from food blogs rather than mom-sourcing. Finally, they agreed that they order food from online services for clicking not for phone. Hence, these findings are overlapped with the claims of Nacaratto and LeBesco (2012). People choose to gain information about food from online environments rather than their social environments or printed media. Information acquisition gratification change in terms of demographic factors. There is a statistically significant relation between information acquisition gratification and household income. The relation between groups 0-1349 and 1350-2699 statistically differs. This difference might be examined in future studies. On the other hand, the group between 2700-4049 has the highest score of using social media in foodways to gain information. In the literature (Nacaratto and LeBesco, 2012; Germov and Williams,2004; Rousseau,2012; Fewell, 2016) it was revealed that middle class use to food related social media to gain information. Hence, this finding corresponds to these claims.

Later, the studies, which say that entertainment gratification was transformed for new media technologies were examined. It emerges through clicking, liking, sharing, making gossip materials on social media. This leads the concept of *foodtainment* to be emerged. According to these studies, food is ascribed to entertainment industry. It has become an attractive activity that individuals get out of the daily routine and find fun. According to findings of this research, participants strongly agreed that they use social media to watch attractive food videos to get out

of the daily life stress. There was a statistically significant relation between entertainment factor and household income. Between all groups, the group with 2700-4049 TL has the highest score of using social media in foodways to gain entertainment. Finkelstein (1999) argued that middle classes engage entertainment with foodways. Hence, this finding is overlapped with Finkelstein's claim.

Thirdly, personal identity gratification has transformed around new media dynamics. It has become an identity performance. In the researches on impression management in social networks (Timisi, 2005, Rheingold, 2001) it was revealed that the Internet was used to create new identities. At this point, the structure of the identity exercises in the online environment is examined and the celebrity culture is scrutinized.

New media has been involved in the process of creating identity and subjectivity. The term subjectivity refers the ways people become unique individuals and construct their self for various experiences and discourse in particular circumstances. New media present new practices for self-constructions. People may construct identities through social networking services. With the rise of web 2.0 technologies, constructing identities has moved beyond physical and constraints. Today, people may have multiple identities and juggle between them. People may express themselves in different ways. One of these way is presenting their food habits on social media. On social media, food images proliferate and subjects are positioned through consuming these images (Rousseau, 2012 as cited in Debord, 1967). People may play with their identities in virtual environments. For taking the advantage of archiving feature, they may form a stage from the photos that they share on social media to perform identities. Food in the context of Goffman's identity approach has become an important item that people use as an element of *setting*. According to findings of this research, participants strongly agreed that they may present themselves through food photographs that they share on social media. Moreover, they strongly agreed that from a food photo, they can

163

get the information about this user's identity. In addition to this, it was revealed that individuals share food photos with hashtags. They stated that they want to connect particular photos to entire digital world. Rousseau(2012) claimed that with the rise of web 2.0, individuals give importance to food images rather than its taste. In this study, participants agreed that they do not imagine taste or smell of the foods whose photo that they encounter on social media. Montarini claimed that digital food selection is less of a sensory experience. Hence, this study's finding is also overlapped with Montarini's claim.

Rousseau claim that people present their identities through food habits. In today's digital culture, they also generate food related contents on social media platforms and present identities through this digital codes. Findings of this work are overlapped with Rousseau's work. Individuals who participate in the survey use food related social media to represent their self in digital platforms.Hence, this attempt might be related with celebrity culture in new media.

According to findings of this study, there is a statistically significant relation between identity performance gratification and gender variable. Women have the highest score of using social media in foodways to gain identity performance. This finding is overlapped with Fewell's findings. Fewell (2013) also claimed that women use more social media in foodways rather than men. These two findings correspond to each other.

There is also a statistically significant relation between identity performance gratification and education variable. 3rd year undergraduate students have the highest score of using social media in foodways to gain identity performance. Moreover, there is also a statistically significant relation between identity performance and household income. Groups of 1350- 2699 and 2700-4049 TL have significantly different relationship due to identity performances. 2700-4039 TL group has the highest score of using social media in foodways to gain identity

164

performance. This finding is overlapped with Rousseau's (2012) claim. He claimed that middle class use social media to present their identity for sharing food photos. Finally, there is also a statistically significant relation between identity performance and location income. The group that choose other option has the highest score of using social media in foodways to gain identity performance gratification.

The last category, socialization gratification, has reached a level that can be emerged in social networks without space and time constraints. Individuals can socialize with virtual communities based on eating and drinking preference. In the studies, it is mentioned that there are three main food related virtual communities, namely Foodies, Anti-Foodies, and Chowhounds. Those who come together in virtual communities have a structure that reinforces commonness and rejects the differentiation among each other. This structure has sometimes formed with hashtags (#) and sometimes with various groups in social networks. The common denominator and association shared for the users constitutes the virtual community. Friendship sites based on foodways are forms of digital socialization that are eating and drinking. Individuals can come together with people, who they share the same tastes with, online and offline for incorporating these people into their social environment. Spoondate sites is the prominent examples of this.The formation of eating and drinking based virtual communities in Turkey is not separated for sharp differences in the United States. According to the results of the study, individuals are more likely to be members of virtual communities that food recipes or food photos are shared on. According to this study, participants strongly agreed that they meet with new people and make friends through using food related applications. This result is overlapped with the claim of Rousseau who asserted food is utilized as medium to socializing. According to results of the study, there is statistically significant relation between socialization gratification and household income. This difference was emerged from the groups 0-1349 and 1350-2699. 0-1349 TL group use food related social media to socialize. In the literature, studies have shown the

motivations of middle or upper classes use of social media especially in foodways. This finding need to be examined in future studies.

In the light of these discussions, it may be claimed that digital natives use social media in their foodways to gain some particular gratifications. These gratifications can be listed as knowledge acquisition, socialization entertainment, identity performance. The structure of these gratifications has changed in new media terms. New media users become active agents to shape the media channels that they follow. In this vain, knowledge acquisition become related with the concept of *prosumer*. New media users achieve knowledge acquisition for producing and consuming knowledge at the same time. This transformation is reflected on food habits. People have their own voices to talk about culinary culture. They may attribute to restaurant critics or express their ideas about food items for generating their own content. This attempt triggers participatory culture on food related online environment. Secondly, they may gain socialization gratification. This gratification has changed with new media features. People may socialize without any time and space constraint. Social media let individuals to socialize for aggregating and visualizing data. They may interact with others users based on these multimedia elements. This new socialization form also effect food culture. It was revealed that, from using food related social media applications like Foursquare and Swarm, they may meet new people. For using these applications, they may find individuals who have similar taste and meet them in both online and offline environments. Also, they expressed that they feel themselves that they share the meal whose photo they see on social media for commenting under it. Thirdly, they gain entertainment gratification. This gratification has changed in new media terms as well. Entertainment become a concept that is expressed with clicks, likes, dislike, adding to favourites, retweet and emoji buttons. The new understanding of entertainment has also reflected on food habits. It was found that individuals approached taking recipes from social media accounts as fun. They thought that they entertain themselves for following short term recipes. This attitude was conceptualized as

foodtainment in the literature. Finally, they gain the gratification of identity formation. This gratification has also changed with new media terms. Users may present their identities due their fantasies.

They may present their offline activities on online environment. The way people present themselves is no longer emerged for textual or visual elements. They are emerged for individual patterns of mobility. Posts, tweets, multimedia elements, check-ins are the part of online representations of self. Geotagged images, check in and sharing location of restaurants are strategically chosen to enhance the process of online representation of identity. Users may present themselves with curated and selective displays of physical activities. The notion of become a marker alongside with the presentation of online identity. Users may gather together in a virtual community for crossing any boundaries in order to pursue same interests or reinforce identity. This formation also effects the food culture. Users may form food related virtual communities such as Foodies, chowhounds and anti-Foodies.As a side product of this study, it has been tried to reveal why people do not see food related social media use as socially acceptable. These individuals argued that sharing food photographs in social networks are not socially acceptable, and that this is unacceptable according to the traditions and religious beliefs they have. These reasons are put forward in the framework of conservatism. This result indicates that new media ecology does not have strong effects on foodways of this particular group.

All in all, this study uncovers how new media ecology has been transforming food culture. It attempts to reveal how foodways have become related with digital codes. It is found out that individuals integrate social media use into their foodways to obtain some gratifications. These gratifications can be listed respectively as identity formation, socialization, entertainment and information acquisition. In the light of this research's findings, it can be said that new media technologies affect the way people approach to the notion food.

5.2 Suggestions

In this work, it was revealed that there are certain deficiencies in the related literature. First of all, this study find that social media users choose Instagram to present their eating experiences. Thus, Instagram needs to be studied within the framework of Uses and Gratifications Approach. Motivations to use Instagram may be a matter of study on their own. Moreover, the reasons why some users do not prefer to integrate social media use in foodways can be studied within the framework of conservatism concept discussion. The attitude and conservative rhetoric could be a research topic on its own. As another subject of work, the aforementioned categories of Uses and Gratifications Approach can be analyzed in detail according to the new media terms. Finally, the relationship of foodways with social networks can be measured again from different theoretical frameworks.

REFERENCES

Abdurrezak O.A. (2005). "Food And Communication" In The SocioCultural Context, Bakış. *Milli Folklor*, C.9(67). 115-119.

Akarçay, E. (2016). *Beslenmenin Sosyolojisi*. Orta Sınıf(lar).ın Yeme İçme ve Eğlence Örüntüleri. Phoenix Yayınevi, Ankara.

Arık E. (2010). Sıradan İnsanın Yükselişi: Sosyal Medya Şöhretleri, *İletişim ve Diplomasi / Yeni Medya*, 98-112.

Ashley, B. (2004). *Food and Cultural Studies*. Routledge, London.

Bali, R. N. (2002). *Tarz-ı Hayat'tan Life Style'a.* Yeni seçkinler, Yeni mekânlar, Yeni yaşamlar. 11.Baskı, Iletişim Yayınları, Istanbul.

Barthes R. (2011). Towards A Psychosocialogy Of Contemporary Food Comsumption. *Food and Culture: A Reader*, (Ed. Carole Counihan, Penny Van Esterik). Routledge, London.

Bayley T. (2016) Handbook of Foodie, Arbour Print, USA

Bayram, F. (2008). "Gazete Okurlarının Okuma Motivasyonları ve Doyumları Üzerine Bir Kullanımlar ve Doyumlar Araştırması." Anadolu Üniversitesi Sosyal Bilimler Dergisi 8(1). 321-335.

Beardsworth, A. And Keil, T.(2012). *Yemek Sosyolojisi: Yemek ve Toplum Çalışmasına Davet,* (Trans. Abdulbaki Dede)., Phoenix Yayınevi, Ankara

Belge, M.(2013). *Tarih Boyunca Yemek Kültürü*. 13.Baskı, Iletişim Yayınları, Istanbul.

Beşirli, H. (2012). *Yemek Sosyolojisi: Yiyeceklere ve Mutfağa Sosyolojik Bakış*, Phoenix Yayınevi, Ankara.

Bilgin A. ve Samancı Ö.(2008).İmparatorluğun Son Döneminde İstanbul ve Osmanlı Saray Mutfak Kültürü, Türk Mutfağı, *Kültür ve Turizm Bakanlığı*, 199-219.

Bilgin, A.(2003). "Seçkin Mekânda Seçkin Damaklar: Osmanlı Sarayında Beslenme Alışkanlıkları (15.-17. Yüzyıl)."Yemek Kitabı. M.Sabri Koz (hzl.). İstanbul: Kitabevi Yayıncılık, 35-84.

Binark, M. (2007). Yeni Medya Çalışmaları, (der.). Binark M. Yeni Medya Çalışmalarında   Yeni Sorular ve Yöntem Sorunu Yeni Medya Nedir? Yeni Medya Çalışmaları Neleri Kapsar? Ankara: Dipnot: Yayınları

Binark, M. (2009). Yeni Medya Dolayımlı İletişim Ortamında Olanakların ve Ol(a).mayanların   Farkında Olmalı. *Evrensel Kültür*, 60-63.

Binark, M. ve Löker, K. (2011). *Sivil Toplum Örgütleri İçin Bilişim Rehberi*. Ankara: STGM Yayınları.

Bourdieu, P. (2015). *Distinction: A Social Critique Of The Judgement Of Taste*, (Trans. Richard Nice). Routledge, Oxford.

Boyd, D. M., and Ellison, N. B. (2007). Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*, 13(1).

Bozkurt, A. (2011). "Ayaklanmalar, İnternet ve Sosyal Medyanın Devrim'imi." *Bilişim Dergisi*, 130, 12-16.

Bruin, J. 2006. newtest: command to compute new test. UCLA: Statistical Consulting Group. Retrieved 14.08.2016 From:http://www.ats.ucla.edu/stat/stata/ado/analysis

Bumgarner, B.A. (2007). You have been poked: exploring the uses and gratifications of Facebook among emerging adults. 12(11). 234-251.

Casey (2106) Media and Entertainment, *Nielsen Social Media Report,* Retrieved From: http://www.nielsen.com/us/en/insights/reports/2017/2016 nielsen-social-media-report.html

Castells, M. (2006). *Enformasyon Çağı*: *Ekonomi, Toplum ve Kültür*: İkinci Cilt: Kimliğin Gücü. (Trns. Ebru Kılıç). İstanbul: Bilgi Üniversitesi Yayınları.

Coward, R. (1985). Female Desire. London: Granada Publication

Cramer, J. M. Greene, C. P. & Walters, L. (2011). Food as communication: communication as food. New York: Peter Lang.

Czaja, R., & Blair, J. (2005). Designing surveys: A guide to decisions and procedures. Thousand Oaks, Calif: Pine Forge Press.

Çelebi,N. (1992) Mutfak ve Yemek Kültürü, Retrieved 04.09.2016 From http://nilguncelebi.com/wpcontent/uploads/2016/08/mutfak_ve_yemek_ku lturu.pdf

Çevik O. & Akgül A. (2005).İstatistiksel Analiz Teknikleri, SPSS'te İşletme Yönetimi Uygulamaları, Seçkin Yayıncılık

Daughtery, T; Eastin, M. S. ve Bright, L. (2008). Exploring consumer motivations for creating user-generated content. Journal of Interactive Advertising, 8(2).16-25.

De Solier I. (2005). TV dinners: Culinary television, education and distinction. Continuum: Journal Of Media & Cultural Studies, 19(1), Unviersity of Sussex, 465-481.

Dijk V. J. (2004). The sage Handbook of Media Studies. J.D. Downing, D. McQuail, P. Sclesinger ve E. Wartella (Eds.). Digital Media. Thousand Oaks: Sage Publications, Inc. (145-163).

Dikme, G.(2011). Üniversite Öğrencilerinin İletişimde Ve Günlük Hayatta Sosyal Medya Kullanim Alışkanlıkları: Kadir Has Üniversitesi Örneği, İstanbul

Dimmick, J.; Shao, Y. ve Li, Z. (2004). Competition between the Internet and traditional news media: the gratification-opportunities niche dimension. Journal of Media Economics, 17(1)., 19-33.

Downes, L. (2009) Take 1 Recipe, Mince, Reduce, Serve, Retrieved 09.06.2016 From: http://www.nytimes.com/2009/04/22/dining/22twit.html

Feuerbach, L. (1960). Gedanken über Tod und Unsterblichkeit. Ludwig Feuerbach Sämtliche Werke, edited by Wilhelm Bolin and Friedrich Jodl, Bd.I,1–90. Stuttgart-Bad Canstatt: Frommann Verlag

Fewell, K. (2013) Why do people share food photographs via social media channels,Retrieved 27.08.2016 From: http://www.slideshare.net/karenfewell/the-psychology-of-sharing-food via-social-networks

Finkelstein, J. (1999). Foodatainment. On Cooking, *Performance Research*, Vol. 4:1, 130-136.

Fischler, C. (1988). Food, self and identity. *Social Sience Information*, Vol. 27, 275-293.

Flew, T. (2008). New Media: An Introduction (3. Baskı). Oxford: Oxford University.

Germov, J., & Williams, L. (2004). *A sociology of food and nutrition: The social appetite*. South Melbourne, Vic: Oxford University Press.

Goffman, E. 2009. *Günlük Yaşamda Benliğin Sunumu*. Metis Yayınları, İstanbul.

Gökçe, O. (2002). İletişim Bilimine Giriş, Ankara: Turhan Kitabevi

Halıcı, N. (2000). Ottoman Cuisine. *The Ottoman-Turkish Civilisation*. IV, 93 103. Ankara: Yeni Türkiye.

Haridakis, P. ve Hanson, G. (2009). Social interaction and co-viewing with youtube: blending mass communication reception and social connection. Journal of Broadcasting & Electronic Media 53(2).317–335

Hartman Group Research (2015), Foodie As Defined By Food Culture, Retrievedfrom:http://www.hartman-group.com/acumenPdfs/foodie consumer-2014-06-12.pdf

Herzog, H. (1944). What do we really know about daytime serial listeners? In P. F. Lazarsfeld & F. N.Stanton (Eds.)., Radio research 1942–1943 (pp. 3 33).New York: Duell, Sloan & Pearce

Işık, U. (2007). Medya Bağımlılığı Teorisi Doğrultusunda İnternet Kullanımının Etkileri Ve İnternet Bağımlılığı (Selçuk Üniversitesi Sosyal Bilimler Enstitüsü/Doktora Tezi). Konya

İbrahim, Y. (2015) Food Porn and the Invitation to Gaze: Ephemeral Consumption and the Digital Spectacle, Queen Mary University of London Press, London.

Jacobsen F. & Bruner, M. S. (2012). The rhetoric of food: Discourse, materiality, and power. New York: Routledge.

Jenkins, H. (2001). Confronting the challenges of participatory culture. *Media Education for the 21st Century* The MIT Press Cambridge, Massachusetts, London, England.

Johnston, J., & Baumann, S. (2010*). Foodies: Democracy and distinction in the gourmet foodscape*. New York: Routledge.

Joinson, A.N. (2008). *Looking at, looking up or keeping up with people?: motives and use of Facebook*. The Twenty-Sixth Annual SIGCHI Conference On Human Factors in Computing Systems, Italy

Kale G. Ö (2016). Sosyal Ağlarda Eğlence Faktörü Kullanımının Marka Kişiliğine Etkisi: Starbucks Türkiye Instagram Hesabının Analizi, *TRT Akademi*, Ankara

Karademir, Z. (2015). Osmanlı İmparatorluğu'nda Şeker Üretim ve Tüketimi (1500-1700)., *OTAM,* 37, 181-218

Katz, E. (1974). Uses and gratifications research. The Public Opinion Quarterly, 37(4)., 509-523

Kaye, B.K. (2007). Blog use motivations: an explatory study. Blogging, citizenship, and the future of media. (Ed: M.Tremayne). London: Routledge, ss.127-148.

Ketchum C (2005). The essence of cooking shows: How the food network constructs consumer fantasies. Journal of Communication Inquiry 29(3).: 217–234

Kim, W., Jeong, O-R., Lee, S-W. (2010). "On Social Web Sites", *Information Systems*

Koçak, G (2012). Bireylerin Sosyal Medya Kullanım Davranışlarının ve Motivasyonlarının Kullanımlar ve Doyumlar Yaklaşımı Bağlamında İncelenmesi: Eskişehirde Bir Uygulama, Anadolu Üniversitesi Sosyal Bilimler Enstitüsü, Doctoral Thesis, Eskişehir.

Kress, G. R. (2003). *Literacy in the new media age*. London: Routledge.

Lake, E. S.ve Oh, M. (2007). The Sociology Of Food And Eating. 21st Century Sociology: A Reference Handbook, Sage Publications.

Lamont M.(2009). Bourdieu in a multi dimensional perspective, *Cultural Analysis and Bourdieu's Legacy* New York: Routledge 128-125

Lazarsfeld, P. (1955). The People's Choice. New York: Columbia University Press.

Levy, Moria (2009). WEB 2.0 Implications on Knowledge Management, Journal of   Knowledge Management, Vol. 13. No. 1.

Lievrouw, L. A. (2011), Alternative and Activist New Media, Cambridge:Polity Press.

Lister, M. (2003). New media: A critical introduction. London: Routledge.

Manovich, L. (2004). The language of new media. Cambridge, MA: MIT Press.

McLuhan (1996). The medium is the massage: an inventory of effects. California: Ginko Press.

McQuail, D. (2005). McQuail's mass communication theory. London: Sage Publications

Meade, A. W. & Craig, S. (2011) Identifying careless responses in survey data, *Psychological Methods*, Vol 17(3), 437-455.

Miller, V. (2011). Understanding digital culture. London: SAGE Publications.

Montarini F.(2016). Social&Digital Media Changing Food Culture, MSL Group Research, USA.

Muntinga, D.G. and Moorman, M. ve Smit, E.G. (2011). Exploring motivations for brandrelated social media use. International Journal of Advertising, 30(1) , 13–46.

175

Naccarato, P. and LeBesco, K. (2012). *Culinary capital*. London: Berg.

Nicod, M. (1974). A Method of Eliciting the Social Meaning of Food. Master's thesis. University College, London.

Orkun, N. (2009). Beyoğlu'nda yemek kültürünün değişen yüzü: 2002-2008, Marmara Üniversitesi Sosyal Bilimler Enstitüsü Doktora Tezi, Marmara Üniversitesi, İstanbul

Oskay, Ü (2014). Kitle İletişimin Kültürel İşlevleri, İstanbul: İnkılap Kitabevi

Ök, F. (2013). Ortaöğretim Öğrencilerinin Sosyal Medya Kullanım Alışkanlıkları ve Motivasyonları, Yüksek Lisans Tezi, Fırat Üniversitesi Sosyal Bilimler Enstitüsü, Elazığ

Öztürk, S (2014) Kullanımlar ve Doyumlar Yaklaşımı Kapsamında Sosyal Medya (Facebook Örneği), Gazi Üniversitesi Sosyal Bilimler Enstitüsü/ Yüksek Lisans Tezi, Ankara

Prensky, M. (2001)."Digital Natives, Digital Immigrants Part 1", On the Horizon, Vol. 9 Iss 5 pp. 1 - 6

Quan-Haase, A. ve Young, A.L. (2010). Uses and gratifications of social media: a comparison of Facebook and instant messaging. Bulletin of Science Technology Society, 30(5).350-361.

Raacke, J. ve Raacke, J.B. (2008). MySpace and Facebook: applying the uses and gratifications theory to exploring friend-networking sites. *CyberPsychology & Behavior, 11*(2),169-174.

Regina, N. (2014) Scientific method: Statistical errors. Retrieved 3.09.2015 from:http://www.nature.com/news/scientific-method-statistical-errors-1.14700

Rheingold, H. (1994). The Virtual Communtiy: Connection in a

ComputerisedWorld. Londra: Secker & Warburg.

Rousseau, S. (2012). Food and social media: you are what you tweet. Lanham: Altamira Press/Rowman & Littlefield

Samancı, Ö. (2006). "19. Yüzyıl İstanbul Mutfağında Yeni Lezzetler." *Yemek Ve Kültür*, İstanbul: Çiya Yayınları

Sert, N.Y. (2016) Aktivizm, Toplumsal Değişimin Yeni Yüzü, Değişim Yayınları: Sakarya

Shao, G. (2009). Understanding the appeal of user-generated media: a uses and gratification perspective. Internet Research, 19(1).7

Sheldon, P. (2008). Student favorite: Facebook and motives for its use. *Southwestern Mass Communication Journal*, Spring. 29-53

Silverstone R.(1999). What's new about new media, *New media and Society,* 1.1,10-82.

Simon, M. K. (2010). Dissertation and scholarly research: Recipes for success (2011 Ed.). Seattle, WA, Dissertation Success, LLC.

Soyseçkin İ. (2007). Sanal Uzamda ve Mudlarda Eril-Dişil Kimliklerin Yeniden İnşası (der).Mutlu Binark Yeni Medya Çalışmaları Dipnot Ankara.

Spurlock, M. (2005). *Don't eat this book: Fast food and the supersizing of America*. New York: G.P. Putnam's Sons.

Stajcic, N.(2013). Understanding Culture: Food as a Means of Communication, *Hemispheres. Studies on Cultures and Societies,* 28, 77-87

Şener K. N. (2016). Eğlencenin Gözetleme Hali ya da Eğlence Endüstrisinde "Görünen" ve "Gören" Olmak, *TRT Akademi*, Ankara

Tavakol, M. & Dennick, R. (2011). Making sense of Cronbach's Alpha. International journal of Medical Education, 2, 53-55.

Timisi, N. (2005). Sanallığın Gerçekliği: İnternetin Kimlik ve Topluluk Alanlarına Girişi, *İnternet Toplum Kültür,* Ankara: Epos

Toffler, A .(2008). Üçüncü Dalga, Selim Yeniçeri (çvr.) Koridor Yayıncılık, İstanbul

Tomaş M. (2014). An exploratory study on the reasons of the takeaway customers using e-intermediary for food ordering: yemeksepeti.com case study,Internet applications and Managements, 5(2).

Toprak, A. Yıldırım, A. Aygül, E. Binark, M. Börekçi, . Çomu, T. (2009). Toplumsal Paylaşım Ağı Facebook: Görülüyorum Öyleyse Varım, İstanbul: Kalkedon Yayınları

Williams, R. (1958). *Culture and Society*. New York: Colombia University Press

Yang, S., Kang, M., & Johnson, P. (2010). Effects of narratives, openness to dialogic communication, and credibility on engagement in crisis communication through organizational blogs. Communication Research, 37(4),473-497.

APPENDIX A: QUESTIONNIARE OF SOCIAL MEDIA USE REGARDING FOODWAYS BY UNIVERSITY STUDENTS: THE CASE OF SAKARYA UNIVERSITY

Sevgili öğrenciler,

Sosyal medyanın üniversiteli gençlerin yeme içme kültürünü nasıl değiştirdiğini ele alan bir yüksek lisans yürütülmektedir. Ölçeğe verdiğiniz cevaplar yalnızca bilimsel amaçlı kullanılacak ve üçüncü kişilerle paylaşılmayacaktır. Yalnızca bir şıkkı seçmenizi rica eder, çalışmaya gösterdiğiniz katkıdan dolayı şimdiden teşekkür ederiz.

Arş. Gör. Kübra Yüzüncüyıl

Lütfen uygun gördüğünüz seçeneğin önündeki yuvarlağın içini doldurunuz.

1) Genderiniz:
- o Kadın
- o Erkek

2) Eğitim Durumunuz:
- o 1.Sınıf
- o 2. Sınıf
- o 3.Sınıf

3) Hane Gelir Düzeyiniz:
- o 0-1349
- o 1350-2699
- o 2700-4049
- o 4050 ve üstü

4) İkamet Durumunuz:

- o Yalnız yaşıyorum
- o Ev Arkadaşlarımla Yaşıyorum
- o Yurtta Yaşıyorum
- o Ailemle Birlikte Yaşıyorum
- o Diğer (lütfen belirtiniz) :…….

5) Lütfen günlük olarak sosyal medya kullanım sıklığınızı işaretleyiniz.

- o Hiçbir zaman
- o Nadiren
- o Bazen
- o Sıklıkla
- o Her zaman

6) Lütfen günlük olarak yeme içme esnasında sosyal medya kullanım sıklığınızı işaretleyiniz.

- o Hiçbir zaman
- o Nadiren
- o Bazen
- o Sıklıkla
- o Her zaman

Not: Sekizinci soruya verdiğiniz cevap **hiçbir zaman** ise lütfen **anketin 20.sorusuna** gidiniz ve yalnızca o soruya cevap veriniz.

7) En çok hangi türde yiyecek- içecek fotoğrafı paylaşırsınız?
- o Kahvaltı
- o Salata
- o Ana yemekler
- o Tatlı
- o Atıştırmalar
- o Alkollü içecekler
- o Alkolsüz içecekler
- o Kendi yaptığınız yemekler / içecekler
- o Diğer (lütfen belirtiniz) :…......................

8) Öğünlerin hangi aşamasında fotoğrafını paylaşırsınız?
- o Başlamadan önce
- o Yeme- içme esnasında
- o Bittiğinde

9) Yeme içme deneyimlerinizle ilgili güncel bilgileri takip etmek (yemek tarifi almak, uluslararası mutfaklar hakkında bilgi almak, yeni üretilen içecekleri takip etmek, damak

180

tadını zenginleştirmek, restoran seçimi öncesinde aldığınız bilgiler) için en çok kullandığınız sosyal medya platformunu işaretleyiniz.

o Instagram	o Facebook	o Twitter
o Swarm	o Snapchat	o Foursquare
o Yemek Blogları	o Youtube	o Diğer:....

10) Yeme içme deneyimlerinizle ilgili fotoğraflarınızı en çok paylaştığınız sosyal medya platformunu işaretleyiniz.

o Instagram	o Facebook	o Twitter
o Swarm	o Snapchat	o Foursquare

11) Yeme içme deneyimlerinizi eğlenceye dönüştürmek (gastronomik tatlar keşfetmek, yemek tarifi videoları izlemek, yeni içecekler keşfetmek için) için en çok kullandığınız sosyal medya platformunu işaretleyiniz.

o Instagram	o Facebook	o Twitter
o Swarm	o Snapchat	o Foursquare
o Yemek Blogları	o Youtube	o Diğer:....

12) Yeme içme deneyimlerinizi sosyalleşme aracı (yorum yapmak, check-in yaparak yeni insanlarla tanışmak) olarak kullandığınız sosyal medya platformunu işaretleyiniz.

o Instagram	o Facebook	o Twitter
o Swarm	o Snapchat	o Foursquare
o Yemek Blogları	o Youtube	o Diğer:....

13) Sosyal medyayı yeme içme deneyimlerimle ilgili en çok:

- o Bilgi almak için kullanıyorum.
- o Eğlenmek için kullanıyorum.
- o İletişim kurmak için kullanıyorum.
- o Kişiliğimi yansıtmak için kullanıyorum.
- o Diğer (lütfen belirtiniz) : ………….

Lütfen aşağıdaki soruları kendi görüşleriniz doğrultusunda**" Hiç katılmıyorum-Tamamen Katılıyorum"**aralığını dikkate alarak işaretleyiniz.

14)	Hiç katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Tamamen Katılıyorum
Paylaştığım yemekler kişiliğimi yansıtır.					
Yemek yaparken koyduğum fotoğraflarda alacağım iltifatları düşünürüm.					
Online yemek sayfaları takip ederek onlardan öğrendiklerimi kendi profilime uyarlamaya çalışırım.					
Gördüğüm yemek fotoğrafların/videoların kokularına ve tatlarına değil görüntülerine odaklanırım.					
Sıradan bir öğünün fotoğrafını koymaktan kaçınırım.					
Özel bir damak tadına hitap eden yeme içme deneyimini daha çok paylaşırım.					
Sosyal medyada beğeni almak için yeme-içme fotoğraflarını kullanırım.					
Takip ettiğim kişinin sosyal medya hesaplarında gördüğüm yeme-içme paylaşımları bana o insanın kişiliği hakkında bilgi verir.					

15)	Hiç katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Tamamen Katılıyorum
Paylaştığım yeme içme fotoğrafları benim sosyalleşmeme katkı sağlar.					
Arkadaşlarımın sofralarında yanlarında olamasam da yorum yaparak onlara eşlik ettiğimi hissederim.					
Daha çok yalnız kaldığımda yeme içme deneyimlerimi çevrimiçi ortamlarda paylaşırım.					
Sosyal medya sayesinde elde ettiğim bilgiler yeme içme alışkanlıklarıma katkıda bulunur.					
Yeme içme paylaşımları sayesinde aynı zevke sahip olan yeni arkadaşlar ediniyorum.					
Paylaşımlarımda sadece yemeğin değil, yemeği yediğim atmosferin ve bana eşlik eden insanların görünmesine de dikkat ederim.					

16)	Hiç katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Tamamen
Yemek yerken çevrimiçi ortamda içerik üretemesem bile yemek süremisosyal medyada geçiriyorum.					
Sosyal medyadan takip ettiğim sayfalar yeme içme deneyimlerimi eğlenceye dönüştürüyor.					
Paylaştığım yemeğin türü ruh halime göre değişir.					
Bu paylaşımlar benim günlük koşuşturma içinde rahatlamamı ve sıkıntılarımdan uzaklaşmamı sağlıyor.					
Paylaştığım yeme içme fotoğraflarıma onu anlatan metinler eklerim.					

Yeme içme sayfalarını takip etmek benim için bir eğlence kaynağıdır					
Yeme içme sayfalarını takip etmek bana kendimi Gurme gibi hissettirir.					
Yeme içme sayfalarında gördüğüm sofralara dair hayaller kurarım.					
Boş vakitlerimi online sayfaları takip ederek ve yemek kültürüme katkıda yaparak geçirmek bana zevk verir.					
Tanımadığım kültürlerin yemeklerinin fotoğraflarını takip etmek günlük rutinimden kaçmamı sağlar.					
Genelde iştah açıcı yemeklerin fotoğraflarını takip eder ve beğenirim. Bu bana haz verir.					

17)	Hiç katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Tamamen Katılıyorum
Belirli bir gıda almadan önce onun hakkında bilgi sahibi olmak için sosyal medya platformlarından yararlanıyorum.					
Dışarda yemeden önce gideceğim mekânı sosyal medya üzerinden araştırıyorum.					
Sosyal medyadan öğrendiğim bilgiler beslenme farkındalığımı arttırdı.					
Yemek siparişi alışkanlıklarım yeni medya uygulamalarıyla ile birlikte değişti.					
Sosyal medyayı yeme içme deneyimleri hakkında insanlarla bilgi paylaşmak, tavsiyelerde bulunmak ve görüşümü bildirmek için kullanırım.					
Dışarıda yemek için seçtiğim mekânın sosyal medya hesabını takip eder, sosyal medya platformlarında o					

187

mekânla ilgili görüşlerimi bildiririm.					
Gıdalar ve restoranlar hakkında çeşitli kullanıcılar tarafından yapılan puanlama sistemine inanıyorum.					
Yemek tariflerini,yemek bloglarından, çeşitli sosyal medya platformlarından öğrenirim.					

Lütfen sadece **8. Soruya** "**Hiçbir zaman**" yanıtı verdiyseniz bu soruya cevap veriniz.

18) Yeme içme pratikleri esnasında sosyal medya araçları kullanmayı tercih etmemenizin en önemli sebebini işaretleyiniz.

- o   Sosyal medyadan aldığım bilgiye güvenmiyorum
- o   Yeme-içme pratiklerinin özel olduğunu, sosyal medyada paylaşılarak eğlence aracı olarak kullanılmaması gerektiğini düşünüyorum.
- o   Sosyal medya ve yeme içme deneyimleri arasında anlamlı bir ilişki göremiyorum
- o   Yediğim içtiğim şeyleri sosyal medya üzerinden göstermek çevremle samimi bir iletişim kurmamı engelliyor
- o   Yeme-içme paylaşımlarını kişiliğin bir parçası olarak görmüyorum.
- o   Diğer:………………………………………………………………….

Aşağıdaki kutucuğu bu çalışmaya katkı yapacağını düşündüğünüz görüşlerinizi belirtmek için kullanmaktan lütfen çekinmeyiniz. Anketimize katıldığınız için teşekkür ederiz.   **İletişim adresi: kubrayuzuncuyil@gmail.com**

APPENDIX B: Applied Ethics Committee of Sakarya University

Evrak Tarih ve Sayısı: 07/06/2016
E.2405

BE5F38BVM

T.C.

SAKARYA ÜNİVERSİTESİ REKTÖRLÜĞÜ

Etik Kurulu

Sayı   :61923333/050.99/

Konu   :Dilekçe hk.

Sayın Arş.Gör. Kübra Sultan YÜZÜNCÜYIL

Üniversitemiz Etik Kurul Başkanlığının **01/06/2016** tarihli ve **58** sayılı toplantısında alınan **"06"** nolu karar örneği aşağıda sunulmuştur. Bilgilerinize rica ederim.

Prof.Dr. Ahmet
Celal APAY

Etik Kurulu
Başkanı

Yapılan görüşmeler sonunda; Arş. Gör. Kübra Sultan YÜZÜNCÜYIL'ın "Üniversiteli Gençlerin Yeme İçme Deneyimlerinde yer alan Sosyal Medya Kullanımları" başlıklı çalışmasının Etik açıdan uygun olduğuna oy çokluğu ile karar verildi.

Bu belge 5070 sayılı Elektronik İmza Kanununun 5. Maddesi gereğince güvenli elektronik imza ile imzalanmıştır.

APPENDIX C: Applied Ethics Committee Approval of METU

Sayı: 28620816 / 12

02 OCAK 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Yrd. Doç. Dr. Özgür AVCİ;

Danışmanlığını yaptığınız yüksek lisans öğrencisi Kübra Sultan YÜZÜNCÜYIL *"Üniversiteli Gençlerin Yeme İçme Deneyimlerinde Yer Alan Sosyal Medya Kullanımının Kullanımlar ve Doyumlar Yaklaşımı Bağlamında İncelenmesi: Sakarya Üniversitesi Örneği"* başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2016-SOS-178** protokol numarası ile **02.01.2017 – 30.04.2017** tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Canan SÜMER
İnsan Araştırmaları Etik Kurulu Başkanı

Prof. Dr. Mehmet UTKU
İAEK Üyesi

Prof. Dr. Ayhan SOL
İAEK Üyesi

Prof. Dr. Ayhan Gürbüz DEMİR (4.)
İAEK Üyesi

Doç. Dr. Yaşar KONDAKÇI
İAEK Üyesi

Yrd. Doç. Dr. Pınar KAYGAN
İAEK Üyesi

Yrd. Doç. Dr. Emre SELÇUK
İAEK Üyesi

BU BÖLÜM, İLGİLİ BÖLÜMLERİ TEMSİL EDEN İNSAN ARAŞTIRMALARI ETİK ALT KURULU TARAFINDAN DOLDURULACAKTIR.

Protokol No: 2016-SOS-172

İAEK DEĞERLENDİRME SONUCU

Sayın Hakem,

Aşağıda yer alan üç seçenekten birini işaretleyerek değerlendirmenizi tamamlayınız. Lütfen "<u>Revizyon Gereklidir</u>" ve "<u>Ret</u>" değerlendirmeleri için gerekli açıklamaları yapınız.

Değerlendirme Tarihi: 02-01-2017

Ad Soyad: Metin girmek için tıklayın

☑ **Herhangi bir değişikliğe gerek yoktur. Veri toplama/uygulama başlatılabilir.**

☐ **Revizyon gereklidir**

    ☐ Gönüllü Katılım Formu yoktur.

    ☐ Gönüllü Katılım Formu eksiktir.

        Gerekçenizi ayrıntılı olarak açıklayınız:

    ☐ Katılım Sonrası Bilgilendirme Formu yoktur.

    ☐ Katılım Sonrası Bilgilendirme Formu eksiktir.

        Gerekçenizi ayrıntılı olarak açıklayınız:

    ☐ Rahatsızlık kaynağı olabilecek sorular/maddeler ya da prosedürler içerilmektedir.

        Gerekçenizi ayrıntılı olarak açıklayınız:

    ☐ Diğer.

        Gerekçenizi ayrıntılı olarak açıklayınız:

☐ **Ret**

    Ret gerekçenizi ayrıntılı olarak açıklayınız:

9

APPENDIX D : Factor Analysis

	Information Acquisition	Entertainment	Socialization	Identity Performance
I use social media platforms to have information about a particular food before buying it.	.471			
Before I eat out, I use social media to check up on a place that I am planning to visit.	.651			
The information I learned from social media increased my nutrition awareness.	.680			
I prefer www.yemeksepeti.com to order food.	.603			
I share my reviews of eating and drinking experiences on social media platforms.	.565			
I follow the social media account of the place I choose to eat outside, and I express my opinions about that place on social media platforms.	.602			
I believe in the rating system made by various users about foods and restaurants.	.585			
I learn recipes from food blogs and various social media platforms.	.342			
	Information Acquisition	Entertainment	Socialization	Identity Performance

I enjoy spending time on social media platforms while eating.		.524	
The pages I follow on social media make my eating and drinking experiences fun.		.620	
I find recipe videos published on social media platforms fun.		.427	
Following social media channels about eating and drinking activities keeps me away from the routine of everyday life.		.443	
I enjoy taking photographs of my eating and drinking activities.		.643	
I like sharing gourmet tastes on social media.		.731	
I enjoy following social media platforms with a focus on eating and drinking activities.		.732	
I find platforms that share recipes through social media (e.g. tasty) interesting.		.400	
In my free time, I have a look at the social media channels of gourmets.		.597	
Following shares about the dishes of other cultures in social media allows me to get away from my daily routine.		.589	
I like "liking" photos of food shared on social media.		.671	

	Information Acquisition	Entertainment	Socialization	Identity Performance
When I eat out, I get to know new people by checking-in places where I eat.			.570	
I interact with my friends by making comments under food photos they share on social media.			.399	
When I am lonely, I share my eating and drinking experiences in online media.			.759	
I meet people who have the same tastes using hashtags on my eating and drinking activities on social media platforms.			.643	
I make new friends with the same taste by sharing eating and drinking experiences.			.552	
When I share something online, I make sure that not only what I eat or drink but also people accompanying me are seen.			.459	
	Information Acquisition	Entertainment	Socialization	Identity Performance
The foods I share reflect my personality.				.517
I want to show people the skills I have by sharing photos of meals I prepare on social media platforms.				.523

Sharing my eating and drinking habits on my social media accounts reflects my personality.				.550
When I look at eating and drinking photos, I focus on the image without thinking about the taste of the meal.				.503
I avoid sharing the photo of an ordinary meal.				.409
I share eating and drinking experiences addressing a particular taste with gourmet hashtags on my social media accounts.				.509
I use eating and drinking photos to get "likes" on social media.				.357
The eating and drinking shares I see on social media accounts of people I follow give me hints about that person's personality.				.465
Variance Accounted For	.47	.24	.17	.12
Cronbach's Alpha	.86	0.82	.93	.88
Statistics	KMO Sample Adequacy Test: .613 Bartlett's Sphericity Test: 919.156 (.000)			

Executed Questions

Information Acquisition

- Sosyal medya; yeme içme pratikleri hakkındaki güncel gelişmeleri takip etmek adına önemli bir bilgi kaynağıdır.

197

- Yemek tarifi alma alırken sosyal medya sayfalarından ve yemek bloglarından yararlanıyorum.
- Yeme içme deneyimlerinizde hoşuna gitmeyen bir durum olduğunda tepkinimi sosyal medya kanalları aracılığıyla duyuruyorum.
- Sosyal medya, yeme içme trendlerini yakalamamda bana yardımcı olmaktadır
- Sosyal medya platformlarından yeme içmeye dair bilmediğim şeyler öğreniyorum.

Socialization
- Sosyal medyada paylaştığım yeme-içme fotoğrafları &videoları, yakınlarımla ve arkadaşlarımla iletişim kurmamda önemli bir öğedir.
- Fotoğrafların altına yapılan yorumlar ve kullandığım taglerle yemek üzerinden iletişim kurarım. Bu paylaşımlar, bir dahaki sefere aynı mekâna başka arkadaşlarımla gitmemi sağlar.
- Arkadaşlarımın sofralarında yanlarında olamasam da yorum yaparak onlara eşlik ettiğimi hissederim.
- Yalnız yemek yerken sosyal medya üzerinden paylaşım yaptığımda yalnızmış gibi hissetmiyorum.
- Yeme içme paylaşımları çevrimiçi ortamlarda tanıdıklarımla bir arada olmamı sağlıyor.

ÜNİVERSİTE ÖĞRENCİLERİNİN YEME İÇME DENEYİMLERİNE İLİŞKİN SOSYAL MEDYA KULLANIMI: SAKARYA ÜNİVERSİTESİ ÖRNEĞİ

İnsanın en temel varoluşsal ihtiyaçlarından biri olan beslenme, tarih boyunca belirli toplumsal ve kültürel değerlere göre şekillenmiştir. Böylelikle beslenme sadece biyolojik bir ihtiyaç olmaktan çıkıp sosyokültürel boyutlarda tartışılabilen bir alan haline gelmiştir. Yemek sosyolojisi alanında toplumsal iştah kavramı sıklıkla kullanılmaktadır. Bu kavram, yemek yeme alışkanlıklarının, yemeği hazırlama, sunma, tüketme biçimlerinin sosyal olarak inşa edildiğini ifade etmektedir. Başka bir deyişle, damak tadı, lezzet, iştah gibi kavramların kültürel faktörler çerçevesinde oluştuğunu ileri sürmektedir. Sosyoloji, antropoloji, tarih, kültürel çalışmalar ve iletişim gibi pek çok disiplinde beslenme ve gıda tüketimi eksenli yapılan çalışmalar toplumsal iştahın farklı örüntülerini ele almaktadır.

Yeni medya teknolojileri gündelik hayatın vazgeçilmez öğelerinden biri olan yemek yeme eylemini de kendi dinamikleri içinde dönüştürmüştür. Yemek yeme eylemi, biyolojik gerçekliğinin yanı sıra sosyal gerçeklerle ve kültürel yapıyla da organik bir şekilde ilişki kurmaktadır. Yeni iletişim teknolojilerinin dönüştürdüğü kültürel yapı bu bağlamda, yeme içme pratiklerini de etkilemiştir. Sosyal medya beslenme biçimlerine hızlı bir şekilde dâhil olmuştur.

Yeme içme deneyimlerinin sosyal ağlarla kurduğu ilişki kullanımlar ve doyumlar kuramı çerçevesinde açıklanabilmektedir. Kullanımlar ve Doyumlar yaklaşımı medyanın bireyler tarafından nasıl kullanıldığını

incelemektedir. Bu yaklaşım günümüzde geleneksel medya ve sosyal medya platformları üzerinden ele alınmaktadır. Bireylerin sosyal medya platformlarıyla kurduğu ilişkiden sağladıkları doyumları inceleyen araştırmalarda, sosyal medyadan alınan temel doyumlar bilgi alma, kimlik performansı, sosyalleşme ve eğlence doyumu olarak sıralanmaktadır. Öte yandan sosyal ağlardan elde edilen doyumları inceleyen araştırmalar, söz konusu doyumları yeni medya terimleriyle ilişkilendirmemiştir. Bu çalışmada kullanıcı doyumları yeni medya perspektifinden mercek altına alınmıştır. Ardından, yeni medya terimleriyle ilişkilendirilen doyumların yeme içme deneyimleri üzerindeki yansımalarına bakılmıştır. Araştırmanın bulguları söz konusu alanyazın ile karşılaştırılmıştır.

Kısacası bu çalışmada, yeme içme pratikleri kültürel birer olgu olarak ele alınmaktadır. Günümüzde yemek sosyolojisi alanında yapılan çalışmalar, yemek alışkanlıklarının yeni iletişim teknolojileriyle birlikte dijital ortamlarla ilişkili hale geldiğini belirtmektedir. Bu araştırmanın amacı üniversiteli gençlerin yeme içme deneyimleriyle ilişkili sosyal medya kullanım örüntülerini incelemek ve bu bağlamda hangi motivasyonlara sahip olduklarını Kullanımlar ve Doyumlar Yaklaşımı çerçevesinde açığa çıkarmaktır. Araştırmadan elde edilen sonuçlar, toplumsal iştahın dijital kodlarla ilişkili hale geldiğini öne süren tartışmalar çerçevesinde değerlendirilebilir.

Araştırmanın problem cümlesi aşağıdaki gibi belirlenmiştir:
Sakarya Üniversitesi İletişim Fakültesi lisans öğrencilerinin yeme içme eylemlerine dâhil ettikleri sosyal medya kullanımından elde ettikleri doyumlar nelerdir?

Bununla birlikte araştırmanın ilgilendiği diğer sorular şunlardır:
Alınan doyumlarla demografik faktörler arasında anlamlı bir ilişki bulunmakta mıdır?
Geleneksel doyum kategorileri yeni medya terimleriyle yeniden nasıl tanımlanabilir?

Araştırmanın Amacı

Bu araştırmanın temel amacı Sakarya Üniversitesi İletişim Fakültesi lisans öğrencilerinin yeme içme alışkanlıklarına dâhil ettikleri sosyal ağ kullanımlardan kazandıkları doyumları incelemektir. Bu amaç doğrultusunda öncelikle yeme içme alışkanlıklarına kültürel bir olgu olarak yaklaşılmıştır. Bu yaklaşımın içini doldurabilmek adına Gıda Çalışmaları disiplinindeki araştırmalar incelenmiştir. Ardından yeni medya dolayımlı teknolojilerinin gündelik pratikleri dijitalleştirdiği gerçeğinden yola çıkılarak yeme içme pratiklerinin yeni medya ile kurduğu ilişki mercek altına alınmıştır. Bu noktada yeni medyanın özellikleri incelenmiştir. Ardından bireylerin yeme içme pratiklerinde yer verdikleri sosyal ağ kullanımlarına bakılmıştır. Bu kullanımdan aldıkları doyumlar Kullanımlar ve Doyumlar çerçevesinde incelenmiştir. Söz konusu doyum kategorileri yeni medya terimlerine göre yeniden yorumlanmıştır. Ardından araştırmanın sonuçları, ilgili çalışmaların argümanları ve bulguları doğrultusunda değerlendirilmiştir.

Yemek ve sosyal medya kullanımı arasındaki kesişim kümesini inceleyen çalışmalar gün geçtikçe artmaktadır. Türkiye'de ise yapılan gıda çalışmaları ise yeni medya çalışmalarıyla nadir olarak ilişkilendirilmiştir. Akarçay (2016) yeme içme alışkanlıklarının dönüşümünü anlayabilmek yemek medyasına ve bireylerin bu medyayı nasıl kullandığına bakılması gerektiğini söylemektedir. Bu çalışma, Türkiye yemek medyası araştırmalarının daha önce hiç bakmadığı sosyal yemek networklerini, yeme içme temelli oluşan sanal cemaatleri, bu ağlarda ortaya çıkan dil kullanımlarını incelemektedir. Bununla birlikte çalışma, bir sosyal medya olan Twitter'ın yemek tarifi alma/verme eylemini nasıl değiştirdiğini açıklayan "Twecipes" olgusuna değinmiş ve bu olguyu Twetarif olarak Türkçeleştirmiştir.

Araştırmanın kuramsal çerçevesi olan Kullanımlar Doyumlar yaklaşımının yeni medyayla kurduğu ilişki güncel olarak çalışılmaktadır. Öte

yandan alanyazındaki hiçbir çalışmada bulunan doyumları yeni medya terimleriyle açıklanmamıştır. Oysa web 2.0 teknolojileriyle birlikte kullanıcılar medyaya her zamankinden çok müdahale edebilme olanağına sahiptir. Yeni medya kullanıcılarının sahip olduğu özgül karakterler (katılımcı kültür, üretüketici sanal cemaat oluşturma vb.) söz konusu doyumların tartışma eksenine farklı etkilerde bulunmuştur. Bu çalışma, söz konusu etkileri anlayabilmek adına, kullanımlar doyumlar kuramını yeni medya terimleriyle açıklayarak bu eksikliği gidermeye çalışmıştır. Sonuç olarak yapılan bu çalışmaların, gıda çalışmaları ve yeni medya çalışmaları literatürüne katkı sağlayacağı ve Akaraçay'ın (2016) işaret ettiği eksiğin kapatılmasına öncü olunacağı düşünülmüştür.

Bununla birlikte araştırma Sakarya Üniversitesi İletişim Fakültesi lisans öğrencileriyle sınırlanmıştır. Araştırmanın evrenini 2015-2016 yılında Sakarya Üniversitesi İletişim Fakültesinde eğitim gören 405 lisans öğrencisi oluşturmaktadır. Araştırmada oranlı tabakalama yöntemi kullanılmıştır. %95 güven aralığında, oranlı tabakalama ile birlikte 198 kişiye ulaşılmasına karar verilmiştir. 198 kişiden alınan bazı verilerin eksik ya da tutarsız olma ihtimaline karşı, araştırmacı sapma payını azaltmak amacıyla bu sayının üzerine 50 kişiyi daha oranlı olarak eklemiştir. Örneklem sayısı olan 198 kişi, tüm evrenin temsili etmesi açısından yeterli bulunmuştur. Ardından çalışmada geliştirilen anket örneklem içinde kalan öğrencilere dağıtılmıştır.

Araştırmanın Kuramsal Çerçevesi

Kullanımlar Doyumlar yaklaşımında temel olarak dört temel doyum kategorisi bulunmaktadır. Bunlar sırasıyla bilgi edinme, kimlik oluşumu, eğlence ve sosyalleşme oluşumudur. Yeni medya dolayımlı ortamlarda bu kategoriler yapısal olarak dönüşüme uğramaktadır. Bilgi doyumu geleneksel medyada dünyayla doğrudan iletişim kurma, ilgili olaylarla ilgili bilgi alma, toplumla ve dünyayla etkileşime girme olarak tanımlanabilecek bu doyum aşağıdaki gibi öğelerden oluşmaktadır. Oysa, günümüzde bireyler bilgiyi medya kanallarıyla sadece almaz, onu kendi terimleriyle dönüştürür, bilgiyi üretir ve yeniden üretir konumundadır.

Toffler (1980) üretici ve tüketici arasındaki sınırların silikleştiğini ve zaman içinde birbirine yaklaşacaklarını ön görmüştür. Bu bağlamda "prosumer" (tüketici) kavramını ortaya atmıştır. Geleneksel medyada alıcı, izleyici, dinleyici, okuyucu olarak konumlanan bireyler, yeni medya ortamlarında *kullanıcı* (user) olarak nitelendirilmektedir. Bu değişimle beraber geleneksel kitlesel üretim anlayışında tüketici, pasif konumda ve yatay düzlemde değerlendirilen bireyler, yeni medya ortamlarında tüketirken aynı zamanda üreten yani Toffler'ın deyimiyle üretüketici (*prosumer)* kullanıcılar olarak kendi medyalarının sahibi olmuşlardır.

Üretüketici kavramı yemek kültürünü de etkilemiştir. Bireyler tükettikleri gıda ürünleri hakkında sosyal ağlar üzerinden paylaşımlar yaparak üretüketici konumunu almaktadır. Bu noktada restoran eleştirilerini takip etme ve yemek yazarlığı meselelerinde dijital bir dönüşüm yaşanmaktadır. Nacaratto ve LeBesco (2012) geleneksel anlamda restoran kritikleri, uzmanlar ve gurmelerin otoriteleri altında şekillendiğini iddia etmektedir. Oysa günümüzde söz konusu otoriteler yeni medya teknolojileriyle sorgulanabilmektedir. Bireyler internet ortamlarda restoran değerlendirmelerine katılarak, kendi görüşlerini ifade etme, mutfak elitlerinin koyduğu standartlar ve normlar dışında çıkabilme, kendi seslerini oluşturabilme olanağını yakalamışlardır.

Bir diğer doyum ise kimlik oluşumudur. Geleneksel medya bağlamında bireyler, medyada gördüğü kişiler aracılığıyla kendi yaşamını anlamlandırma yoluna gitmektedir. Program içeriğini doğrudan kişisel referansla açıklayan bu yaklaşım yeni medya dolayımlı ortamlarda daha kapsamlı bir formatta gerçekleşmektedir. Özellikle sosyal medya ile birey, kendisine ilişkin bilgileri üyesi olduğu platformlar üzerinden sergileyerek toplumsal bir görünürlük kazanmaya başlamıştır. Birey, sosyal medya üzerinden kim olduğunu sergileyebilmekte ve içinde bulunduğu sosyal çevreye, tüketim alışkanlıklarına, aile ve arkadaşlık ilişkilerine dair bilgileri istediği şekilde kurgulayarak sunabilmektedir. Yeni medya ortamlarında paylaşılan dijital fotoğraflar bu noktada bireyler tarafından, sosyalleşmek ve kimlik

performansı gerçekleştirebilmek adına kullanılmaktadır. Sosyal ağ kullanıcıları, fotoğraf çekerek kendi kimlikleri ve sosyal sermayeleri hakkında ipuçları vermektedirler. Buna ek olarak sosyal ağların sunduğu beğeni ve paylaşma butonları, kullanıcılar arasındaki iletişime etkileşim boyutunu eklemiştir. Aynı zamanda sosyal ağlar kullanıcılara, kişiselleştirilmiş profil, yaşam hikayeleri, görsel işitsel arşivlenebilir imkan sağlamaktadır. Kimlik inşası yeni medya dolayımlı ortamlarda bir performans olarak ortaya çıkmaktadır. Bu durum, yemek kültürüne de yansımaktadır. Rousseau (2012) günümüzde çok sayıda insanın yemekle ilgili deneyimlerini sosyal medya platformlarında paylaştığını, bunun gündelik hayatın bir pratiği haline geldiğini söylemektedir. Söz konusu paylaşımlar bireyin kimliğinin bir parçası haline gelmiştir.

Bir başka kategori ise eğlence doyumudur. Bireylerin geleneksel medyayı gündelik hayattaki stresten kaçma, gündelik hayatın rutininden uzaklaşma gibi doyumlara ulaşmak için kullanmaktadır. Günümüzde bireylerin boş zaman uğraşları, eğlence tanımı yeni medya dolayımlı ortamlarla birlikte dönüşmüştür. Şener'e göre (2016) eğlence bireylerin hem sosyalleşmesi, hem rahatlayabilmesi için ihtiyaç duyulan olgulardan biridir. Bu ihtiyacı karşılama araçları yeni medya teknolojileriyle dönüşüme uğramıştır. Sosyal medyada paylaşım yapma, videolara tıklama, paylaşımları beğenme, paylaşılanlara yorum yapma, retweetleme, favorilerine ekleme gibi aktiviteler günümüzün dijital eğlence unsurlarını oluşturmaktadır.

Bu durum yemek kültürünü de etkilemiştir. Finkelstein'a (1999) göre yemek yeme eylemi gündeliğin sıradanlığından koparılmıştır. Yemek (food) ve eğlence (entertainment) kavramlarını birleştirerek elde ettiği foodtainment kavramı ile gündelik hayatın rutininden çıkan yemek olgusunu incelemektedir. Foodtainment (Beslence) kavramı ile anlatılmak istenen yemeğin sembolik ve kültürel değerlerin yansıtabileceği bir eğlence biçimine dönüşmesidir. Yemek medyası; televizyondaki yemek programları, şovlar, gurme dergiler, gurme kanallar kitle eğlencesinin birer öğesidir. Günümüzde bireyler bir sosyal medya platformu olan Twitter üzerinden

204

140 karakterli yemek tarifleri paylaşarak söz konusu eğlence biçimini yeme içme pratiklerine yansıtmaktadırlar.

Son kategori ise sosyalleşme doyumu olarak belirlenmiştir. Geleneksel medya bağlamında bireyler medyayı toplumsal bağlarını güçlendirme, sosyal çevre kazanma, sahip oldukları sosyal çevreleri pekiştirme amacıyla kullanmaktadır. Web 2.0 teknolojileriyle sosyalleşmenin toplumsal faydası ve bireylerarası etkileşim zaman ve mekân sınırlamasının kurtulmuştur. Yeni medya ortamlarında sosyal çevre edinme biçimleri elbette bu yeni imkânlar içinde değişmektedir. Bireyler sosyalleşmeyi sanal cemaat kavramı üzerinden dijital olarak deneyimlemektedir.

Sanal Cemaat (Virtual Society) kavramı ilk kez Howard Rheingold (1994) tarafından kullanılmıştır. Kavram yeterli sayıda insanın, siber uzama kişilerarası ilişkiler kurmak üzere katılması ve kamusal tartışmalarda yeterince uzun bir süre kalmasıyla ağda oluşan sosyal kümelenmeler/örgütlenmeler olarak tanımlamıştır. Sanal cemaat, benzeri değerleri, ilgi ve çıkarları paylaşan, bu doğrultuda enformasyon değiş tokuşu yapan, birbirleriyle arkadaşlık eden ve birbirlerine duygusal destek veren insanlardan oluşan gruplardır. Yeme içme temelli sanal cemaatler literatürde üç temel gruba ayrılmışlardır. Bunlar Foodies, Chowhounds ve Anti Foodies olarak sıralanmaktadır. Foodies temel olarak yeme içme pratiklerinde üst sınıf hassasiyetler gösteren, lüks restoranlara ve yiyeceklere erişimi olan bir grup olarak tanımlanır. Chowhounds ise otantik, egzotik ve doğal olan yemeğin peşinde olan, her türlü yeme içme deneyimine açık olan bir gruptur. Son olarak Anti Foodiler ise yemeğin eğlenceli olması gerektiğini iddia eden, bol kalorili yiyecekleri tüketen ve bundan haz aldığını belirten bir grup olarak tanımlanmaktadır. Söz konusu sanal cemaatlerin sosyal medya paylaşımlarına çalışmada yer verilmiştir.

Bu bölümle birlikte bireylerin sosyal medya kullanımdan elde ettikleri doyumlar yeni medya terimlerine göre yeniden tanımlanmıştır ve yeniden tanımlanan bu kategoriler yemek kültürüyle ilişkili olarak sunulmuştur. Anket araştırmasının

bulguları ve analizlerine yer vermeden önce sosyal medya ve yemek kültürü arasında ilişki ana hatlarıyla ortaya konmuştur.

Araştırmanın Yöntemi

Araştırma, konunun özelliğine ve araştırmanın amacına, araştırma evren ve örneklem özelliğine uygun olarak seçilen bir tarama modeliyle yapılmıştır.

Araştırma Evreni

Araştırma evrenini 2015-2016 eğitim öğretim yılında Sakarya Üniversitesi İletişim Fakültesi'nde öğrenim gören lisans öğrencileri oluşturmaktadır.

Sakarya Üniversitesi İletişim Fakültesi

Sakarya Üniversitesi İletişim Fakültesi 2012 yılında kurulmuştur. Fakülte bünyesinde Halkla İlişkiler ve Reklamcılık, Gazetecilik, Radyo-Televizyon ve Sinema ile İletişim Tasarımı ve Medya olmak üzere dört bölüm bulunmaktadır. 2015-2016 verilerine göre Halkla İlişkiler ve Reklamcılık bölümünde kişi, Gazetecilik bölümünde kişi, İletişim Tasarımı ve Medya bölümünde kişi bulunmaktadır. Radyo Televizyon ve Sinema bölümü ise henüz öğrenci alımı yapmamaktadır. Halkla İlişkiler ve Reklamcılık bölümünde birinci sınıf yüz yirmi, ikinci sınıf yüz yirmi, üçüncü sınıf elli iki kişi olmak üzere toplam iki yüz doksan iki öğrenci bulunmaktadır. Gazetecilik bölümünde elli altı kişilik birinci sınıf öğrencileri bulunmaktadır. İletişim Tasarımı ve Medya bölümünde ise elli yedi kişilik birinci sınıf öğrencileri bulunmaktadır.

Araştırmanın Örneklemi

Araştırmanın ana kütlesini Sakarya Üniversitesi İletişim Fakültesi lisans öğrencileri oluşturmaktadır. Üniversitenin ilgili birimden İletişim Fakültesi'ne dair bilgiler elde edilmiştir. Sakarya Üniversitesi İletişim Fakültesi: Halkla İlişkiler ve Reklamcılık, Gazetecilik, İletişim Tasarımı ve Medya bölümlerinden oluşmaktadır. 2015-2016 eğitim yılı içerisinde İletişim Fakültesinde toplam 405 öğrenci eğitim görmektedir. Bu sayının %72.09'unu Halkla İlişkiler ve Reklamcılık, %13.82'sini

Gazetecilik, %14.07'sini ise İletişim Tasarımı ve Medya öğrencileri oluşturmaktadır.

Örneklem büyüklüğü belirlemede http://www.raosoft.com/samplesize.html sitesinden yararlanılmıştır. Ana kütleden yüzde 95 güvenirlik aralığında örneklem oluşturmak için yüz doksan kişinin alınması gerektiği hesaplanmıştır. Anketlerin tutarsız olması ya da bireylerin yeme içme pratikleri sırasında sosyal medya kullanmamaları ihtimali göz önünde tutularak, veri toplama aşamasında toplam 298 kişiyle görüşülmüştür. Anket formu yüz yüze anket yöntemi ile doldurulmuştur. Çalışmada, istatistiksel analiz yöntemi olarak Faktör Analizi kullanılmış, örneklem oluşturulurken ise oranlı tabakalı örneklem metodu izlenmiştir. Bu noktadan hareketle, her bölüm için ana kütleyi temsil edecek tabakalar oluşturulmuştur.

Veri Toplama Aracı

Çalışmadaki anket ölçeği literatür taraması ve birebir görüşmeler ışığında geliştirilmiştir. Ölçeklerin güvenilirlik ve geçerlilik analizlerinin yapılması ve bireyler tarafından açıkça anlaşılmayan soruların belirlenmesi amacıyla örneklem grubundan rastgele seçilim yöntemiyle on beş kişi üzerinde ön test yapılmıştır. Ardından çakışan sorular faktör analiziyle elenmiştir, tüm soruların eşit ağırlıkta heterojen olmasına ve kolay anlaşılabilir oluşuna özen gösterilmiştir. Yeniden yapılandırılan sorular Sakarya Üniversitesi'nin Etik Kurulu'na sunulmuş ve onay alınmıştır. Anket daha sonra, ana örneklem üzerinde uygulanmaya hazır hale getirilmiştir

Çalışmada, istatistiksel analiz yöntemi olarak Faktör Analizi kullanılmıştır. Örneklem yeterliliği konusunda, faktör analizi için ileri sürülen görüş; örneklem sayısının, değişken ölçeklerinin madde sayısından büyük olması gerektiği yönündedir. Çalışmada geliştirilen anket bireylerin yeme içme deneyimlerine dâhil ettikleri sosyal medya kullanımından hangi doyumları elde ettiğini ölçmek üzere geliştirilmiştir. Öte yandan bazı bireylerin bu kullanımı tercih etmeyebilecekleri olasılığından yola çıkılarak bu tercihin nedeni de bir yan ürün olarak ortaya konulmak istenmiştir. Bireylere anketin başında sosyal medyayı yeme içme

207

pratiklerine dâhil edip etmedikleri sorulmuştur. Dâhil etmeyen bireyler anketin son sorusuna yönlendirilmiş ve bu tercihin nedenini yazmaları istenmiştir.

Ölçeğin Güvenirliği

Sosyal medyanın günümüz yemek kültüründe kullanımını değerlendiren ölçek için Cronbach Alpha iç tutarlılık katsayısına bakılmıştır. Ölçeğin Cronbach Alpha değeri 0.81olarak tespit edilmiştir. Sosyal medya kullanımı ve elde edilen doyumlar ölçeğinde örneklemin yeterliliğini ölçmeye yarayan Kaiser-Meyer -Olkin (KMO) örneklem yeterliliği ölçütü iyi bir değer olarak nitelendirilebilecek 0.68 olarak hesaplanmıştır. Literatüre göre bir anketin örneklem yeterliliği ölçütü anketin Kaiser- Meyer- Olkin testinden >0.6 değer almasıdır.

Faktörlerin iç tutarlılık katsayıları incelendiğinde faktörlere ait Cronbach Alpha katsayıları:

Bilmek faktörü 0.88

Eğlence faktörü 0.93

Sosyalleşme faktörü 0.82

Kimlik performansı faktörü 0.86

Literatüre göre bir ölçeğin iç tutarlığını sergileyebilmesi için ölçeğin Cronbach Alpha katsayısının 0.7'den büyük olması gerekmektedir.

Anketin Uygulanması

Veri toplama aracı 10 Mayıs 2016 tarihinde söz konusu tabakadaki öğrencilere ulaştırılmaya başlanmış, 17 Mayıs 2016 tarihinde bitirilmiştir. Araştırmacı anket sorularına cevap veren öğrencilerin sorabileceği olası sorular için öğrencilerin olduğu sınıfta bulunmuştur.

Çalışmanı temel amacına ulaşmak için üç aşamalı bir anket formu hazırlanmıştır. Anket formunun ilk bölümü, bireylerin sosyal medyaya hangi şekillerde bağlandıkları, bağlanma sıklıkları, kullanma alışkanlıkları, ikamet ettikleri yer ve demografik özellerini öğrenmeye yöneliktir. İkinci bölüm ise bireylerin yeme içme

pratiklerinde sosyal medya kullanım doyumlarını ölçmek üzere tasarlanmıştır. İkinci bölümde bireylerin bu kullanım için hangi sosyal medya platformunu tercih ettiklerini, sosyal medyanın dâhil olduğu yeme-içme pratiklerinin genel çerçevesi belirlemek ve son olarak hangi doyumları elde ettiklerini öğrenmek temel amaç olmuştur. Öte yandan, bu bölümdeki başlangıç sorusu yeme içme alışkanlıklarında sosyal medyayı kullanmayan bireyleri anketin son sayfasına yani üçüncü bölümüne yönlendirmektedir. Son sayfada söz konusu bireylerin neden bu kullanıma dâhil olmadıkları araştırılmış ve sonraki çalışmalar için önerilerde bulunulmuştur.

Bağımlı Değişkenler: Dört temel doyum kategorisi, bilgi edinme, sosyalleşme, eğlence ve kimlik oluşumu doyumu
Bağımsız Değişkenler: Cinsiyet, Eğitim durumu, İkametgâh ve Hane Halkı Geliri

İlk olarak 298 kişinin %72'sini oluşturan Halkla İlişkiler ve Reklamcılık bölümünden 218 kişi seçilmiştir. Söz konusu 218 kişinin %41.09'unu birinci sınıf öğrencileri, %41.09'unu ikinci sınıf öğrencileri, %17.8'ini ise 3.sınıf öğrencileri oluşturmaktadır. Bu veriler ışığında gerekli hesaplamalar yapılarak oranlı tabakalar oluşturulmuştur.

Halka İlişkiler ve Reklamcılık bölümü 1.sınıf öğrencileri arasından 45'i kadın, 45'i erkek olmak üzere 90 kişiye anket uygulanmıştır. Bu 90 anketin içinden 5 anket tutarlılık arz etmediği için çalışmanın dışında tutulmuştur. Buna ek olarak 20 kişi sosyal medyayı yeme içme pratiklerinde kullanmadığı şıkkını işaretlemiştir. Bu nedenle söz konusu 25 anket çalışmanın içine alınmamıştır. Kısacası 25 anket çalışmanın dışında tutulmuştur.

Aynı şekilde söz konusu bölümün ikinci sınıf öğrencileri arasından kadın- erkek dağılımı eşit olmak üzere 90 anket rastgele dağıtılmış, 5 adet anketin cevabı güven arz etmediği nedeniyle çalışmanın dışında tutulmuştur. Öte yandan ikinci sınıf öğrencileri arasından 16 kişi yeme içme örüntülerinde sosyal medyanın herhangi bir yeri olmadığını belirten şıkkı işaretlemiştir. Bu nedenle çalışmanın dışında kalmıştır. Kısacası 21 anket çalışmanın dışında tutulmuştur.

Son olarak Halkla İlişkiler ve Reklamcılık bölümü 3.sınıf öğrencileri arasından kadın-erkek dağılımı eşit olacak şekilde 38 kişi seçilmiştir. Bu anketler arasından bir anket tutarsızlık arz etmesi nedeniyle çalışmaya dâhil edilmemiştir. Aynı şekilde 5 kişi yeme içme pratiklerinde sosyal medyayı kullanmadığını belirterek anketin 20.sorusuna geçmiştir. Kısacası 6 anket çalışmanın dışında tutulmuştur.

İkinci olarak İletişim Fakültesi öğrencilerinin %13'ünü oluşturan Gazetecilik bölümü öğrencilerine anket dağıtılmıştır. Kadın- erkek oranı eşit şekilde olacak şekilde 39 adet öğrenciye anket uygulanmıştır. Bu öğrenciler arasından 14 kişi 8. soruya geçerek sosyal medyayı bu amaç doğrultusunda kullanmadığını belirtmiştir. Bu 14 anket çalışmanın dışında tutulmuştur.

Son olarak %14.07'lik dilimle İletişim Tasarımı ve Medya bölümünden 41 adet öğrenciye anket uygulanmıştır. Bu anketler içinden 23 adet öğrencinin anketi sosyal medyanın yeme içme pratiklerine dâhil edilmediğini söylemektedir. Bu 23 anket çalışmanın dışında tutulmuştur.

Sonuç olarak toplam 298 anket içerinden 59'u birinci sınıf, 16'sı ikinci sınıf, 5'i üçüncü sınıf olmak üzere toplam 80 adet anket sosyal medyanın yeme içme eylemleriyle bir ilişkisi olmadığını işaret etmektedir. Anket oluşturulurken bu ihtimal göz önüne alınmıştır. Bireylerin neden bu türden bir ilişki kurmadığı sorusu da çalışmanın yan ürünü olarak üretilmeye çalışılmıştır. Buna ek olarak cevapların tutarlılık arz etmemesi sonucunda 20 adet anket çalışmaya katılmamış, örneklemin dışında tutulmuştur. Böylelikle araştırmacının elinde 198 adet tutarlı ve güvenirliği yüksek anket kalmıştır. Bu deneyim doğrultusunda örneklem büyüklüğünün en az 50 mümkünse 100'den büyük olması gerektiği düşüncesi (Albayrak, 2006: 112) doğrulanmıştır. Araştırmacının da gözlemlediği gibi istenilen örneklem sayısına ulaşabilmek için söz konusu rakamını yarısı kadar daha fazla anket dağıtılması gerektiği açığa çıkmıştır.

Verilerin Analizi

Yüz yüze anket yöntemiyle toplanılan veriler IBM SPSS Statics 23 paket programına aktarılmıştır. Daha sonra elde edilen bilgiler çözümlenmiştir. Öğrencilerin anket sorularına verdikleri cevaplardan her öğrenci için her bir alt faktöre ait 1-5 arasında değişen ortalama puan hesaplanmıştır. Öğrencilerin yeme içme deneyimlerinde sosyal medya kullanım motivasyonlarını incelemek için bu ortalama puanlar kullanılmıştır. Bunun dışında öğrencilerin demografik özellikleri, kullandıkları sosyal medya platformları, internete hangi araç üzerinden bağlandığı gibi puanlara bağlı olmayan nitel veriler için SPSS programındaki aralık sistemi kullanılmıştır.

Verilerin analiz aşamasında;

1. Öğrencilerin demografik özelliklerini incelemek için frekans ve yüzde değerleri alınmıştır

2. Öğrencilerin cinsiyeti ve sosyal medya kullanım faktörleri arasındaki ilişkiyi incelemek için Independent Samples T-test kullanılmıştır.

3. Öğrencilerin öğrenim gördükleri sınıflar, hane halkı gelir düzeyleri ve ikametgâh durumları ile sosyal medya kullanım faktörleri arasındaki ilişkiyi incelemek adına One Way ANOVA testi kullanılmıştır.

4. ANOVA sonucunda ortaya çıkan anlamlı ilişkiler Tuckey HSD Post Hoc testi ile incelenmiş, gruplar arasında ortaya çıkan anlamlı farklar incelenmiştir.

5. Verilerin analizinde anlamlılık düzeyi 0.05 olarak alınmıştır.

Araştırmanın Bulguları

Araştırmada öncelikle öğrencilerin demografik özelliklerine yer verilmiş daha sonra her bir ölçek ve alt maddesi ayrı ayrı incelenmiştir. Anket maddelerinden elde edilen ortalama sonuçlara göre faktörler incelenmiş, son olarak öğrencilerin yeme içme deneyimlerine dâhil ettikleri sosyal medya kullanımından elde ettikleri doyumlara ait toplam puanlarına göre yapılan analiz bulguları verilmiştir.

Araştırmada, tabakalı örneklem yoluyla seçilen öğrencilerin %71.73'u olan 198 kişinin sosyal medyayı yeme içme pratiklerine dâhil ettiği, %82.87 'si olan 78 kişinin dâhil etmediği sonucuna varılmıştır. Kimlik oluşturma doyumu ile cinsiyet faktörü arasında anlamlı bir ilişki bulunmuştur. Bu sonuçlara göre kadınların yeme içme temelli sosyal medya kullanım puanları erkeklere oranla daha yüksektir. Bununla birlikte kimlik doyumu ve eğitim düzeyi arasında da anlamlı bir ilişki bulunmaktadır. Bulgulara göre birinci sınıf ve üçüncü sınıf öğrencilerinin kimlik doyumu puanları birbirinden farklıdır. Üçüncü sınıf öğrencilerin puanlarının daha yüksek olduğu gözlemlenmektedir. Aynı şekilde hane halkı geliri değişkeni kimlik oluşturma doyumunda ikinci ve üçüncü grupta farklılaşmaktadır. Üçüncü grubun puanları daha yüksektir. Son olarak ikamet durumu ile kimlik oluşturma doyumu arasında anlamlı bir ilişki bulunmuştur. "Diğer" kutucuğunu seçen grubun skorları diğer gruplara göre daha fazladır.

Sosyalleşme doyumu ile hane halkı değişkeni arasında anlamlı bir ilişki bulunmuştur. Birinci ve ikinci grubun puanlarında anlamlı farklar ortaya çıkmıştır. İlk grubun yeme içme temelli sosyal medya kullanım puanları daha yüksektir. Eğlence doyumu da aynı şekilde hane halkı değişkeni ile anlamlı bir ilişki kurmuştur. Birinci ve üçüncü grubun yeme içme temelli kullanımında anlamlı bir fark bulunmuştur. Üçüncü grubun bu bağlamda daha çok puanı bulunduğu ortaya çıkmıştır. Son olarak, bilgi edinme doyumu da hane halkı değişkeni ile anlamlı bir ilişki kurmuştur. Birinci ve ikinci gruplar arasında anlamlı bir farklılaşma bulunmaktadır. İkinci grubun puanları birinciye oranla daha yüksektir.

Öte yandan sosyal medyayı yeme içme deneyimlerine dâhil etmeyen bireylerin sosyal medyadan aldıkları bilgilere güvenmedikleri ortaya çıkmıştır. Söylemlerinde aynı zamanda yeme içme eylemlerinin sosyal medyaya taşınmasının kültürel ve dini değerlere karşı olduğunu belirtmişleridir.

Kısacası, bu araştırmada Sakarya Üniversitesi İletişim Fakültesi Lisans öğrencilerinin yeme içme deneyimine dâhil ettikleri sosyal medya kullanımından

elde ettikleri doyumlar araştırılmıştır. Araştırmanın alt problemleri olarak sosyal yemek ağlarının gündelik hayatta nasıl deneyimlendiği araştırılmıştır. Bununla birlikte yemek kültürünün sosyal ağlarla olan ilişkisi yeni medya terimleriyle açıklanmaya çalışılmıştır.

Bireylerin sosyal medya kullanma motivelerinden sağladıkları doyumları inceleyen tüm araştırmalar araştırma yöntemi olarak anket uygulamışlardır. Bu noktadan yola çıkılarak tezin araştırma yöntemi olarak anketle bilgi toplanmıştır. Veri toplama aracı olan anketin geliştirilmesi ve son halini almasında birtakım süreçler izlenmiştir. Öncelikle literatür taraması yapılmış ve olası sorular saptanmıştır. Bu sorular daha sonra öğrencilere sorularak anlaşılır kılınmaya çalışılmıştır. Ardından belirlenen sorular ön çalışmayla öğrencilere dağıtılmıştır. Toplanılan veriler SPSS 23.0 programında değerlendirilmiştir. Yapılan faktör analizi sonucunda aynı noktayı birden fazla ölçen sorular çıkarılmış, sorular arasındaki çeşitlilik ve homojenlik sağlanmıştır. Faktör analiz matrixinde dört kategori kendini geometrik olarak açıkça belli etmiş ve KMO değeri istenilen düzeyde çıkmıştır. Ardından ölçeklerin ve tüm anketin Cronbach Alpa değerleri ölçülmüştür. Değerler bilimsel çalışma önkoşullarını yerine getirecek oranda bulunmuştur. Böylelikle ankete son hali verilmiştir.

Anketin uygulanacağı katılımcılar ise tabakalı örneklem yoluyla seçilmiştir. Ana kütleden %95 güven aralığında örneklem oluşturmak için gerekli hesaplamalar yapılmıştır. Ardından anket Etik kurul izni alınarak, örnekleme dağıtılmıştır. Çalışmada geliştirilen sorularda, yeme içme deneyimlerine sosyal medya kullanımını dâhil etmeyen bireylerin tercih etmeme nedenleri de yan ürün olarak belirlenmek istenmiştir. Anket formu yüz yüze anket yöntemi izlenerek 298 kişiye uygulanmıştır.

Sosyal medyanın günümüz yemek kültüründe kullanımı değerlendiren ölçek için geliştirilen anketin Cronbach Alpha iç tutarlılık katsayısı 0.81, KMO değeri ise 0.68 olarak tespit edilmiştir. Faktörlerin iç tutarlılık sayıları ise sırasıyla bilmek faktörü

için 0.88, eğlence faktörü 0.93, sosyalleşme faktörü 0.82, kimlik performansı faktörü 0.86'dır. Anket yöntemini izleyen bilimsel araştırmalarda soruların iç tutarlık sergileyebilmesi için gereken katsayı 0.7'dir.

Veriler SPSS 23 paket programında Independent Samples T test, One wayAnova Test ve LSD Post Hoc testlerine sokulmuştur. Verilerin analizinde anlamlılık düzeyi 0.05 olarak alınmıştır. Araştırmaya katılan öğrencilerin %71.73'ü sosyal medyayı yeme içme pratiklerinde kullanmaktadır. %28.27'si ise sosyal ağları yeme içme pratiklerinde kullanmamaktadır. Sosyal medyayı yeme içme pratiklerinde kullanmayan kişiler en çok, paylaşılan yemek fotoğraflarının kendi kimliklerini temsil etmeyeceğini düşündüğünü söylemişlerdir. Bununla birlikte yeme içme pratiklerinin çevrimiçi ortamda dolaşıma sokmayı, kendilerini bu yola görünür kılmayı gelenek, görenek, dini sebepler çerçevesinde uygun görmediklerini belirtmişlerdir.

Katılımcıların yeme içme temelli olarak en çok kullandıkları sosyal medya platformu Instagram olarak karşımıza çıkmaktadır. Alanayazında yapılan diğer çalışmalarda da Instagram'ın yeme içme eylemlerinde sıklıkla kullanıldığı belirtilmiştir. Çalışmanın bulguları Rousseau'nun (2012) bulgularıyla örtüşmektedir. Bireyler yeme içme pratiklerinde kimlik sergilemek adına Instagram platformunu kullanmakta, en çok kahvaltı fotoğrafları çekmekte ve çektikleri fotoğrafı çevrimiçi dolaşıma sokarak kendilerini görünür kılmaktadır.

Araştırmada bilgi, eğlence, kimlik oluşturma ve sosyalleşme doyumları arasında anlamlı bir farklılık olduğu ortaya konmuştur. Dört farklı doyum kategorisinin istatiksel ve geometrik ilişkisi belirli ölçüler doğrultusunda anlamlı olarak saptanmıştır. Ardından bu dört kategori demografik faktörlere göre analiz edilmiştir. Çoklu normal dağılımdan gelen verilere göre, bireylerin yeme içme deneyimlerinde sosyal ağları kullanmasındaki en temel motive kimlik oluşturma faktörüdür. Ardından sosyalleşme, çevre edinme sonra olarak da bilgi edinme doyumu gelmektedir. Bu durum göstermektedir ki yeme içme deneyimlerine dâhil

edilen sosyal ağlar en çok kimlik sergileme amacıyla kullanılmaktadır. Literatür taramasında yemek tüketim kalıplarının sosyokültürel boyutları tartışılırken bireyin yemeği en çok kimlik oluşumunda kullandığı ön plana çıkmıştır.

Sonuç olarak, dijital yerliler yeme içme pratiklerinde sosyal medya kullanımlarına yer vermişlerdir. Bilgi almak, sosyalleşmek, eğlenmek ve kimlik sergilemek adına yeme içme deneyimlerini çevrimiçi ortama taşımışlardır. Böylelikle yemek kültürünü dijital kodlarla ilişkili hale getirmişlerdir.

APPENDIX F: Thesis Photocopy Permission Form

ENSTİTÜ

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ☒ x

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

YAZARIN

Soyadı : Yüzüncüyıl

Adı   : Kübra Sultan

Bölümü : Medya ve Kültürel Çalışmalar

TEZİN ADI (İngilizce) :AN ANALYSIS OF SOCIAL MEDIA USE REGARDING FOODWAYS BY UNIVERSITY STUDENTS: THE CASE OF SAKARYA UNIVERSITY

TEZİN TÜRÜ : Yüksek Lisans ☒ x   Doktora ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☒ x

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. ☒ x

3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz. ☒ x

TEZİN KÜTÜPHANEYE TESLİM TARİHİ:

216