



ARAŞTIRMA MAKALESİ | RESEARCH ARTICLE

SOCIAL SPACES AND AGENDA: A REVIEW OF TRADITIONAL AND
NEW GENERATION COFFEEHOUSES

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Abstract

The spaces that have the identity of public spaces function as mechanisms of meaning production. This study examines the differences between the spaces in producing meaning and the role of the media in the production of meaning to the extent of the relationships of space users with media through the example of traditional coffee shops and Starbucks as an example of modern coffee shops in Türkiye. The main purpose of this study is to determine the distinctive structure of the two public spaces, the demographic characteristics of the people who prefer these two spaces, and the differences in their relations with the media. In this context, the study was carried out on the coffeehouses and new generation coffee shops in Kayseri Province in order to understand the two different public spaces, and the relations of the people in this area. The study uses the method of observation and semi-structured interview technique to understand the traditional neighborhood coffeehouses and the Starbucks, which represent the modernity and is located in the more active points of the city. The results of the research show that both public spaces have an effective position as a tool to determine public agenda as media differentiates according to the space in the using form of social media and traditional media, while the demographic characteristics of the people have decisive features to choose coffeehouses and new generation coffee shops.

Keywords: Media, New Generation of Coffee Shop, Public Space, Public Agenda, Traditional Coffeehouse.

SOSYAL MEKANLAR VE GÜNDEM: GELENEKSEL VE YENİ NESİL KAHVEHANELERİN İNCELENMESİ

Öz

Kamusal alan hüviyeti taşıyan mekânlar, anlam üretme mekanizmaları olarak işlev görmektedirler. Anlam üretme mekânlarına ilişkin farklılıklar ve mekânı kullananların medya ile ilişkileri ölçüsünde medyanın anlam üretimindeki rolü, bu çalışmada, Türkiye'deki geleneksel kahvehaneler ile modern kafelerin örneğini oluşturan Starbucks'lar üzerinden incelenmektedir. İki kamusal mekânın kendine özgü yapısının, bu iki mekânı tercih eden insanların demografik özelliklerinin ve medyayla ilişkilerindeki farklılaşmaların tespit edilmesi çalışmanın temel amacıdır. Bu bağlamda çalışma, iki farklı kamusal alanı ve bu alandaki insanların ilişkilerini anlamak için Kayseri ilindeki geleneksel kahvehaneler ve yeni nesil kahvehaneler üzerinde yapılmıştır. Araştırmada görece geleneksel mahalle kahvehanelerinde ve şehrin daha çok hareketli noktalarında konuşlanan modernliğin temsili Starbucks'larda zamanını geçiren insanların, iletişim teknolojileri ve medyayla ilişkilerini anlamak üzere gözlem ve yarı yapılandırılmış mülakat tekniği kullanılmıştır. Araştırma sonuçları, kahvehane ve yeni nesil kahve dükkânlarını tercih etmede, insanların demografik özelliklerinin belirleyici nitelik taşıdığını gösterirken, medyanın da sosyal medya ve geleneksel medya şeklinde mekâna göre farklılaşmak üzere, her iki kamu mekânında, kamusal gündemi belirleyen araç olarak etkin konumda olduğunu ortaya koymaktadır.

Anahtar Kelimeler: Geleneksel Kahve Dükkânı, Kamusal Alan, Kamusal Gündem, Medya, Yeni Nesil Kahve Dükkânı

INTRODUCTION

Every place where people come together for such reasons as worship, trade, socialization, entertainment, etc. in the historical process has the feature of building an environment for them to communicate with each other and convey their feelings and thoughts about daily events. The place that allows people to come together also ensures the formation of thoughts, messages, and public opinion. With the feature of being together and reflecting the exchange of emotions, ideas, and styles; these platforms, referred to as the public sphere, also function as public opinion mechanisms for producing and constituting social meaning. In this sense, the space presents a situation related to publicity and public production.

Habermas (2015, p. 95) describes the concept of the public sphere as “*an area where, above all, something similar to the public can be formed in social life*”. For him; in every conversation in which private individuals gather by forming a public body, a part of the public sphere becomes an existence. Habermas, who states the public sphere, can be a body when the citizens discuss the issues of general interest without using their rights and freedoms that are guaranteed by the constitution, emphasizes that mass media like newspapers, magazines, radio, TV, etc. are the instruments that provide communication within this body. The public space, which meets the press in the 18th century, has a quality that touches culture, politics, and everyday life, with the ability to transmit messages, which are mediated in various spaces and different communication tools, and also to the private area (Macek, 2005 p.4,6). In this respect, coffeehouses, as public spaces where the voice of communication tools echo, stand out as public spaces where message circulation takes place from the 18th century to the modern society.

During this period, a new kind of civil society area also appeared with the emergence of the nation-state phenomenon. Individuals have encountered new social spaces where they can build their language and identity in this area. Thus, coffeehouses, halls, art galleries, theaters, concert halls, publishing houses, social clubs, academies and universities have become the platforms

where public space has been formed since the first period they appeared. Due to its structure, Keane (2002, pp. 312-313) refers to such platforms as “micro-public spaces”. In these spaces serving as a laboratory for the emergence of social movements, the communication tools are also used to question and change various codes of daily life.

The emergence process shows that coffeehouses are spread as ‘places’ specific to the Eastern societies. According to Yildiz (2007, pp. 34-36), coffeehouses were first opened in 1511 near a mosque in Mecca, and then spread to the Arab geography. It was opened for the first time in Istanbul in 1555 and took their place in the cultural life according to the official records. In the Ottoman period, coffeehouses were not only a place of socialization but also places where thoughts and opinions about the state and government were expressed. S, they were sometimes banned and sometimes functioned as centers of intelligence gathering. Afterwards, the increasing number of coffeehouses became a tradition from the past to the present and formed its regulars. The regulars of the first coffeehouses in the Ottoman Empire mainly had been the state bureaucrats and elite classes (cited in Çağlayan, 2012). When evaluated from today's point of view; this situation shows that the “white collar” segments of the period saw coffeehouses as a ‘socializing space’. According to the study conducted by Koç (2016), it is determined that the consumption of Turkish coffee decreased -especially among young people, and tended more towards instant coffee products. Here, it is possible to say that coffeehouses where coffee is sold are also indicators of social transformation processes. E.g., the study of Henningsen (2012) on Starbucks customers in China states that customers are aware of the false authenticity resulted from the place. The author concludes that its reason is that the Chinese society, having away from consumption for many years, prefers this relative authenticity that is offered by the outsider instead of insider, due to the difference and security, in the increasing consumption as a result of the recent developments.

The social significance of such these coffeehouses also continues during the newly established Republic of Türkiye. In 1935, the Ministry of Internal Affairs began efforts to transform coffeehouses into its European experiences. So, it is aimed to combine and reduce the number of neighborhood coffees under the name of “Modern Coffeehouses” (*Asrî Kahvehaneler*), and to influence the others by these spaces, establishing several examples coffeehouses by the municipalities. The “Modern Coffeehouses” are also planned to be spaces equipped with radio, smoking, playing games, and reading newspapers (Ozturk, 2006, pp. 116-117).

The prominent features of the coffeehouses opened in different geographies of the world in the historical process can be listed as follows:

- It allows people to communicate face-to-face.
- It is the place where communication and talks occur. Here, games are played, and newspapers and magazines are read. TV is watched, and political, religious, and current events are discussed.
- It is entertainment place.

- It is the place where news (weddings, deaths, etc.) is transmitted among small communities such as villages or neighborhoods (Yildiz, 2007, p. 66).

While this is the case in traditional coffeehouses, the coffeeshops (cafes) in the western world date back to England in the early 18th century. The main purpose of socializing and talking, without any class or economic differences in these spaces, was based on the exchange of information on the situation and business issues in the city or on the roads of the city (Sennett, 2008, p. 310).

The early examples of new-generation chain coffeeshops were found in the early 1900s under the leadership of an entrepreneurial woman, named *Alice Foote MacDougall*, in New York. She had started selling hot coffee and waffles in the coffeehouses, built in a similar style to the decoration of the European cafes, and soon opened venues in different parts of the city (Rodriguez, 2018). By the establishment of Starbucks in Seattle in 1971, the new generation coffeehouses, presenting themselves as 'local stores' for a long time, started to change their organizational shape and become chain stores (starbucks.com.tr, 2019).

Howard Schultz, the managing director of Starbucks who made it a global chain, says that the product of Starbucks is not only coffee but also "Starbucks Life". Schultz, who uses this concept to express a comfortable, easily accessible, stylish, attractive, and rich environment in the stores, states that "guests" are looking for an attractive and emotional resting place away from work and pressure at home, and emphasizes that every store is meticulously planned and such details as drawings, music, fragrances, taste, etc. have the aim of conveying a subconscious message "everything here is the best in its class" (Schultz & Yang, 2011, p. 271). Therefore, it is possible to say that an image rather than the sale of a product of the new generation chain coffeeshops, special to Starbucks as a planned space, is sold.

Elliot (2001, p. 370), stating it is a socio-cultural situation, says that coffee, which is the most preferred beverage among the American and Canadian people, -with its coffeeshops, packaging and marketing and its place in business life as an imported product-, has now become a symbol of the western culture of consumer and western identity. When this symbolization is viewed from the "the east", it is possible to define it as a kind of "simulacra"¹. Because the coffee is a cultural product of eastern origin. It shows that the West takes this product and presents it, as 'rebranding'. However, it is possible to say that the images of coffee and its shops have similar socialization places even if having different indicators in the East and West. However, this similarity can become a difference in the time when the purpose of space use is mediated by the media. The media has become one of the main components of these spaces as a service (Sennet, 2008, p. 310). The states encouraged their peoples to talk to each other and provided them with new events and topics to talk about with the introduction of newspapers in coffeeshops and shelves at the end of the 17th century in Europe. From this view, the media emerges as a force that sets the agenda in like these public spaces.

¹ The concept expressed by Jean Baudrillard and described as "the view that seeks to be perceived as a reality".

Addedly, when looked at how the coffeehouses are shaped intellectually -borrowing from Foucault- from a *heterotopic*² view; it can be possible to state that coffeehouses have a function beyond the visible one. Because the coffeehouses are often related to time periods as a heterotopic space. While coffeehouses are such places as museums and libraries where time accumulates, mentioned in Foucault's fourth principle of the description of heterotopia (2014, p. 299), in the classical sense, the new generation coffeehouses are the places where the time flies and remains unstable that are mentioned in the same principle. That is; when this function and the mass of the coffeehouses in Türkiye are considered, we can say that it has become a social space today that has decreased already. On the other hand, the new generation coffeeshops appear as places where time is accelerated due to their layout plan, opportunities, and service structure, and which belongs to (the being) "*now*".

Moreover, Schultz (2011, p. 271), who says people prefer Starbucks to spend a different time in their busy days and to receive special treatment, also reinforces the idea that the next-generation coffeehouses are the spaces designed to make the customer feel him/herself special, - as mentioned above, contrary to the socialization and interaction as the main purpose of the traditional coffeehouses. This situation which can be considered as a direct reflection of the Western lifestyle and the idea of individuality also confirms the proposition of Sennet;

"In the middle of the 19th century, an understanding which emerged first in Paris and London and then spread throughout the world, where foreigners had no right to speak to each other and had the right to have a shield where everyone could hide behind and to remain alone" (2013, p. 46).

Standards in the new generation coffeeshops (small tables, lack of traditional mass media such as radio, TV or newspaper, free internet use, etc.), individual or small groups spending time practices, large shopping malls, plazas with intensive workflow and their nested position are also a reflection of them totally. Here, it is possible to say the new generation coffeeshops represent the city completely in the context of standardized decoration, product variety, and sales, presentation, distribution, and customer group while traditional coffeehouses continue to exist even in the villages. Sevinc (2013) relates these types of places to be urban and in the focus of everyday life with effective areas in shaping (and reproducing) perceptions and practices of socialization.

New generation coffeeshops can be described as 'places' where everyday life passes in the city in this respect. Solak (2017) states these spaces as "*places where life's subjective and psychological processes pass, and perceptions and experiences turn into consciousness, personality, and memories*". Stating that the identity of the city is also affected by the different identities that people place on the space, Solak emphasizes that it both forms its identity and shapes the identity and personality of the people and that it is a manifestation of the civilization in which is survived. However, it is possible to say that the concept of immobilized socialization, introduced by Bakardjieva (2003) and characterizing an online intersubjectivity, is seen in the new generation

² The concept, which is given a place firstly in the work "*Words and Things*" of Foucault and states the space where the otherness takes place.

coffeeshops. Thus, the subjects use the various physical possibilities provided by the space and perform socialization in virtual environments.

When people come together for various reasons in traditional coffeehouses and new generation coffeeshops, they talk about the events that take place in the country and the world in addition to individual issues and convey their thoughts to each other from this point of view. At this point, it can be said that the main source of such conversations is mostly through information obtained from the media. Therefore, the media is an effective force in the public sphere as in other spheres of life as Habermas stressed above. However, it is a noteworthy question whether the content presented by the media changes according to the nature of the public space used by individuals.

1. RESEARCH DESIGN

Today the communication technologies have come forward as an important factor affecting these relations, while the human factor is the main determinant in the emergence of social relations and the quality of social environments. Public space, social relations, social life, and social environment patterns seem to have changed due to the significant impact of communication technologies. While space and human being are seen as the subjects and objects of this change, communication technology and changing living conditions with the modern world have made the qualitative distinctions of these actors evident. In this manner, coffeehouses emerging as events changing or resisting to a certain extent with modern life in the triangle of space, human and communication technologies, and the Starbucks-style cafes, -among the meeting places of modern life-, constitute the examination step of this research in order to analyze social environments.

The other dimensions of the study consist of people who spend time in two different places, and it examines the differences occurring with the messages received from the communication tools that they use and in the effects of these messages. Interviews are conducted to understand the communication technologies and media relations of people who spend their time in Starbucks cafes that are seen as a representation of modernity, and those are located in relatively traditional neighborhood coffeehouses and more active points of the city. The main purpose of this study is to determine the distinctive structure of the two public spaces, the demographic characteristics of the people who prefer these two spaces, and the differences in people's relations with the media. In this context, the study is carried out in the coffeehouses and new generation coffeeshops of Kayseri Province in order to understand the differences between two different public spaces and the relations of the people in this area with the media, the extent to which the media determines the agenda of the people belonging to two different places, and the techniques of observation and interview to understand the differences.

1.1. Method

This qualitative study reaches the randomly selected individuals in the traditional coffeehouses and Starbucks called 'next or new-generation coffeeshops' by using the methods of participant observation and semi-structured interview. The study prefers a phenomenological approach to understand the experiences of the people going to both places. So, it is aimed to interpret similar behavioral practices between both groups. As Neuman (2010) stated; comparing

analogy-based analyzes of contexts constructed over ideal types that include models of social relations and processes or mental abstractions provides connections to deep, underlie structures, and make sense of them. In this direction, observation and semi-structured interview techniques are used to obtain the data. Additionally, the data obtained by this way are classified; the data to be excluded from the evaluation (with issues other than media use and venue preference) are separated, and the remaining ones are evaluated based on those that presented a meaningful result.

While the method of observation is preferred by the aim of understanding the processes, which Goffman says, *“The degree to which one expresses himself (and thus his ability to leave impressions) contains two very different kinds of signaling activities: impression it gives and impression it spreads. The first includes oral symbols or substitutes; one uses them only to convey the meanings that he and others have uploaded to these symbols. It is communication in a narrow meaning of what we know. The second involves a wide range of actions that are evaluated with the expectation that observers can provide evidence about the perpetrator (2014, p. 16)”*, the semi-structured interview method is used to allow participants to express themselves freely without moving away from media use.

The research was carried out on 22.04.2019 and 29.04.2019 in the Kicikapi neighborhood coffeehouse in Talas District of Kayseri, -the open space coffeehouse in Talas-, and the Harman coffeehouse in Harman District. These are two Starbucks in Kayseri Mix and Kayseri Park shopping malls in the district of Melikgazi and they represent new generation coffeehouses. The research determined the characteristics of the spaces and how people spent their time through observations. Besides, it interviewed with five randomly identified people in the neighborhood coffeeshops and the Starbucks. The participants were asked why they came to their place, how much time they spent, their relations with the media, whether they are aware of the media’s agenda, how they access the media’s agenda, and the purposes of using the means of communication. So, the study tries to determine the relationship between the place-human and the media agenda.

2. RESEARCH FINDINGS

2.1. Neighborhood Coffeehouse

There are newspapers, television, and radio in this place. Wi-Fi is not available. People sit together and often chat or play board games. In the coffeehouse, tea or other drinks are served to the tables by the owner, but there is only one employee. While the customers of the place are full of men, there is no women. It consists of classes that are very close to each other in terms of income characteristics, occupational groups, and age.

While the income level of the people in the coffeehouses is at a moderate level, the customers generally consist of retired people and mosque communities. The rate of knowing each other among the customers is quite high. In one aspect, unity is important and dominant. It is very rare for foreign people to participate in the venue where more people are present during the day.

The food and beverage variety of the place is limited. There is no menu showing fees. The tables are positioned to accommodate four people.

2.2. Starbucks

There is no newspaper, television, and radio in the place, but Wi-Fi. People usually live alone; sit alone, and use their own smartphones or laptops. While all of the coffee or other beverages are purchased by the customers themselves, there is no service provided despite the presence of more than one employee. The customers of the place are men and women. The participants have a cosmopolitan structure in terms of their income characteristics, occupational groups, and age.

People in Starbucks are complex in terms of low incomes and high incomes. Customers are mostly university students, businessmen, and unemployed people. There is hardly any level of customer recognition. Individuality is at the forefront. It is very unlikely that people who know each other attend the space where different people visit during the day.

The variety of food and drinks is quite varied. There is a menu showing food and beverage charges. A kind of fastfood style is dominant. The tables can accommodate up to two people, while there are corners with comfortable seats.

2.3. Neighborhood Coffee Shop-Goers and Media

The participants (APP.1) were asked how much time they spent in the place where they are, P-1 came 5 days a week; P-2, 3 days a week; P-3, 5-6 days a week; and P-4 and P-5 came every day, while all participants (P) spent time on average four times a day or five hours. The participants stated that they came to the coffeehouse for fun, play, chat, and socialize.

The questions were asked about the frequency of using mass media, how much time they devote to media content, and what kind of news they follow in order to determine the relations of the participants with the media:

While P-1 stated to use the internet daily and regularly and watched TV for 5-6 days a week, P-1 said never to use newspapers and radio. P-2 and P-3 follow TV and newspapers every day and never use radio and internet. P-4 regularly watches TV daily and does not follow internet and newspaper, while watching radio 5 or 6 days a week. P-5 follows TV, newspaper, and internet every day and never uses the radio. P-6 watches TV and uses internet every day, follows radio 5 or 6 days a week and does not read any newspapers.

Among the media content that the participants followed, the highest number of TV and newspaper news, while the social media contents (Twitter, Facebook, YouTube, Instagram) are among those followed at the least. Among the types of news that the participants followed the most were political and economic news, while sports news was moderate and magazine news was hardly followed. Documentary and series films are among the content that the participants follow at a moderate level.

When the participants were asked whether they were interested in any communication tool in the place where they are, they said to spend time chatting and playing games more. However,

only P-1 said to use internet via mobile phone, while other participants stated that they were interested in TV, radio, and newspaper in the place.

When the participants were asked about the agenda in the place where they are during the day, P-4, P-1, P-2, and P-5 said that the attack attempt on the Leader of the Main Opposition Party (CHP) Kilicdaroglu³ was discussed. While P-3 stated that personal issues were discussed, P-6, who was talked on 29.04.2019, said that the traffic accident⁴ of Alanyaspor players was the subject. When asked about where they learn first the subject that they talk; while P-1 said to learn on internet, P-2, P-5 and P-6 from television, and P-3 from the place. Additionally, P-4 left unanswered.

When asked if they would follow any matter from the media when they learned it in the coffeehouse, all of the participants stated that they absolutely followed the matter that they learned from the media in the coffeehouse. While P-1, P-3 and P-5, who are among the participants expressing that they feel the need of discussing it in the coffeehouse when they learned any matter from the media, stated that their ideas did not change in the coffeehouse after discussion, P-2, P-4, and P-6 expressed that their ideas could change.

All of the participants answered that the media is a reliable source for the question “*Is the information obtained in the coffeehouse or the information in the media more reliable for you?*” P-1 answered “*The information I get from the media is important*”, P-2 and P-3; “*The media is more important*”, P-4; “*I trust the media*”, P-5; “*The media is more important, I trust the media as a news source*”, and P-6; “*The media is reliable*”.

2.4. Starbucks Customers and Media

The participants (APP.-2) were asked how much time they spent in their place: almost all of the participants stated that they came to the place 1 or 2 days a week and S-3 said 5 days a week. When asked how much time they spent in the place, it was stated that S-1, S-4, S-5 spent 4-5 hours a day, S-2 spent 10 hours, S-6 spent 8 hours, and S-3 spent one or two hours. Participants stated to prefer Starbucks because they felt comfortable in the space and enjoyed the space, while they stated their purpose of coming to the space as studying and doing a project.

The questions were asked about the frequency of using mass media, how much time they devote to media content, and what kind of news they follow in order to determine the relations of the participants with the media: The findings determined in this framework are as follows:

While all participants use internet regularly every day, S-5 and S-2 do not follow TV, radio, and newspaper at all. As S-1 follows TV and radio once or twice a week, S-3 reads newspaper 5-6

³ The attack on the CHP Leader Mr. Kemal Kilicdaroglu during the funeral of the martyrs on 22.04.2019 was on the agenda of the media.

⁴ A news of traffic accident had taken place in the news media agenda, which some players of Alanyaspor, from the Soccer Premier League teams of Turkey, while returning from Kayseri Province to Alanya Province by their private cars.

days a week, watch TV one or two days a week, and never listen to radio. S-4 and S-6 do not follow any TV or newspaper, while S-4 listens to radio one or two days a week. As for S-6 listens to radio 3 or 4 days a week.

While all of the participants follow the contents of Twitter, YouTube, and Instagram every day of the week, the contents of TV, newspaper, and radio news are among the ones they least follow. While only S-4 followed the Facebook contents 5-6 days a week while the Facebook contents are not followed by other participants at all. While the most magazine-thematic news is followed by the participants, politics, economy, and sports are followed at a level below the middle level.

When the participants were asked whether they were interested in any communication tools in the place where they were, the participants stated that they were interested in social media contents (*WhatsApp, Instagram, etc.*) via their laptops and mobile phones.

When asked about the agenda in the place, S-1, S-2, S-4, S-5 and S-6 said that personal subjects were discussed among them while S-1 stated to learn the matter, discussed among their friends, on WhatsApp. S-3 stated to encounter the attack for Kemal Kilicdaroglu on social media that is also on the traditional media agenda.

The participants stated that the contents of WhatsApp, Twitter, and other social media tools were the source of their current agenda. The participants said that their attitudes towards the news they learned in the media might change via researches that they do on social media. In the face of the question whether the information acquired through the place or the information acquired through the media would be more important for them, all the participants stated that the information acquired from the media was more important and a reliable source. When they have any discussion with each other because of the information that they obtain from media, S-1, S-2, and S-3 stated that the information that they received from the media would be reinforced. And S-4 and S5 could change their ideas, but S-6 would not.

DISCUSSION AND CONCLUSION

Media in today's world is one of the basic elements that shape the individual's communication processes. The use of media establishes a strong connection with the space in the communication process. Particularly, the communicative dimension of shared spaces is more prominent. According to Eris (2001), these concepts first of all are different from each other. While the crowd is a psychological perception, density is a physical condition. The result is that these two concepts may have some negative effects on people. After the increasing crowd and intensity with the various problems and obligations brought by modern life today, the loneliness of individuals increases and hence, people build higher walls around them due to the consumption culture and the new social identity and roles imposed by this culture, changing (transforming) production tools, and relationships.

The public space (coffeehouse) and media gathering, which Sennett bases its history on at the end of the 17th century, continues today with changing and diversifying forms of both public spaces and media. While the traditional coffeeshops nowadays offer the opportunity to use traditional media as a service, new media is preferable to use as a natural extension of the space

in the new generation coffeeshops. Here this point shows that the demographic characteristics of people are among the factors that determine the places where they prefer. The goals of being in the places differ in the same rate. In this context, it is seen that the new generation coffeeshops are preferred places of generations Y and Z for socializing and spending time, while traditional coffeehouses mostly address the middle age and over age group. In other words; it seems that digital natives have shown a clear interest in the new generation coffeeshops. While the coffeehouses are used as gathering and socialization centers, the new generation coffeeshops stand out as the only places to spend time. This situation is also seen in the preference behavior of the place. *E.g.*; those who go to traditional neighborhood coffeehouses continue to these places with their friends, almost every day and become regulars of there. In the new generation coffeeshops, the use of space is not the same frequency and longness; another branch of the same place can easily be preferred to another -because of the standardization of decoration, products, and services.

While people in traditional and modern places differ in terms of communication technology products and media usage, they meet at a common point in terms of viewing media content and being influenced by the content. In this sense, the media are effective in determining the agenda of both places, while traditional media (TV, radio and newspaper) are effective in coffeehouses but social media tools in new generation coffeeshops. The physical possibilities offered by the place have a great effect on the emergence of this difference.

Media agenda is also very effective to determine the agenda of people in public spaces. Although face-to-face communication is common in traditional coffeehouses, media messages are more decisive and reliable. The use of social media via smartphone and laptop is common in the new generation coffeeshops, while social media messages are effective on people. In one aspect, those in the new generation coffeeshops are far away from the traditional media agenda, form their own agendas through social media, or may be influenced by the intersection of traditional media with social media. This also constitutes a space of relative protection and freedom against the unidirectional messages of traditional media.

In the new generation coffeeshops, the issues provided by relatively softer media tools and interpersonal relations are prominent and on the agenda, while the agenda of coffeehouses consists of more general issues related to the country and the world agenda such as politics, economy, and sports. In this respect, the media significantly determines the agendas of the people in the areas they socialize and it is still accepted by people as an effective and reliable source.

Although the people in traditional coffeeshops and new generation coffeeshops have relationships with the media, there are differences in terms of the contents they are interested in and the resources they reach. While traditional media elements are influential in coffeehouses, people trust the media more than each other. In the new generation coffeeshops, people who spend more time alone prefer to communicate with each other, they prefer social media more and feel trust the media more.

Education, social status, lifestyle, and personal preferences seem to be effective in choosing the preferred place to spend time, the purpose of choosing the place, and the means of

communication that are used. Although the educational status, social status, lifestyle, and personal preferences differ, the media appears to be an effective device to determine the agenda of the place on humans even if it realizes in different ways. The media largely determines the circulation of messages in the public sphere. As a result, the public spaces formed on the basis of coffee as a product of fast-moving consumer goods ensure socialization. Whether they carry the cultural traces of the east or the West, the main determinants of this socialization process for both parties are media access and its usage.

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APPENDIX-1

Five people were interviewed in the traditional coffeehouse. The interviews with the customers in the coffeehouse were reflected through (P) to identify the participant, and numbering (P-1) to identify the code. In this context, participants were coded as P-1, P-2, P-3, P-4, and P-5.

P-1: The participant who we interviewed in Kicikapi Neighborhood Coffee House on 22.04.2019 is 52 years old, self-employed, male, graduate, and has an income of 2000- 3000 TL.

P-2: The participant who we interviewed in Kicikapi Neighborhood Coffee House on 22.04.2019 is 71 years old, retired, male, primary school graduate, and has income between 2000-3000 TL.

P-3: The participant who we interviewed in Kicikapi Neighborhood Coffee Shop on 22.04.2019 is 75 years old, retired, male, primary school graduate, and has an income between 2000-3000 TL.

P-4: The participant who we interviewed in Talas Square Coffee House on 22.04.2019 is 60 years old, retired, male, primary school graduate, and has an income between 1000-2000 TL.

P-5: The participant who we interviewed in Talas Square Coffee House on 22.04.2019 is 65 years old, tradesman, male, primary school graduate, and has an income between 2000-3000 TL.

P-6: The participant who we interviewed in Talas Harman Neighborhood Coffee Shop on 29.04.2019 is 66 years old, retired, male, primary school graduate, and has an income between 3000-4000 TL.

APPENDIX-2

Five people were interviewed at the Starbucks. The interviews with customers at the Starbucks were coded as (S) to identify the participant and the place, and (S-1) to identify the code. In this context, the participants were coded as S-1, S-2, S-3, S-4, and S-5.

S-1: The participant who we interviewed at Starbucks in Kayseri Mix Shopping Center on 22.04.2019 is 21 years old, university student, female, and has an income between 1000-2000 TL.

S-2: The participant who we interviewed at Starbucks in Kayseri Mix Shopping Center on 22.04.2019 is 20 years old, university student, female, and has an income of 1000-2000 TL.

S-3: The participant who we interviewed at Starbucks in Kayseri Mix Shopping Center on 22.04.2019 is 38 years old, bank officer, male, graduate, and has an income of 5000 TL or more.

S-4: The participant who we interviewed at Starbucks in Kayseri Mix Shopping Center on 29.04.2019 is 21 years old, university student, female, and has an income of 1000-2000 TL.

S-5: The participant who we interviewed at Starbucks in Kayseri Mix Shopping Center on 29.04.2019 is a 21years old, university student, female, and has an income of 1000-2000 TL.

S-6: The participant who we interviewed at Starbucks in Kayseri Mix Shopping Center on 29.04.2019 is 20 years old, university student, female, and has an income of 1000-2000 TL.