



The Impact of Global Coffee Culture on Local Transformation: The Case of Kaşüstü Neighborhood in Trabzon

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Abstract

Today, consumption has evolved from a purely economic activity into a cultural practice through which individuals construct their identities, solidify their social belonging, and make their social status visible. Globalization has played a significant role in this transformation, and the relationships individuals establish with products that transcend local boundaries have transformed consumption into a manifestation of identity. This influences not only daily life practices but also the shaping of urban spaces. The aim of the research is to discuss this transformation in urban spaces in the context of globalization and consumer culture through a local example.

The primary research question of this study is how global consumer culture influences spatial and social transformation in local urban settings. This transformation—particularly shaped through the coffee culture—redefines the meaning, function, and user profile of space. In this direction, the global chain coffee shops that have recently opened in Kaşüstü, were examined. Employing qualitative research methodologies, data were collected through field observations and survey studies, and findings were interpreted through the lenses of sociological theories and spatial frameworks.

The findings suggest that consumption activities extend beyond mere economic practices, playing a crucial role in identity formation, the establishment of social relationships, and processes of spatial transformation.

Keywords: Urban Transformation, Consumer Culture, Place Identity, Global Coffee Culture, Third Place Theory.

1. INTRODUCTION

Throughout history, coffee has been more than just a beverage; it has served as a powerful element of social and cultural interaction. The changing consumption habits across various geographies have continually reshaped coffee culture. The spatial and social role of coffee has transformed it from a simple drink into a symbol through which identity and belonging are constructed. The evolution from traditional coffeehouses to modern cafés, and eventually to global coffee chains, has not only altered consumption patterns but also reshaped urban spaces and social relationships.

With globalization, coffee has become an industrial commodity and a component of a global culture, detached from local consumption practices. The proliferation of coffee chains has shifted the role of these spaces beyond mere beverage consumption, transforming them into venues for socialization, work, relaxation, and identity expression. This transformation has generated new dynamics in the use of urban space, positioning coffee places as significant actors in processes of social affiliation and identity construction.

In particular, the growing prevalence of coffee consumption in urban settings has turned these spaces into markers of lifestyle and social networks. While traditional coffeehouses historically played a central role in public life—hosting conversation, political discourse, and intellectual engagement—modern cafés and new-generation coffee venues have evolved into individualized spaces that often serve as symbols of social status. The design, location, and services of coffee venues not only shape consumption practices but also significantly influence the narratives of individual identity.



As indicators of consumer culture, coffee spaces have become stages where individuals express themselves and project their social status. The concentration of global chain coffee shops in specific urban neighborhoods has reshaped the boundaries of urban identity and social groupings. Coffee venues now influence not only daily life practices but also urban culture and the processes of spatial transformation. In this context, the transformation of urban space through coffee consumption should be examined in relation to the interrelated concepts of space, identity, and consumption. In particular, analyzing the role of coffee venues in urbanization, their contributions to identity formation, and their influence on consumption patterns is crucial for understanding the ongoing changes in the urban landscape.

2. GLOBALIZATION AND THE CULTURE OF CONSUMPTION

2.1. The Impact of Globalization on Consumption Practices

In contemporary times, globalization is a multifaceted process that is experienced differently across nations, depending on their socio-economic, political, and cultural dynamics. While often conceptualized primarily as an economic phenomenon, globalization has profoundly permeated everyday life and significantly transformed social structures in numerous ways. Rapid changes and developments in daily life practices have shaped this process and sustained its influence across diverse spheres of social life.

Social and cultural domains, in particular, are among the most visibly affected areas by globalization. Since the second half of the 20th century, technological advances—along with economic and cultural transformations—have significantly altered the lifestyles of societies. This process has influenced not only daily habits but also individuals' cultural identities and social perceptions. Today, globalization plays a key role in areas ranging from identity construction to the configuration of social relations.

Limiting globalization to the realm of economic factors alone would constrain the scope of its impact. In reality, globalization encompasses a vast and complex web of relationships with both abstract and concrete consequences. One of the most observable outcomes of this process is its direct influence on culture.

With globalization, the interaction between diverse cultures has become more intense and visible than at any other point in history. In this context, globalization can be understood as a process through which cultural elements intersect, interact, and transform within the framework of a "global culture" discourse. The growing similarities between world societies and the emergence of a common global culture manifest most evidently in everyday practices. Urban development, fashion trends, eating and drinking habits, consumer behavior, gym culture, and, as this study focuses on, the use of new-generation coffee spaces, are all reflections of this global culture.

The most prominent field in which global culture discourse manifests is in individual consumption practices. From an economic standpoint, consumption refers to the use of goods and services to satisfy human needs. However, consumption extends beyond economics and is also shaped by anthropological, sociological, psychological, and biological characteristics of human beings. Therefore, today, consumption is not merely an economic activity, but a broad cultural process involving signs, symbols, and meaning-making (Bocock, 1997, p. 13; Nar, 2015).

2.2. Consumption and identity construction

The phenomenon of consumption has undergone a major transformation globally since the 1950s, and in Turkey, particularly since the 1980s. While traditional consumption was primarily aimed at fulfilling basic needs, in modern and postmodern periods, this understanding has given way to concepts such as "desire," "aspiration," "status," and "pleasure." According to Baudrillard (2004), modern societies are characterized by a persistent sense of lack, where the inability to possess certain goods or identities leads to



frustration. This sense of deficiency negatively affects individuals' control over consumption and their sense of agency within it (Baudrillard, 2004, p. 240). Thus, symbolic meanings and signs associated with objects have become more influential than their functional use, shifting consumption beyond basic needs and material satisfaction (Featherstone, 1996, p. 121).

Today, individuals shape their identities not through production but through the products and services they consume. Brands are no longer merely economic entities; they have become critical indicators of an individual's personality, social surroundings, and status. Consumption now functions as a tool for individuals to form connections with social groups to which they feel they belong, or aspire to belong. In this context, consumption is a multidimensional phenomenon shaped not only by economic but also by social and psychological dynamics.

The primary drivers of consumption are individuals' interests, values, and attitudes, as well as their perception of the ability of consumption to fulfill specific needs. It is not limited to satisfying physical necessities; consumption also serves to fill emotional or psychological voids. In this sense, it can be viewed as the gratification of desire toward particular objects or services. Consumption facilitates access to new identities and acts as one of the most powerful tools that both reflect and pressure social change. In the identity construction process, individuals create their narratives through the use of symbols and images. Through consumption, people attempt to ascribe meaning to their lives, enriching their experiences by attributing meaning to objects.

Consumer culture inevitably gives rise to new consumption-based social classes and identity formations at the individual level. Within this cultural framework, individuals strive to create a "lifestyle" through their choices in products, clothing, habits, experiences, and appearance. This selected lifestyle both grants identity and helps to define one's social status.

It is crucial to establish boundaries around needs within a logical framework. When those boundaries are crossed, consumption transforms from a necessity into a function of the capitalist system. According to Ayan (2016), many of the modern individual's needs are artificial; objects and commodities are not consumed for their material value, but rather for their symbolic and cultural significance. The way individuals fulfill their needs and develop their consumption habits reflects their lifestyle naturally. Daily behavior, leisure choices, social relations, and general worldview are directly linked to perceptions of consumption. Changes in consumption patterns may stem from shifts in life perceptions—or vice versa.

Globalization and capitalist economic policies have impacted all aspects of social life, rendering both tangible and intangible elements commodities for consumption. The field of architecture is not exempt from this transformation; in the modern world, space is no longer merely something that is used, but something that is produced and consumed within complex social dynamics. Moreover, space does not merely function as a passive object of consumption—it also actively shapes and organizes consumption relations. When considering the spatial dimension of consumption, it becomes evident that space has become commodified and transformed into a symbol of contemporary lifestyles.

The relationship between architecture and consumption constitutes a critical intersection reflecting the socio-cultural transformations of modern society. While architecture has traditionally been understood as the practice of designing spaces by integrating aesthetics and functionality, it has now become a key element of consumer culture. This interaction extends from individual housing units to the urban fabric. The spread of consumer culture has profoundly affected architectural practices, transforming everyday spaces into markers of identity and status. Spaces are no longer viewed merely as functional environments but



also as “brands,” where adaptation to social trends and expectations is prioritized over aesthetic value. This shift has redefined not only the nature of space but also its role within social life.

2.3. Spatial consumption and identity construction

Identity, both as a structure that defines the individual and one constructed by the individual, can be understood as a meaningful constellation of answers to the question “Who am I?” These answers vary across time and space, encompassing one’s actions, culturally and socially adopted patterns, and the frameworks through which individuals present themselves to others (Ersoy, 2005, pp. 211–212). In this sense, identity is not merely a symbolic construct, but a phenomenon that defines an individual’s social and cultural functions and reflects their societal status (Bayhan, 2022).

With the development of modernity, individuals have been increasingly compelled to construct their own identities. Alongside evolving modes of production and labor division, individuals have faced significant decision-making responsibilities in a rapidly transforming society. Factors such as increasing social roles, economic developments, and urban transformations have contributed to the rise of the identity construction dilemma. In the modern world, individuals must adapt to varying social roles, often becoming fragmented between multiple responsibilities and identities (Karaduman, 2010, p. 2890).

As modern economies have evolved, consumption patterns have expanded beyond necessity, giving rise to conspicuous and symbolic forms of consumption. In the process of constructing their identity and self-narrative, modern individuals utilize symbols and images, transforming consumption into a mechanism for creating meaning. Every tangible and intangible asset consumed contributes to this expression of self, allowing individuals to shape their lives through consumption.

Accordingly, all the values influencing an individual’s everyday life, ranging from the spaces they inhabit to the objects they use, play a key role in identity construction. Spaces become mediums that offer symbolic meanings and strengthen communication with society. They facilitate interaction with the social world while simultaneously functioning as tangible elements that render identity visible.

In modern theoretical approaches, the relationships between space and society, as well as between space and time, have played a critical role in shaping spatial identity. Space has come to be viewed as an arena of social, political, and economic struggle. Lefebvre (1991) differentiates space into physical, mental, and social categories, emphasizing the presence of social relations within space (Alver, 2013, p. 28; Azak, 2016). According to Harvey (1969), space is shaped by social, political, cultural, and economic forces. It functions both as a means of production and a tool for control and ideology. Considering space as passive and independent from socio-economic processes is a misconception. Instead, space should be viewed as a site of social and ideological production, material formation, and a complex web of multi-layered relations. Spaces, created by human intervention, acquire both physical and social meaning, playing a decisive role in the identity construction processes of individuals in everyday life.

Although spaces were initially designed to meet physical needs, they have gradually evolved into social domains where interpersonal relationships and communication are established. Today, spaces are not merely functional environments; they are also critical to how individuals express their identities and determine their positions within socio-cultural groups.

This transformation has become even more prominent under the influence of consumer culture. The meaning and usage of space have shifted from fulfilling physical needs to becoming arenas where individuals construct identities, build social connections, and define



their place in society. In the context of modern urban life, space is no longer merely a geographical element but a key factor in shaping social dynamics. People now consume goods and services not solely out of necessity. However, to integrate into social groups they identify with—or aspire to belong to—and to make their identities visible. Within this framework, shopping malls, cafés, restaurants, and, particularly, global coffee chains—central to this study—have emerged as critical venues where individuals socialize and express themselves.

3. THE ROLE OF COFFEE CONSUMPTION IN SOCIAL AND SPATIAL TRANSFORMATION

In contemporary urban life, coffee shops have emerged as significant public spaces. These spaces have evolved beyond mere locations for consuming coffee, becoming multifunctional places where people can socialize, work, hold meetings, read, and meet new acquaintances.

The meaning of coffee shops has thus extended beyond beverage consumption; they have become venues for socialization, participation in public environments, and gaining visibility within society. Although they are commercial establishments at first glance, they have taken on the characteristics of a new form of public space due to the social experiences and interactions they facilitate. This transformation has repositioned coffee shops as integral components of modern urban life, beyond their role as service providers.

From traditional coffeehouses to contemporary cafés in today's metropolises, the spatial transformation influenced by industrialization has not only entailed physical change. However, it has also reshaped understandings of consumption habits and public space. This process has altered the functional structures of these spaces and our conceptions of publicness, contributing to new forms of social interaction and public visibility.

Giddens (2008, pp. 38–39) argues that coffee is more than just a beverage; it is a sociological phenomenon that symbolizes patterns of social and public engagement. Habits shaped by individuals' lifestyles and everyday practices have a significant influence on both cultural structures and the formation of civilizations (Işın, 2001, p. 11). Therefore, coffee should be more accurately defined as a "social and cultural drink" (Yurdum, 2018).

The global expansion of coffee chains has brought about social changes that extend beyond the act of drinking coffee. These spaces serve as environments where social status can be temporarily set aside and where people from diverse backgrounds can interact on equal terms. Coffee shops provide platforms for sharing personal experiences and information, and also foster chance encounters (Yurdum, 2018).

In this way, coffee shops are not merely sites of socialization but also indicators of broader social transformations. They reflect the shifting dynamics of everyday life and serve as bridges between traditional and modern modes of social interaction.

In modern urban life, spaces are no longer limited to physical entities—they have also gained significance in the digital realm as markers of identity. Individuals now frequently share their presence at specific coffee shops on social media, linking themselves to certain lifestyles. This behavior has contributed to the perception of these spaces as status symbols and integral components of consumer culture.

New demands arising from a changing world have led to the diversification of coffee types and the emergence of distinctive coffee trends, transforming coffee into a global commodity. With its wide range of tastes and presentation styles, coffee has become one of the most consumed beverages globally and has generated a substantial commercial sector. This development illustrates that coffee has evolved into both a cultural and economic object of global consumption.

Since the 20th century, coffee has undergone a rapid transformation into an industrial product, a shift that has significantly impacted not only its modes of consumption but also the spaces in which it is consumed. Industrial preparation, particularly through mechanized production, has steered consumers away from domestic settings toward public venues. As a result, the emphasis has shifted from the beverage itself to the brand and the experience it offers, transforming coffee shops into experiential environments where time and space are actively engaged.

The industrialization and globalization of coffee culture have played a visible role in urban transformation. Both chain and boutique coffee shops have become spaces where identity is performed, and the areas in which they are located are increasingly perceived as attractive and prestigious parts of the city. In this context, the urban settings of coffee shops have come to be associated with status, and the surrounding urban fabric has gradually evolved to reflect this new understanding.

A notable example of this phenomenon is the Kaşüstü neighborhood in the Yomra district of Trabzon. With the recent establishment of several global coffee chains, Kaşüstü provides a compelling case study of how coffee culture contributes to the transformation of urban structure.

4. THE CASE OF KAŞÜSTÜ NEIGHBORHOOD, TRABZON

Kaşüstü is a neighborhood situated in the Yomra district of Trabzon Province, Turkey. It covers an area of 9,699 square meters (Trabzon Yomra's Neighborhoods, n.d.) and has a current population of 19,692 (Trabzon Yomra Population, n.d.) (Figure 1). Historically, the settlement was known as Kuhla. In records from 1432, it appears under the name Kouçouλ. After becoming part of the Ottoman Empire, it was referred to as Kohali and Kuhla in official documents.

According to the 1877 Trabzon Vilayet Salname (provincial yearbook), the settlement was inhabited by both Turkish and Greek populations, reflecting a historically diverse community. Following the establishment of the Republic of Turkey, the name Kuhla continued to be used as part of the Yomra district. However, in 1959, under Law No. 7267, the name was officially changed to Kaşüstü, on the grounds that it originated from a foreign root and could lead to confusion. Since the 1960 national census, the settlement has been registered under this new name.

Kaşüstü gained municipal status on November 16, 1992, and became officially recognized as a town. However, following the adoption of Law No. 6360 by the Grand National Assembly of Turkey on November 12, 2012, its administrative status was altered, and it was reclassified as a neighborhood (mahalle) within the larger municipal structure (Bal, 2022; 450).



Figure 1. Kaşüstü Neighborhood (Source: Author)

In recent years, Kaşüstü Neighborhood, located in the eastern part of Trabzon, has begun to develop as a new sub-center of the city, primarily through investments from both Gulf countries and domestic capital. This area can be identified as Trabzon's eastern development corridor. Strategically positioned along the Black Sea Coastal Highway, Kaşüstü hosts a concentration of large-scale developments, including a regional hospital, courthouse, shopping mall, and international hotel chains (Karadeniz & Aydın Türk, 2022). Its location within this eastern urban expansion zone has attracted global investment, prompting the entry of both local and international brands. As previously mentioned, tourists from the Gulf region have shown a strong preference for this area, reinforcing Kaşüstü's role as one of the city's emerging centers of attraction. In this context, the three global coffee chains at the core of this study have all established branches in Kaşüstü (Figure 2).



Figure 2. The locations of the three coffee shops that constitute the focus of this study are within the Kaşüstü neighborhood. (Source: Author)

This study focuses on three global coffee chains recently established in Kaşüstü Neighborhood, which serves as the sampling area: Starbucks, Gloria Jeans, and Espresso Lab. These coffee shops are situated along the Trabzon–Rize highway, in locations that can be considered central within the neighborhood. Their surroundings include the Trabzon Courthouse, Cevahir Shopping Mall, multiple hotels and residential complexes, and they are located in close proximity to the Kaşüstü Campus of Kanuni Training and Research Hospital, one of the city's major healthcare facilities. The locations of the coffee shops within Kaşüstü are illustrated in Figure 2.

The opening years of the selected venues are 2025, 2023, and 2019, respectively. Each of these coffee shops has a high volume of users, making them appropriate case studies for analyzing both the spatial positioning of global brands within a local context and the diverse patterns of interaction with different user groups. As such, they were selected as exemplary cases for this research.

5. SCOPE OF THE STUDY

A survey was conducted with users of three global coffee chains, Starbucks, Gloria Jeans, and Espresso Lab, located in the Kaşüstü neighborhood, which serves as the study's sampling area. The average number of daily users for each café was obtained through verbal statements from the venue managers. According to these estimates, the combined average daily user count across the three locations during the period April 1–30, 2025, was calculated to be approximately 500 individuals.

Based on this figure, the sample size required for the survey was determined using the online calculator available at: <https://tr.surveymonkey.com/mp/sample-size-calculator/>. Given a population of 500, a 95% confidence level, and a 5% margin of error, the calculator



indicated that a total of 218 valid responses would be necessary for statistical representativeness.

The questionnaire consisted of 30 questions, structured around topics such as demographic information, coffee consumption habits, spatial preferences, and perceptions of social, cultural, and physical effects. It included Likert-scale questions as well as multiple-choice items. The study sample consisted exclusively of users of the three selected coffee shops in Kaşüstü.

The survey instrument was organized under five main thematic sections:

- A. Demographic information and participant profiles
- B. Coffee consumption habits and spatial preferences
- C. Perceived social and cultural impacts of new-generation coffee shops in Kaşüstü
- D. Perceived spatial impacts of new-generation coffee shops in Kaşüstü
- E. General evaluations and future expectations

The number of responses for each question was tabulated and is presented in Section 5.1 across five separate tables. These responses were then converted into percentage values, and the interpretation of the findings was based on these percentages.

5.1. Survey findings

A. Demographic Information and Participant Profiles

This section includes six questions. The questions, response counts (n), and percentage distributions (%) are summarized in Table I below:

Table I. Survey Results on Demographic Characteristics and Participant Profiles

Question	Response Count (n)	Percentage (%)
1. What is your gender?		
Female	97	44%
Male	121	56%
2. What is your age group?		
Under 18	14	6%
18-25	91	42%
26-40	72	33%
41-55	24	11%
56+	17	8%
3. What is your education level?		
Primary school	12	6%
High school	66	30%
University	106	49%
Postgraduate	34	15%
4. How long have you lived in the Yomra-Kaşüstü area?		
Less than 1 year	35	16%
1-5 years	52	24%
6-10 years	38	17%
11+ years	27	12%
I don't live here, just visiting	66	30%
5. If not a resident, where are you coming from?		
Various neighborhoods across Trabzon: Araklı, Erdoğan, Kalkınma, Konaklar, Beşirli, Meydan, etc.		
6. How do you travel to this coffee shop?		
Walking	71	33%
Private vehicle	87	40%
Public transportation	60	27%



The survey was conducted with 218 respondents and focused on variables such as gender, age, education, length of residence, and transportation preferences. These findings provide critical insights into the social, cultural, and spatial orientations of individuals who use global coffee chains in the Kaşüstü neighborhood.

Gender distribution: 56% of participants identified as male, and 44% as female. This suggests a slightly male-dominated pattern in the use of public spaces. The imbalance may reflect not just numerical disparities but also gendered spatial practices, as emphasized by Doreen Massey (1994), who argued that space and gender are co-constructed. The exclusion or marginalization of women in specific spaces reveals how social norms and invisible boundaries continue to shape spatial access and visibility.

Age distribution: The majority (42%) of participants were aged 18–25, and 33% were between 26 and 40. Only 6% were under 18, and 19% were over 40 years old. This highlights that global coffee venues primarily attract youth and young adults, functioning as key socialization spaces for younger generations.

Educational background: Nearly half of the participants (49%) had a university degree, and 15% held postgraduate degrees. This indicates a highly educated user profile. Drawing on Bourdieu's (1990) theory of cultural capital, we can infer that such venues are frequented by individuals from culturally privileged groups who actively shape urban consumption patterns. The concept of "taste" or "high culture" is often defined and disseminated by these dominant classes.

Length of residence: 16% of respondents had lived in the area for less than a year, 24% for 1–5 years, and 17% for 6–10 years. Notably, 30% of the participants were visitors rather than residents. This suggests that Kaşüstü is evolving beyond a residential zone into a key urban attraction, consistent with David Harvey's (2015) analysis of urban "attractiveness" as a tool for capitalist value production. Coffee shops, shopping malls, and branded spaces become mechanisms of capital accumulation and lifestyle marketing.

Visitor origins: Visitors came from various parts of Trabzon, indicating that these coffee shops possess city-wide appeal and transcend local spatial boundaries.

Transportation preferences: 40% used private vehicles, 33% walked, and 27% relied on public transportation. These findings underscore how spatial accessibility and transportation infrastructure shape usage patterns. Following Lefebvre's (2014) concept of the production of space, space is not merely physical but socially constructed through power relations. Transportation modes reveal embedded inequalities in spatial access—those who travel by private vehicle enjoy greater mobility, while others face constraints tied to socio-economic status.

B. Coffee Consumption Habits and Spatial Preferences of Participants

This section included ten questions. The response counts (n) and percentage distributions (%) are summarized in Table II below.

Table II. Survey Results on Coffee Consumption Habits and Spatial Preferences

Question	Response Count (n)	Percentage (%)
1. How many times a week do you consume coffee?		
Every day	84	38%
3–6 days per week	48	22%
1–2 days per week	45	21%
A few times per month	28	13%
I don't consume coffee	13	6%
2. What is your perception of coffee shops?		



Merely places to drink coffee	38	17%
Social spaces for both coffee and interaction	91	42%
Spaces for work and studying	62	28%
No opinion	27	13%
3. Most important factor in choosing a coffee venue		
Coffee quality	69	32%
Affordable prices	57	26%
Atmosphere and interior design	29	13%
Socialization/work opportunities	38	18%
Brand recognition	25	11%
4. How important is the interior design of the coffee venue?		
Very important: atmosphere is a decisive factor	35	16%
Important, but coffee quality matters more	27	12%
Not very important; fast and cheap service is a priority	81	37%
Not important at all; I only care about the coffee	75	35%
5. Do global brands influence your coffee preferences?		
Yes, I prefer well-known global brands	78	36%
Somewhat, but I also value local cafés	32	15%
No, taste and price are my main concerns	47	21%
No, I only see it as a social activity	61	28%
6. Do social media and digital platforms affect your coffee consumption?		
Yes, I discover new cafés via social media	112	51%
Somewhat, suggestions may influence me	72	33%
No, social media has no impact	34	16%
7. Why do you prefer Kaşüstü coffee venues over others?		
Coffee quality	35	16%
Affordable prices	28	13%
Atmosphere and design	42	19%
Brand recognition	62	28%
Accessibility	51	24%
8. What type of coffee venues do you prefer in Kaşüstü?		
Global chains (Starbucks, Gloria Jeans, etc.)	128	59%
Boutique or local coffee shops	73	33%
I prefer drinking coffee at home/work	17	8%
9. Most appealing architectural features		
Traditional materials/design	27	12%
Modern and minimal design	86	40%
Abundant natural light	54	25%
Presence of open/green space	51	23%
10. Relationship between service quality and atmosphere		
Service quality is more important	48	22%
Atmosphere and decor matter more	51	23%
Both are equally important	80	37%
Neither is important	39	18%

Interpretation of Findings: Cultural and Spatial Layers of Consumption

Coffee as a lifestyle: 38% of participants consume coffee daily, while 22% do so 3–6 times weekly. This frequency suggests that coffee has become an integral part of daily routines. Drawing on Baudrillard (2024), coffee consumption in global chains, such as those in Kaşüstü, is not merely functional but also symbolic—part of a lifestyle that signifies social belonging and personal identity.

Social role of coffee shops: 70% of respondents indicated that coffee shops are used for socializing (42%) or working/studying (28%), aligning with Ray Oldenburg's (1999) "third place" theory. According to Oldenburg, third places are informal, inclusive, and



socially integrative settings that exist outside the home and workplace, where identities are formed and community is nurtured.

Choice criteria – beyond the beverage: While coffee quality (32%) and affordability (26%) are top criteria, 18% prioritize atmosphere, highlighting the increasing importance of experience-based consumption. As Pine and Gilmore (1999) argue, customers now purchase “staged experiences” where space, decor, and even ambient factors function like elements of a theatrical performance.

Spatial aesthetics and design: Although 37% of respondents prioritize efficiency over design, 16% place a high value on atmosphere. This signals a shift in how consumers evaluate venues, not just on price or product, but on their embodied spatial experience.

Branding and digital influence: 36% prefer global brands, while 51% discover cafés through social media, which is consistent with Zeynep Tüfekçi's (2017) concept of “networked visibility”. These findings suggest that public space is co-constructed through both physical and digital presences today. Coffee venues become performative stages not only for social interaction but for digital self-representation.

Global vs. local tension: 59% of users prefer chain cafés, while 33% opt for boutique or local venues, reflecting a subtle tension between global homogeneity and local distinctiveness. This resonates with David Harvey’s (2015) notion of the “standardization of space”, wherein capitalism seeks to flatten difference in favor of reproducible, profitable environments.

Architectural preferences: 40% prefer modern or minimalist design, followed by natural lighting and green areas. This reveals a demand for aesthetic, relaxing, and productive environments, further affirming the shift toward experience-oriented consumption.

Service vs. atmosphere: 37% of respondents find service and atmosphere equally important, indicating that user preferences are increasingly multidimensional, encompassing both utility and symbolic meaning.

C- The Social and Cultural Impact of Newly Opened Third Wave Coffee Shops In Kaşüstü Neighborhood

This section contains 10 survey questions. The number of responses and their percentages are presented in Table III below.

Table III: Survey Results on the Social and Cultural Impact of Newly Opened Coffee Shops in Kaşüstü Neighborhood

Questions	Number of Responses (n)	Percentage (%)
1. How have the newly opened coffee shops in Kaşüstü affected your daily life?		
Not affected at all	21	10%
Not affected	23	11%
Slightly affected	45	21%
Affected	97	44%
Strongly affected	32	14%
2. How would you evaluate the impact of the new coffee shops in Kaşüstü on the neighborhood's social and cultural life?		
Increased social interaction	108	50%
Made it easier to meet new people	67	31%
Provided a space for cultural events	16	7%
Did not notice much change	27	12%



3. What is the most significant change you observed in Kaşüstü after the opening of third-wave coffee shops?		
Emergence of new commercial spaces	38	17%
Increase in social activity	94	43%
Rise in young population	82	38%
No noticeable change	4	2%
4. In your opinion, how has the increase in coffee shops affected the development/transformation of Kaşüstü?		
Made the area more modern and attractive	97	44%
Energized social life	85	39%
Increased cultural diversity	17	8%
Had a negative impact	12	6%
No opinion	7	3%
5. How has the opening of new coffee shops affected Kaşüstü's social status within the city of Trabzon?		
Kaşüstü has become a new attraction center	158	72%
Did not create a significant change	47	22%
No opinion	13	6%
6. What are your thoughts on the newly opened places in Kaşüstü?		
Brought dynamism and liveliness to the neighborhood	59	27%
Increased noise and crowd	34	16%
Offered good opportunities for social interaction	37	17%
Negatively affected local tradespeople and small businesses	21	9%
Modernized the neighborhood's appearance	35	16%
Increased rents and cost of living	32	15%
7. How do you think newly opened food and beverage venues will affect the future of Kaşüstü?		
Positive: Will make the neighborhood more attractive and dynamic	155	71%
Negative: The authentic identity of the neighborhood will be lost	30	14%
Neutral: Will not cause significant change	33	15%
8. What do you think about the impact of coffee shops on Kaşüstü?		
Brought mobility and social vibrancy	57	26%
Increased traffic, parking, and pedestrian congestion	26	12%
Negatively affected local tradespeople and small businesses	23	11%
Modernized the neighborhood	45	20%
Increased cost of living (rents, service prices, etc.)	17	8%
Created a new socialization space for people	42	19%
Damaged the neighborhood culture	8	4%
9. How have newly opened coffee shops in recent years affected the social structure of Kaşüstü?		
It has become a place where young people spend more time	83	38%
Observed demographic changes in the neighborhood	40	19%
Weakened neighborly relations	26	12%
Strengthened neighborly relations	40	18%
No significant change in cultural structure	29	13%
10. How do you think coffee shops have affected the social fabric, public space usage, and local identity of Kaşüstü?		
Strengthen social life and local identity, increase social interaction	97	44%
Struggle to adapt to local character, weaken local identity	36	17%
Contribute to modernization, but with limited effects	65	30%
No significant impact	20	9%



In this section, the social and cultural impacts of newly opened third-wave coffee shops in Kaşüstü Neighborhood on residents are analyzed. Comprising 10 questions, this part provides broad insights ranging from daily life practices to social interactions, spatial perceptions, and sense of identity.

Impact on everyday life and social interaction: 58% of the participants stated that the newly opened coffee spaces had a moderate to substantial impact on their daily lives. When evaluated within the framework of Habermas's (2021) theory of the public sphere, this finding suggests that these spaces are not merely venues for daily consumption but have evolved into sites where individuals come together to develop social awareness and engage in public communication. According to Habermas (2021), the public sphere is a communicative domain in which individuals step out of their private lives to discuss shared concerns in a rational manner. In this context, coffee spaces function as micro-arenas in which publicness is reconstituted in urban life. Through practices such as face-to-face interaction, exchange of ideas, and social observation, these spaces enable communicative action. Indeed, 50% of participants stated that these venues enhance social interaction, and 31% noted that they facilitate meeting new people. However, only 7% identified them as sites for cultural activities. This suggests that these places primarily serve a form of publicness centered on daily interaction and the formation of social ties.

Observed changes in the neighborhood and sociodemographic shifts: The most prominent changes observed in the neighborhood following the opening of new-generation coffee shops have been the revitalization of social life (43%) and the increase in the young population (38%). These indicators suggest not only a demographic rejuvenation in Kaşüstü but also a transformation in spatial usage practices in favor of younger generations. While 44% of participants stated that the neighborhood has gained a more modern and attractive identity, 39% emphasized a noticeable revitalization of its social life. The most striking finding is that 72% now perceive Kaşüstü as a new point of attraction within the city of Trabzon.

This transformation aligns with David Harvey's (2015) idea that space is continually re-produced by capital. Urban desirability is shifting from traditional central areas toward peripheral zones, resulting in a polycentric model of urbanization. In the case of Kaşüstü, new consumption-driven urban practices are creating a localized center, reshaping the area's social, demographic, and cultural fabric. According to Harvey (2015), space is not static; it is continuously redefined through capital, consumption, and social relations. As capital and consumerism spread, new zones of attraction emerged outside traditional urban centers, and the city became increasingly polycentric, with different neighborhoods transforming into alternative centers for distinct social classes and lifestyles.

Effects on neighborly relations and the social fabric: In terms of neighborly relations, a dual trend emerges: while 28% of participants believe that these relations have strengthened, 27% report a decline in them. Meanwhile, 45% observe no significant change. This suggests that neighborhood transformation processes often produce ambivalent outcomes and that user perceptions are closely tied to individual experience. Moreover, although mobility, social vibrancy, and modernization in the neighborhood are generally perceived in a positive light, participants also mention adverse side effects, such as noise, crowding, and rising living costs. This overall picture reveals that commercialization brings both economic and social consequences.

Neighborhood identity and cultural integration: 19% of participants believe that the identity of the neighborhood has changed, while 12% note a trend toward architectural modernization, and 11% state that the neighborhood's social profile has begun to shift. On the other hand, only 10% of respondents feel that the new coffee shops are compatible with the local cultural fabric. This suggests that the new-generation coffeehouses have not fully integrated with the region's cultural identity.



Perceptions of the future: 58% of participants believe that the new coffee venues will have a positive impact on the future of the neighborhood. However, 17% express concern that this development may threaten traditional structures and the existing identity. Meanwhile, 25% consider this trend to be merely a temporary fashion.

Social fabric and the use of public space: The fact that 44% of participants believe coffee spaces enhance social interaction and strengthen local identity indicates that these venues are not merely spaces of consumption, but have evolved into new public arenas where social belonging and shared experience are cultivated.

In Habermas's (2021) conception, the public sphere is a communicative domain where individuals engage in dialogue around common concerns, shaping collective thought. Within this framework, coffee venues—particularly at the neighborhood scale—are transformed into communicative spaces where individuals engage in public encounters and form social ties through everyday interactions.

However, the 30% of respondents who described these venues as modernizing but limited in impact reflect a critical nuance. As David Harvey (2015) warns, such public spaces may risk becoming superficial centers of consumption, rather than truly participatory environments.

D - Spatial Effects of New-Generation Coffee Shops in Kaşüstü Neighborhood

This section includes two survey questions. The questions, the number of responses, and the percentage breakdowns are presented in Table IV below.

Table IV. Survey Results on the Spatial Effects of New-Generation Coffee Shops in Kaşüstü Neighborhood

Questions	Number of Responses (n)	Percentage (%)
1 - How do you evaluate the architectural design of the new venues?		
In harmony with the neighborhood's character	69	32%
Modern yet contextually balanced	40	18%
Incompatible and identityless designs	27	12%
Visually enhanced the neighborhood	82	38%
2 - What physical changes have been observed in Kaşüstü with the opening of coffee shops?		
Increase in new buildings and commercial spaces	56	26%
Renewal or transformation of old buildings	62	29%
Increased vehicle traffic and parking problems	35	16%
Increase in pedestrian zones or seating areas	38	17%
Decrease in green spaces	27	12%

This section examines how newly opened coffee shops in Kaşüstü Neighborhood are perceived in terms of physical environment and architectural design, their spatial compatibility with the neighborhood fabric, and the observed physical transformations. Participants' responses provide valuable data on both visual perceptions and functional changes.

Architectural design and neighborhood fabric: 32% of participants stated that the new coffee shops are compatible with the neighborhood's existing fabric, while 18% described them as "modern yet contextually balanced." In contrast, 12% considered these structures incompatible with their surroundings and lacking identity. These responses reveal that aesthetic perception is not homogeneous; however, there is a general tendency to view these new buildings as visually enhancing the neighborhood (38%).



This phenomenon can be explained through the concepts developed by Kevin Lynch in his seminal work *The Image of the City* (2019). According to Lynch, an urban element gains value not only through its formal aesthetics but also through its perceptibility, cognitive imaginability, and contribution to urban memory. In this sense, the coffee spaces in Kaşüstü are forming new visual reference points within residents' cognitive maps, thereby contributing to the aesthetic identity of the place.

Physical transformation and spatial restructuring: Participants reported observing several noticeable physical changes in Kaşüstü Neighborhood following the opening of new coffee shops. The renewal or transformation of old buildings was noted by 29%, an increase in new buildings and commercial spaces by 26%, expansion of pedestrian zones or seating areas by 17%, a rise in vehicle traffic and parking issues by 16%, and a decrease in green spaces by 12%.

These findings indicate that urban transformation is occurring not only at the architectural level but also in terms of spatial usage and infrastructure. The transformation of old structures and the emergence of new venues suggest the formation of new memory traces. However, the loss of green areas and the intensification of vehicle traffic may be interpreted as pressures caused by urban densification.

Within the framework of Lefebvre's (2014) theory of "the production of space," this transformation can be seen as reinforcing capital-driven and consumption-oriented spatial production.

E - General Assessment and Future Expectations

This section includes two survey questions. The questions, the number of responses, and the percentage breakdowns are presented in Table V below.

Table V. Survey Results on General Assessment and Future Expectations in Kaşüstü Neighborhood

Questions	Number of Responses (n)	Percentage (%)
1 – Would you like to see an increase in the number of coffee shops in Kaşüstü in the future?		
Yes, I would prefer more options	162	74%
No, the current number is sufficient	48	22%
No opinion	8	4%
2 – What are your thoughts on the future of the newly opened coffee shops in Kaşüstü?		
The neighborhood will become a more attractive and social center	127	59%
Traditional structures and identity will be lost	38	17%
It will not create significant change; just a temporary trend	53	24%

This section addresses the general public's perception and future expectations regarding the newly opened coffee shops in Kaşüstü Neighborhood. The responses not only reflect current spatial transformations but also reveal public tendencies that may shape future spatial policies and development strategies.

Societal demand for the number of coffee venues: 74% of survey participants stated that they would like to see more coffee venues in the Kaşüstü Neighborhood. This strong demand indicates that consumer behavior in the area has reached a sustainable level as a social habit. It also suggests that coffee venues are no longer perceived as a temporary trend but have instead become integral components of the neighborhood's social infrastructure.



When interpreted through the lens of Oldenburg's (1999) theory of the "third place," this finding reinforces the notion that coffee shops serve as a stable social platform for public interaction, sociability, and the continuity of everyday life. As supported by previous sections, the high percentage reflects that a significant portion of participants regard these spaces not merely as places of consumption but as environments for social experience.

Perceptions regarding the future of Kaşüstü: 59% of participants believe that the newly opened coffee venues will contribute to transforming Kaşüstü into a more attractive and socially vibrant center in the future. This view indicates that spatial modernization is proceeding in parallel with image production.

On the other hand, 17% expressed concern that this process poses a threat to the neighborhood's traditional structures and local identity. This criticism is significant in terms of preserving local texture, ensuring cultural continuity, and protecting architectural memory.

Meanwhile, 24% of respondents described this spatial transformation as merely a "temporary trend." This group suggests that the coffee culture is perceived as a preference of a specific socio-economic class and may have a limited long-term impact. Such a perspective reflects that individual cultural orientations shape spatial experience and do not produce the same effect for every user.

6. CONCLUSION AND EVALUATION

This study aims to explore the effects of global consumer culture on local urban spaces, using the case of global coffee chains established in the Kaşüstü Neighborhood of Trabzon. Both the theoretical framework and the field findings reveal that space is not merely a physical entity but a dynamic field of production where social relations are formed, identity is represented, and consumption plays a guiding role. Coffee venues have evolved beyond their primary function of consumption, taking on roles related to social belonging, organizing daily life, and providing an aesthetic experience. In this context, the study's findings can be interpreted through Lefebvre's (2014) concept of "the social production of space."

According to survey data, 74% of participants stated that they would like to see more coffee venues in Kaşüstü (see Table 5). In comparison, 59% believed these spaces have made the neighborhood a more attractive and socially vibrant center. These results suggest that coffee consumption has evolved from an individual act into a social phenomenon, and that the venues themselves have become the primary platforms for this sociality. Oldenburg's (1999) theory of the "third place" is instrumental in explaining this dynamic: individuals reconstruct their social bonds in such intermediary spaces where they build a sense of belonging, establish relationships, and shape their identities outside of home and work.

In this regard, features such as aesthetics, accessibility, and social atmosphere offered by coffee shops turn them into more than just places to consume beverages; they become venues that render individuals' cultural capital visible. The fact that 36% of participants preferred global brands and 40% prioritized modern and minimalist design (see Table 2) reflects how consumption preferences intertwine with aesthetics and brand value. This phenomenon can be explained through Bourdieu's (1990) concept of cultural capital, where individuals signal their social status through the venues they frequent, turning such preferences into indicators of lifestyle.

On the other hand, the study also reveals that this transformation does not bring purely positive outcomes. While 17% of participants expressed concern that coffee shops threaten the traditional neighborhood identity, 8% complained about increased living costs (see Table 5). Regarding architectural design, 12% noted that the buildings are identityless and



incompatible with their surroundings (see Table 4). This suggests that while cultural memory seeks continuity, the modernization of space can sometimes lead to the erasure of spatial memory and the invisibilization of local culture. Rossi's (2006) concepts of "urban form continuity" and "the historical relationship with place" help to contextualize the tensions revealed in this transformation process.

Furthermore, the transformation observed in Kaşüstü involves not only physical restructuring but also the reconfiguration of the network of social relations. The increase in the young population (38%), the revitalization of social life (43%), and shifting patterns in neighborly relations (with 27% stating they have weakened and 28% stating they have strengthened—see Table 3) all illustrate this process. As Harvey (2015) points out, such interventions reshape the polycentric nature of urban space and foster capital-driven patterns of transformation.

In conclusion, this study provides a valuable example for understanding the multilayered transformations triggered by global consumption practices in local spaces. Coffee venues occupy a critical intersection of consumption, identity, and space, reflecting and reshaping individuals' lifestyles. Based on the findings, it is essential that urban planning and design policies prioritize not only aesthetics and functionality but also cultural continuity and social inclusivity.

From the perspective of local governance, this transformation underscores the need to develop a sustainable socio-spatial planning approach that preserves neighborhood identity. The study's findings offer important insights for urban planners and local authorities. Particularly at the neighborhood scale, micro-scale socio-spatial transformations are shown to impact residents' satisfaction, social identity, and sense of belonging. Therefore, the planning of new coffee spaces should take into account not only commercial potential but also principles of social cohesion, cultural sustainability, and public benefit.

Expanding micro-scale studies, such as the Kaşüstü case, will help us better understand the interplay between consumption, identity, and space at both local and global scales.

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