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Araştırma Makalesi * Research Article

Changing Eating Habits As Part Of Culture: Example of Mukbang Videos Popüler Kültür Bağlamında Değişen Yemek Yeme Alışkanlıkları: Mukbang Videoları Örneği

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Abstract: This study was prepared to reveal how the eating culture is reflected through mukbang videos, which started in South Korea in 2008 and spread all over the world in a short time. In this study, which was examined in line with the concepts of popular culture, consumption and social media, two most watched mukbang videos on YouTube and one most watched mukbang video in Türkiye were selected as samples by using the descriptive analysis method. As a result of the analysis, it was concluded that the videos were processed through the blending of traditional and new, the perception of delicious food and promotion-advertising concepts within the new opportunities offered by popular culture. The study also showed that all three findings were presented to consumers by taking advantage of the entertainment element.

Keywords: Mukbang, popular culture, consumption, social media.

Öz: Bu çalışma 2008 yılında Güney Kore’de başlayan ve kısa sürede tüm dünyaya yayılan mukbang videoları aracılığıyla yemek yeme kültürünün ne şekilde yansıtıldığını ortaya çıkarmak amacıyla hazırlanmıştır. Popüler kültür, tüketim ve sosyal medya kavramları doğrultusunda incelenen çalışmada betimsel analiz yöntemi kullanılarak Youtube’da en çok izlenen iki mukbang videosu ve Türkiye’de en çok izlenen bir mukbang videosu örneklem olarak seçilmiştir. Yapılan inceleme sonucunda videoların popüler kültürün sunduğu yeni imkanlar dahilinde geleneksel ve yeninin harmanlanması, lezzetli yemek algısı ve tanıtım-reklam kavramları üzerinden işlendiği sonucuna ulaşılmıştır. Çalışmada ayrıca her üç bulgunun da eğlence unsurundan faydalanılarak tüketicilere sunulduğu görülmüştür.

Anahtar Kelimeler: Mukbang, popüler kültür, tüketim, sosyal medya.

INTRODUCTION

The act of eating, one of the most basic needs of humanity, has gone through many phases throughout history. The tradition of eating, which reflects the unique cultural characteristics of each

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society, has also begun to be named as a part of the popular culture elements in the changing world system. The mukbang trend, which has become one of the most important indicators of this process in recent years, started in South Korea in 2008 (Hong & Park, 2017: 111). The trend, systematized by individuals eating on digital platforms and sharing it with people, has been called eating publishing over time.

The mukbang trend, which is seen as an interesting extension of digitalization in the food industry, has attracted attention especially on the YouTube platform, which offers a powerful opportunity to publish videos. Youtube channels, mostly created by South Korean broadcasters, have reached 2 to 5 million followers as of today (Day Korean, 2023) and their videos reach an average of more than 20 million viewers (Sulgi, 2023). In this context, mukbang videos offer important perspectives on today's popular culture concept. The concept of popular culture, which has a strong connection with all kinds of traditionally developed mass media, has a strong relationship with new media tools and the internet. Based on this idea, the study addressed the question "Why has the eating culture changed?" and "What kind of relationship can there be between eating and popular culture?" It was designed in this regard. In the direction of these questions, which constitute the basic problematic of the study, the aim of the study was determined to reveal how mukbang videos reflect the eating culture as part of new media technologies and popular culture concepts.

In this study, main hypothesis was determined as "Eating with Mukbang videos has become popular and fun." Based on this designed conceptual perspective, the study will first examine the relationship between the concept of popular culture and consumption. The concept of consumer culture, which plays an important role in the conceptualization of popular culture, has become more visible, especially today, with social media channels. Afterwards, the concepts of social media and popular culture will be examined and the impact of digital platforms on the transformation process will be examined. Finally, the most watched mukbang videos from the world and Türkiye will be examined with the descriptive analysis method and a conceptual discussion process will be established for the purpose of the study.

Examining the mukbang videos discussed in this study, which are increasing in popularity day by day, in the context of the concept of popular culture and discussing on an academic platform why the videos have such a high viewing rate, will be useful in terms of understanding this field, which has just begun to gain a foothold in our country, and creating new discussion opportunities. It is seen as an important phenomenon.

POPULAR CULTURE AND CONSUMPTION SOCIETY

The concept of culture, which is formed in accordance with social life and the reflexes of individuals to live together, draws attention as a uniquely human feature. Culture, which is a system of symbols shared by people and passed on to future generations (Erdentuğ, 1981: 35), also draws attention as an important factor in establishing bonds between individuals and forming the nation (Tanrıku, 2015). As to the Turkish Language Association (2023), culture; It is like memory that contains the codes of the lifestyles that a nation has created over the centuries. Culture is the nation's way of life, the sum of material and spiritual values manifested through interests, perceptions, attitudes and behaviors over the centuries, and has been transferred from generation to generation as a heritage. All of these are indicators of that lifestyle and are considered elements of culture.

Culture is also the whole of human knowledge, belief and behavior and all kinds of material and spiritual creations that are parts of this whole (Çüçen, 2005: 111). Culture draws attention to the social values that are passed on to future generations due to its structure. This transfer process has led to changes in the form of culture over time. Particularly, the debate on the concept of popular culture emphasizes the relationship between the concept and the mass media.

With the changing perception of culture and social transformations, the concept of popular culture includes folk beliefs, practices and objects whose roots are in local traditions, as well as mass beliefs, practices and objects produced in political and commercial centers (Mutlu, 2005: 313). According to Güngör (2013: 298), popular culture is a concept that has nothing to do with the real life of the people, is mass produced in an industrial environment and sold to people through mass media. As to Özbek

(1991: 84-85), popular culture is the culture of mass society that emerged with the emergence of mass production conditions in developed capitalist countries from the end of the 19th century.

As popular culture increased its influence in a short time, many discussions about the concept took place at the academic level. Theodor W. Adorno and Max Horkheimer (2010: 170), representatives of the Frankfurt School, emphasize the negative aspects of consumption in their definition of the culture industry. Thinkers state that people have to consume even when they are desperate and state that the basic basis of the consumption element is the monotony that emerges after the construction of popular culture. Because Adorno and Horkheimer (2010: 162) state that culture infects everything with similarity and say that films, radio and magazines form a system, pointing out that each field of communication is in consensus within itself. So the critical perspective emphasizes the harm that popular culture creates on society, and popular culture is called a harmful consumer by high culture advocates and a harmful concept that has effects on the whole society (Gans, 1999: 3-4).

Popular culture has become an important part of daily life as it makes its impact felt in every part of society. For instance, popular culture, which includes entertainment as an input for the daily reproduction of labor, provides the prerequisites for the ideological reproduction of a certain lifestyle (Oktay, 1995: 20). Oskay (1980: 197-198) bases this idea on the concept of ideology and states that with popular culture, the consumer is exposed to the impositions of the dominant culture through ideological influences. In fact, according to Oskay (2014: 311), these ideological impositions are felt so strongly that even cultural events are turned into industries and the language used is regulated and given a uniform structure. Hereat culture is increasingly under the control of the industry (Oskay, 2016: 153). Parallel to these considerations, it is necessary to mention an approach that deals with popular culture in "hegemonic" relations. According to this approach, led by Gramsci, popular culture is seen entirely as a tool of sovereignty or as the product of the dependent segment opposite the dominant segment, that is, the people (Erdoğan, 1999: 13). Because ideology and, accordingly, hegemony continue to exist inherently in all public and social activities of individuals in their daily lives (Özgüden, 2015: 72).

Looking at positive thoughts about popular culture, there is an idea that prioritizes the benefit of society. For example, Fiske does not call this situation in the interest of the industry, stating that the films, records and other products produced and distributed by the industry act in the interest of the public. Fiske (1989: 23) also points out that popular culture is not consumption, but rather a culture that is an active process by which meanings and pleasures are produced and distributed within a social system. As to Fiske (1989: 25-26), popular culture is an action done by the people and is not imposed on them; It originates not from above, but from within, from below. For the fact that the system provides only cultural or material commodities does not mean that the process of consuming these commodities can be adequately described as a process that commodifies people into a homogeneous mass at the mercy of industrial barons (Fiske, 1989: 26). Erdoğan (1999: 11) equates some of those who view popular culture positively with the working class. In other words, the working class is the segment that has a central place in the continuation of social life. Therefore, the culture it produces has an equally central position in society in this sense. For this reason, being sensitive to the culture of the working class and contributing to its development and dissemination is a basic need that should be at the forefront socially.

In conclusion, the mainstays of affirmative perspectives on popular culture are the idea that people have the freedom to choose and that no one can impose anything they do not want. They put forward the thesis that a popular (folk) culture created in response to high culture is an area of resistance against the mass culture created by the dominants (Artan, 2020: 32).

The concept of consumption, which is the basis of both critical and affirmative perspectives on the concept of popular culture, refers to the culture of the consumer society. The term rests on the assumption that a general reorganization of symbolic production, everyday experiences and practices accompanied the move towards mass consumption (Featherstone, 1996: 187). Bocoock (1993: 34-35) considers consumption in the context of the consumption of goods and services, a profit-making economic system, and certain cultures in Western Europe and North America that are differently influenced by Protestantism or Catholicism. According to him, consumption is seen as a phenomenon that takes place as part of the mode of production of industrial capitalism, and there is no point in

producing something unless something is consumed and profit is made from it. From this perspective, a comprehensive range of commodities, goods and experiences to be preserved, designed and imagined constitutes one of the central features of consumer culture (Featherstone, 1996: 188). Durning (1998) states that the consumer society was born in the USA in the 1920s, when brands became household words, packaged and processed foods made their widespread debut, and the automobile became the centerpiece of American culture. According to Durning, the consumer society began with economists and corporate executives citing mass consumption as the key to sustained economic growth, who were concerned that mass production would be left unsold when people's natural needs for food, clothing, and shelter were satisfied. Here, especially the mass media have a great role in increasing consumption. Once people were influenced by the social and cultural practices associated with the modern consumption ideology, they sought to buy the products depicted in movies, the press, and television with a desire to buy them, even if they could not afford them (Bocock, 1993: 3). Because consumption includes the consumption of ideas and images on television. The prominent element in consumption is symbolic meanings. The system impresses modern consumers, for example, when purchasing clothes, cars, discs, pre-recorded video and home furnishings. What is purchased is not just a material object of simple, direct, utilitarian use, but also something that has meaning, used to display something of who the consumer aspires to be at that moment. Consumer goods are part of the way people build an understanding of who they are and their sense of identity through the use of symbols in their consumption patterns (Bocock, 1993).

When looking at classical theorists as part of the concept of consumption, one of the most notable names is Max Weber. According to Weber (Duman, 2014: 122), consumption is an action carried out in connection with social status. Status groups and individuals' behavioral patterns, cultural capital and accordingly, consumption behaviors are similar. Jean Baudrillard (2018: 254), one of the contemporary theorists, interprets consumption as the way society talks to itself and emphasizes that the only objective reality of society is the idea of consumption and that advertisements strengthen this idea.

The concept of consumption has increased the unnecessary purchasing power with the popular culture and people have started to see it as a necessity to buy the product and they do not need for arbitrary reasons in order not to fall behind others. One of the first concepts that comes to mind when it comes to consumption is capitalism. When we delve into the depths of the capitalist system, it is seen that the consumption culture is instilled in people with indirect messages and the existence of this concept is made aware. Capitalism is based on a free market economy. In this context, the concept understands acting with the logic of obtaining products in return for labor. Capitalism, which is an economic and social system run by private property with the motive of making profit, has taken the consumer culture to the center and changed it. The representatives of the Frankfurt School, who criticize the subject, exhibited the exploitative and destructive side of the capitalist system and opposed the domination of monopoly capital, and did all this based on the critical tradition of Marxism (Duman, 2014: 151). Theodor W. Adorno, one of the greatest representatives of critical theory, emphasizes that the culture industry constantly makes promises and deceives the consumer. Adorno (2007: 72) also states that this constantly extended perception of consumption consists of a promise that will never be fulfilled. British Cultural Studies representative Stuart Hall removed the concept of consumption from the sender/message/receiver system and moved it to the point of production, circulation, distribution/consumption and reproduction (Hall, 2006: 163). Thus, the consumer has also become the initiator of a production process again.

Another notable concept in the relationship between consumer society and popular culture is globalization. Culture, religion, language, race, world order and the communication of people living in different countries and regions of the world with each other have revealed the concept of globalization. The concept, whose popularity increased after McLuhan used the concept of "global village" as a meaning close to globalization in the field of media and culture in the 1960s, was reduced to a capitalist perspective by critical theorists, and globalization has shown many negative effects in daily life (Ercan, 2001: 122). For example, studies have been carried out to standardize consumption and bring it to a popular structure under the dominance of modern media tools that have a great impact on global mass culture production. Today, the concept of new media evolves the dimension of consumption towards a different point. According to Gans (1999: 24), the concept of consumption with the internet will evolve

into a new commercial dominance and consumption will be a concept that will also be dominated by the lower-middle culture.

EATING CULTURE ON SOCIAL MEDIA

Culture is strongly linked to media. With this connection, media offers people the opportunity to experience the new, and it manifests itself in modern people's creation and maintenance of their images of the world. Thanks to the media, a certain lifestyle is formed and culture is formed as a new process that includes ideas and actions (Karaduman, 2017: 11). Mass communication is a new phenomenon for humanity. It is possible to start modern communication with the development of print media and the individualization of reading. Interestingly, the individualization of reading is also the beginning of the production and distribution of information, news and culture as a collective effort. The necessity of the emergence of printing techniques in order to present written messages to large audiences has made it necessary to find an audience that will consume mass-produced printed communication texts. Thus, with the development of written communication, it has become easier to reach the masses to some extent. Developing technology has facilitated the use of new communication tools (radio, television, computer networks and therefore the internet, etc.). These communication tools have reached large audiences and their usage areas have increased accordingly (Kocadaş, 2005: 6).

Social media, which developed after traditional media, is an interactive communication platform where users produce content and personal comments are included. Social media content includes many topics such as culture, education, food, nature, clothing, and fashion. Among the many conceptual structures discussed, social media is the most basic medium where conspicuous consumption is carried out today. Thanks to social media platforms, which have features such as video and photo sharing and location notification, individuals strive to be appreciated and appreciated with content that symbolizes luxury (Bayuk & Öz, 2018: 2849). The characteristics of social media channels are of great importance in the formation of this process. Because, due to the nature of the structures and working principles of social networks, the shares made spread in a very short time. In these environments, the things that famous people share about their private lives, from the clothes they buy to the restaurants they go to, the food they eat, to their holiday photos, reveal the relationship of social media with consumption culture. (Akyazı, 2019: 96). Again, people tend to consume products in order to maintain their status or find a place in the social society (Ceyhan, 2017: 223) and use social media channels as an important tool in this regard.

The relationship between popular culture and social media has also facilitated change. Within this connection, eating culture has undergone many changes over time. Today, where social media is such a powerful communication and interaction tool, people use the advantages of presenting and showing themselves by placing the phenomenon of eating in the context of popular culture. Another reason that makes social media effective is that it offers individuals the opportunity to follow and become a part of the new virtual world. Because with social media, individuals try to imitate exactly what is done. As a result of this situation, a new subculture has been added to the traditional food culture. In addition to food culture, fast food style of eating, which is especially popular among young people, has emerged. The concept has caused everyone to buy and consume with its price and strategy that varies from brand to brand. The media has also fulfilled its role in the promotion of food, and especially in recent years, the craze of eating, known as mukbang, has begun to be effective.

In addition to the features such as instantness and speed offered by social media channels, the use of these channels as a showcase has led to the need for individuals to share many things about their daily lives and to exhibit them to people. Food, which is one of these areas, is a part of popular culture and beliefs, practices and trends in culture shape eating habits (Çaycı, 2019: 131). People use the food show as a powerful metaphor for today, and the photos shared on social media accounts are shared with the most appetizing and aesthetic visuals instead of being randomly published, and they are shared in the content that aims to create feelings that create visual pleasure in the individuals exposed to this image (Çaycı, 2019: 133). In this respect, people emphasize the presentation rather than the taste in their sharing of food on social media, and the demonstration value of the commodity can be kept above everything (Demirel & Karanfiloğlu, 2020: 243). One of the most important examples of the commodification of food through social media today is mukbang videos. This field, which is being

professionalized day by day, has become a profession in some countries. For example, many mukbangers in China have a professional team to create their work and promote themselves, but the income is usually from audiences or advertising sponsorship. Some publishers talk about the brands they produce and sell, make sales and generate income (Şenel, 2023: 1208).

PURPOSE AND METHOD OF THE STUDY

The mukbang video trend, which started in South Korea in 2008 and spread all over the world in a short time, is basically based on digital platform publishers sharing their food preparation and eating experiences with their followers. In mukbang, which is an eating broadcast, the person who broadcasts the broadcast takes a favorite food in front of him to have a fun time with his followers and chats with his followers while eating. His followers contribute to the mukbang movement by watching many eating videos by participating in various publications due to the abundance of such content. One of the most important reasons why followers show such interest in videos is that mukbang creates a sense of satisfaction in the audience through visual and auditory stimuli. Because mukbangers exaggerate the amount of food by taking care to make noise while eating during the broadcast, and they constantly stimulate the audience sensory and visually by decorating the food visually (Şenel, 2023: 1208).

The fact that eating, one of the most basic human needs, has become so popular and has a strong following, especially on YouTube, raises the question of what kind of pleasure mukbang videos offer to the audience. In this context, the study asks "Why has the eating culture changed?" and "What kind of relationship can there be between eating and popular culture?" It was designed based on questions. Based on this approach, the aim of the study is to show how eating culture is reflected with mukbang videos in the context of new media technologies and popular culture. In line with the purpose of the study, the main hypothesis was determined as "eating with mukbang videos has become popular and fun."

In line with the purpose and conceptual perspective determined above, the descriptive analysis method, one of the two data analyzes suggested by Strauss and Corbin, will be used in the study. According to this approach, the data obtained are summarized and interpreted according to predetermined themes (Yıldırım & Şimşek, 2016: 239).

FINDINGS AND EVALUATION

Within the study, a search was made on the social media channel YouTube by typing "Mukbang Videos" in English in the search section. The most watched videos were accessed by selecting the number of views option from the filters section in the list that appeared. Although the first two videos on the list were shared with the mukbang tag, they were excluded from evaluation because their content was based on preparing drinks and confectionery. In this context, the video titled "ASMR MUKBANG FRIED CHICKEN AND Tteokbokki EATING", which ranks third on the list, is the video shared from the account named SULGI, which has 12.3 million followers as of the date of preparation of the study and has 195 million views. The video consists of 15 minutes and 37 seconds. In the video, noodles, which are introduced as ready-made products and prepared in a few minutes, come to the fore. While this product refers to ready-made meals and fast food culture, the vegetables cut on the board present references to traditional food preparation methods. In the video, putting skewered sausages, chopped vegetables and noodles in the same pot gives the impression of blending traditional food products with ready-made products. It is also seen that some of the food cooked in the pot is Japanese rice pilaf, vegetables and seafood are wrapped in seaweed leaves to prepare the sushi dish, and this visual provides data about traditional Japanese food culture. After the meal is prepared, YouTubers taste the prepared food and state that the food is delicious with the expression of satisfaction on their faces. While eating, they also provide information about all products. Another striking element in the video is that the YouTubers drink cola, which is an extension of fast food products, while eating. It is also noteworthy that they promote this product while drinking cola.



Figure 1. *Asmr mukbang fried chicken and tteokbokki eating video*

The second most watched video in the video search based on the specified criteria is the video titled "ASMR MUKBANG CHICKEN AND FIRE NOODLES EATING", which was also shared by the account named SULGI. The video, consisting of 14 minutes and 35 seconds, has 187 million views. In this video, traditionally cooked chicken is served with some prepared sauces and noodles. The noodles in the video are bought ready-made and sauced into a fast food type shape. The table set before the meal also includes fried chickens, sausages and cola. While these types of meals create the impression of fast food, it is noteworthy that Youtubers are extremely hungry while eating. Additionally, eating and mouth sounds effects are used during the meal in the video. These effects are intended to create the impression that the food is delicious. In this video, Youtubers drink cola by pouring it into a glass. By using sound effects while pouring and drinking cola, it is emphasized that cola is a delicious and relaxing drink.



Figure 2. *Asmr mukbang chicken and fire noodles eating video*

Finally, a mukbang video example from Türkiye is included in the study. The main purpose of presenting the video published in Türkiye in the study is to show the similarities and differences with the most watched videos in the world. As a result of the search made by typing "Turkish Mukbang Videos" in the search section on YouTube, the number of views was selected from the filters section. As a result of the search, it was seen that the video titled "HAMBURGER MUKBANG (Why Don't We Talk?) w/ Baturay", shared on the Youtube account named Enes Batur, which has 15.9 million followers, had 7.4 million views. In the video, Youtubers sit at the table with fast food products and explain what mukbang videos are before introducing the products. Youtubers then promote the products by opening them. Meanwhile, they also try to make the eating ritual fun by telling jokes to each other. Youtubers chat while eating fast food and answer questions asked by their followers on Twitter. Thus, they manage an interactive interaction process while eating. In the mukbang video made in Türkiye, it is seen that there is ayran along with cola. While this shows the emphasis on locality, it stands out as a difference from other videos made around the world.



Figure 3. *Hamburger mukbang (neden konuşmuyoruz?) w/ baturay video*

As a result of the descriptive analysis of the videos, three main findings were reached in the context of the purpose of the study. These are the blending of traditional and new, the perception of delicious food and promotion-advertising.

Blending the Traditional and the New

One of the most striking elements in the videos is the effort to eat traditional products and fast food, which can be defined as popular culture items, together at the same table and create new tastes. This situation is especially evident in videos of other countries. Combining instant noodles with chicken, as well as consuming ready-made drinks and sauces, stand out as frequently seen elements in mukbang videos. In this context, the use of both types of food together, especially in the context of transferring it to the new generation, is clear. While this situation particularly refers to the standardization created by popular culture on society, it also draws attention to the use of local elements that constitute the basic elements of culture. Especially by making use of traditional sources, it is considered as an opportunity to tell the audience about a culture they have mastered by keeping them on the screen for more time and at the same time to present the changes in this culture to the audience as a new popular culture perception.

Perception of Delicious Food

This situation can be seen in videos both in Türkiye and other countries. Special efforts are made to make the food look delicious. Sound and visual effects are greatly used in this regard. Visual and auditory pleasure elements used in traditional advertisements, especially during the eating of meals and consumption of beverages, are also used here. The main reason for this situation is to ensure that videos are watched more and to increase consumption by connecting people to more videos while eating. When examined as part of popular culture and consumption concepts, while the element fuels hedonic consumption, it also reveals popular culture's attention to the elements of sharing and showcasing on the individual through social media channels.

Promotion-Advertising

Promotion and advertising stand out as one of the most important elements in all videos. The places where the products were purchased and their brands are specifically shown. Explanations are made regarding the quality and content of the products. Again, while the products are consumed, their tastes are explained and visual and auditory effects are used to make the products attractive. It is noteworthy that these elements are especially abundant when drinking cola. This concept is seen as an important pillar of popular culture and consumption elements. Because, with promotion and advertising, YouTubers are enabled to earn money and it is seen as an effort to encourage individuals to consume more by creating a hedonistic perception of consumption towards the products.

CONCLUSION

Emerging as a new trend in eating habits in the context of popular culture, mukbang has high viewing rates around the world. The use of ready-made packaged food in these videos is based on the fact that the audience consumes the same types of food in order to adapt to this trend. This trend, which started in the world with South Korea, has just begun to attract attention in Türkiye.

When the relationship between popular culture and consumption is examined, the samples provide important data for the purpose of the study. In this study, which was prepared to reveal how eating culture is reflected through mukbang videos through new media technologies and popular culture, the transmission of eating culture through mukbang videos is based on three basic findings. These are the blending of traditional and new, the perception of delicious food and promotion-advertising. One of the most important elements that draws attention in Mukbang videos is that the meals are not just ready-made products. Particularly, the efforts made by Youtubers to prepare meals and the way they spice up the products with various social services and services are aimed at combining and presenting traditional food culture and social media style. However, flavor, which is a particularly striking element in the videos, is conveyed through visual and auditory themes. As a matter of fact, the effects used create the perception that the food is very delicious. At the same time, the facial expressions of Youtubers while consuming the products support the situation. The last element that attracts attention in the videos, promotion-advertising, is conveyed through the logic of product placement. Not hiding the names and logos of the products, explaining that the consumed products are very delicious and making recommendations for consumption support this perception.

Another element that needs to be emphasized in the study is the hypothesis of the study: "Eating with Mukbang videos has become popular and fun." All three published videos include a lot of entertainment elements. In the videos, Youtubers are seen as people who are always laughing, chatting with their friends, and making jokes to each other. Therefore, it seems that there are elements that support the hypothesis of the study. Finally, when we look at the comparison of the videos in Türkiye and the examples abroad, there are some differences. The videos in Türkiye explain what the mukbang trend is, but the mukbang trend in South Korea cannot be fully reflected. In videos in Türkiye, mostly ready-made products are consumed and the chat element is prioritized. In the videos in South Korea, the purchasing and preparation process of the products is clearly reflected to the audience. Again, there is less dialogue in the videos in South Korea and the element of eating is prioritized rather than chatting.

As a result, mukbang videos, which are the new generation transmission tool of popular culture and consumption, convey the culture of eating through many different concepts. All these findings are basically based on the themes of promoting products, making the process fun and attracting more viewers. Videos offer remarkable innovations in creating a new eating culture with the use of new media technology and operating this process through popular culture and consumption perception.

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