

Gastronomy and Cultural Adaptation Among Digital Nomads in Istanbul: A Netnographic Study of YouTube Narratives

Zehra Yardi¹, Yunus Emre Yurdakul²

Received: Decembar 2025 | Accepted: June 2026

DOI: 10.5937/turizam30-63524

Abstract

This study examines how digital nomads living in Istanbul make sense of the city's food culture and how their gastronomic experiences relate to cultural adaptation. Drawing on Berry's acculturation framework, the analysis considers how trying local dishes, engaging with Turkish culinary traditions and using digital platforms are narrated by nomads themselves. The research is based on a qualitative, netnographic analysis of 18 YouTube videos posted by self-identified digital nomads, examined through thematic analysis. The findings suggest that many nomads approach Turkish cuisine with openness, blending their own food habits with new tastes encountered in the city. YouTube and other digital tools appear to shape expectations and guide food-related choices, while shared meals, market visits and everyday encounters are described as helping nomads connect with others and feel more at home. Some challenges — difficulty understanding menus, unfamiliar flavours, hygiene concerns — also emerge. Given the qualitative and exploratory nature of the study, these patterns should be read as illustrative rather than generalisable. The study offers fresh insight into a growing yet understudied group in Türkiye and points to practical implications for destinations seeking to improve gastronomic communication and accessibility.

Keywords: digital nomads; gastronomic adaptation; cultural integration; Istanbul; food practices; acculturation

Introduction

Advances in digital technologies and the widespread acceptance of remote work have altered the organisation of labour worldwide, giving rise to new mobile lifestyles, most notably digital nomadism. More than 35 million people now identify as digital nomads, a figure that has risen sharply since 2020 (MBO Partners, 2023). Working independently of geographical location, these individuals regularly encounter a range of cultural environments, which shapes their daily routines, social encounters and food-related behaviours.

¹ Istanbul Aydın University, Faculty of Fine Arts, Department of Gastronomy and Culinary Arts, Istanbul, Türkiye; ORCID: 0000-0002-8328-973X, corresponding author: zehrayardi@aydin.edu.tr

² Istanbul Aydın University, Institute of Graduate Studies, Department of Gastronomy and Culinary Arts, Istanbul, Türkiye, ORCID: 0009-0009-3013-3449

Gastronomy—understood as both a bodily and culturally meaningful practice—serves as a key lens through which people interpret unfamiliar settings. Eating habits and culinary experimentation provide opportunities for cultural learning and social connection, influencing one's sense of belonging in a new place; food is often a medium through which mobile individuals negotiate identity and engage with cultural diversity (Costa et al., 2025).

Istanbul, with its long culinary history and blend of traditional and contemporary food scenes, is attractive to globally mobile workers, and its affordability and cosmopolitan lifestyle have further strengthened its appeal among digital nomads (NomadList, 2024). Although scholarship on digital nomadism is expanding, research on gastronomic adaptation—particularly within Türkiye—remains scarce.

Drawing on Berry's (1997) acculturation framework, this study investigates how digital nomads living in Istanbul make sense of and relate to the local culture through their gastronomic practices, considering attitudes toward Turkish cuisine, shifts in everyday eating routines, and how food-related practices are associated with feelings of belonging. The study is based on a qualitative analysis of publicly available YouTube videos produced by digital nomads between 2021 and 2025—narratives that are personal yet publicly curated, revealing how individuals articulate lived experience at the intersection of mobility, cultural meaning-making and food. The research is guided by four questions:

RQ1. How do digital nomads describe their gastronomic experiences in Istanbul?

RQ2. In what ways are food practices associated with cultural adaptation as conceptualised by Berry's framework?

RQ3. How do digital platforms influence food choices and cultural interpretation?

RQ4. What forms of challenge or tension emerge in the process of gastronomic adaptation?

By approaching digital nomadism from a gastronomic angle, the study contributes to discussions on mobility, cultural integration and urban tourism, offering insights relevant to destination marketing, gastronomic tourism strategy and cultural sustainability in Istanbul.

Literature review

Digital Nomadism and Mobility

Digital nomadism, first articulated by Makimoto and Manners (1997), has become a widespread mobility pattern marked by flexible employment, cross-border movement and the merging of work with travel (Akin, 2021; Kozak et al., 2024). Unlike short-term tourists, digital nomads spend longer periods in one place, weaving cultural experiences into everyday routines (Düzgün and Akin, 2022), positioning them at the crossroads of tourism studies, migration research and expatriate literature (Hannonen, 2020). A recent state-of-the-art review confirms that scholarly attention to lifestyle mobilities and digital nomadism has expanded rapidly, alongside growing interest in related practices such as workations (Cohen and Hannonen, 2026; Choe et al., 2025).

Destination choice among nomads reflects more than infrastructure: creativity, community and food culture play a notable role (Yayla et al., 2024), and over 60% of nomads report that local cuisine significantly shapes where they choose to live (Miocevic et al., 2025). At the same time, unstable income and limited social protection shape how nomads navigate food provisioning (Ersöz, 2024), making gastronomy both a practical need and an arena of cultural negotiation.

Gastronomy as Cultural Practice

Food is a crucial marker of cultural identity through which people express and reinterpret belonging; taste and embodied eating practices are important sites of cultural meaning-making (Montanari, 2006; Freedman, 2009), simultaneously material and symbolic (Richards, 2014). In contexts of mobility, shared meals and encounters with street vendors help visitors gain insight into host cultures and experience “authenticity” (Yayla et al., 2024); Istanbul’s layered culinary heritage provides a rich setting for such encounters (Kara and Türkay, 2024).

“Social gastronomy”—communal cooking, food workshops and market visits—promotes intercultural dialogue and often produces hybrid identities as mobile individuals combine familiar tastes with newly acquired preferences (Miocevic and Kovacevic, 2025).

Cultural Integration and Food-Based Adaptation

Berry’s (1997) acculturation framework—integration, assimilation, separation and marginalisation—offers a valuable structure for understanding food-related cultural transitions. Applying it to digital nomads, however, requires caution: the model was developed for populations undergoing relatively long-term or permanent relocation (Berry, 1997; 2006), whereas nomads’ stays are frequently short-term, circular and voluntary rather than driven by necessity (Reichenberger, 2018; Hannonen, 2020). What appears as “integration” for a nomad staying a few weeks may reflect exploratory curiosity rather than a durable identity shift, and “separation” may reflect logistical convenience rather than sustained resistance. Recent mobility scholarship suggests acculturation strategies among highly mobile populations are better understood as situational and provisional rather than fixed (Rainoldi et al., 2025; Kozak et al., 2024); the present study adopts this reading, treating Berry’s strategies as heuristic categories for narrative patterns rather than evidence of settled outcomes.

Integration, associated with positive psychosocial outcomes (Berry, 2006; Ward and Rana-Deuba, 1999), is visible when nomads maintain their own food traditions while actively exploring Turkish cuisine (Taşdelen, 2023). Assimilation appears when Turkish culinary norms become the primary dietary reference, common among long-term residents (Ulusoy, 2023). Separation manifests as reliance on familiar global cuisines or expatriate venues (Rainoldi et al., 2025), while marginalisation—less common—involves difficulty connecting with either food culture. Recent survey evidence corroborates this pattern, linking digital nomads’ local food avoidance to travel motivation and negative emotion rather than to the destination’s cuisine itself (Miocevic and Kvasina, 2025), which lends further support to reading separation and marginalisation as situational responses rather than fixed dispositions.

Digital Platforms and Gastronomic Behaviours

Platforms such as YouTube, Instagram and NomadList serve as orientation systems guiding users toward particular restaurants and culinary experiences (Ulusoy, 2023; Yayla et al., 2024). YouTube vloggers, through storytelling and visual demonstration, shape how audiences imagine local cuisines (İlhan and Görgülü Aydıgdu, 2018; Gümüş, 2023), while online communities circulate advice and shared interpretations (Kralj, 2023). Richards (2023) describes “algorithmically curated culinary geographies,” whereby digital infrastructures do not merely support decision-making but actively co-produce culinary imaginaries that shape on-the-ground behaviour.

Methods and data

This research adopts a qualitative digital ethnographic design to explore how digital nomads living in Istanbul make sense of local food practices and how these relate to cultural adaptation. Berry's (1997) acculturation model guided the analytical orientation.

The dataset consists of transcripts from 18 YouTube videos uploaded between 2021 and 2025, selected via three purposive criteria: (1) the creator's self-identification as a digital nomad, (2) filming location within Istanbul, and (3) the presence of food-related, cultural-encounter or daily-routine narratives.

An initial search using terms such as “digital nomad Istanbul”, “digital nomad Turkey food” and “remote work Istanbul vlog” (English and Turkish) identified 172 candidate videos. After removing duplicates, Shorts and clearly unrelated content, 78 remained; applying the self-identification and location criteria narrowed this to 25; a final check for food-related content excluded 7 more, yielding the final sample of 18 (Figure 1). Sampling continued until successive transcripts ceased to generate substantially new codes, interpreted as thematic saturation within this bounded, purposive frame (Braun and Clarke, 2006); given the platform-, language- and topic-bounded sample, this claim is treated as provisional.

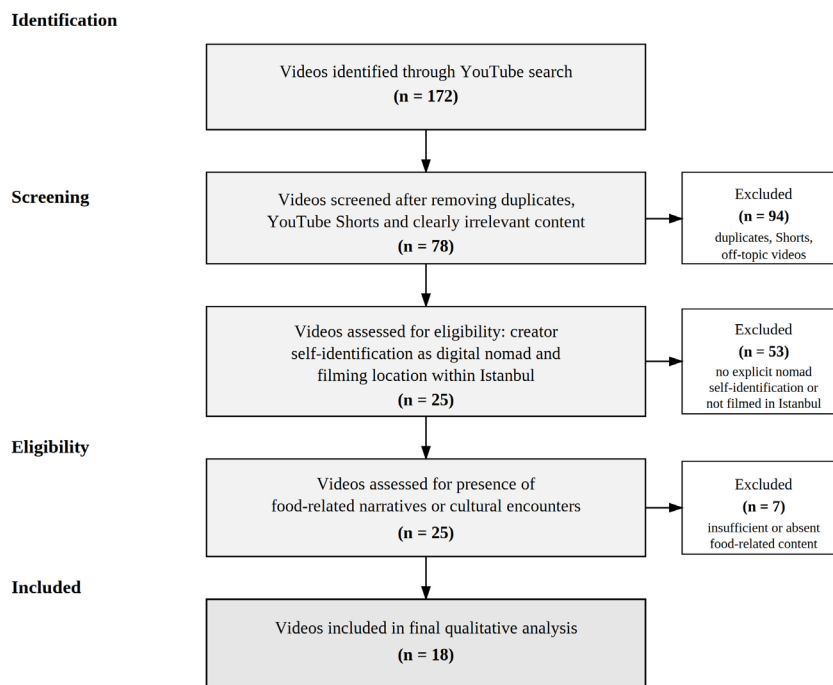


Figure 1. Flow diagram of the video identification, screening and inclusion process.

Only written transcripts were analysed to maintain consistency across creators; the sample reflected a mix of short-term and long-stay nomads. YouTube videos are curated, edited and often performative rather than spontaneous accounts: creators shape content for an audience, which may involve selective emphasis or omission. This does not invalidate the data, but means the analysis captures how nomads publicly narrate and stage food-related experience rather than a complete record of private behaviour—a limitation revisited in the concluding section.

Table 1. *Sample of YouTube videos on digital nomad life in Istanbul (2021–2025)*

Date	Channel	Video Title	Duration
17.04.2025	Samanta Mezmale	Istanbul VLOG: Digital Nomad Lifestyle, City Of Contrasts, Freedom & Flow	14:51
11.08.2024	Max Nomad	TOP 30 Things To Do In Istanbul Turkey 2025, Travel Guide	36:39
29.07.2023	madventure	Ordinary Made Extraordinary In Istanbul, Turkey (Daily Life Of A Digital Nomad)	16:06
15.06.2022	Budget Nomad	A Digital Nomads Guide To Istanbul, Turkey, Digital Nomad, Born Traveller	09:23
29.04.2025	Doug Bernard	Why You Need To Visit The Asian Side Of Istanbul (Underrated!)	22:12
05.12.2021	Backpacking Bananas	Day in The Life Of A Backpacker in Turkey, Visiting The Asian Side Of Istanbul	09:59
03.01.2024	Nik + Jia	Digital Nomad Day in The Life, Kadiköy, Istanbul Turkey (Türkiye 2024)	05:29
06.08.2022	Natasha Ibrahim	Istanbul Turkey Vlog, A Day In The Life Of A Digital Nomad	17:46
03.07.2022	Dari Step	My Life In Istanbul, Turkey As A Digital Nomad: Cost of Living With High Inflation In 2022	15:51
01.09.2023	Breaking Boundaries with Niluka	Day in The Life Of A Digital Nomad in Istanbul!	07:18
19.01.2025	Isabelle Rodriguez	A Day Living In Istanbul As A Digital Nomad At 20	16:19
05.02.2021	Living That Life	Istanbul, Turkey, Review! (For Digital Nomads)	35:09
10.06.2023	TRT World	Being A Digital Nomad In Istanbul	09:34
31.05.2024	Camden David	My Unfiltered Thoughts On Living In Istanbul As An American	19:37
10.04.2025	Alex Again	Istanbul Is Not What I Expected... Stressful First Day In Turkey!	28:20
16.12.2023	The Digital Bromads	Eating Gold Steaks In Istanbul: A Digital Nomad's Journey	11:23
23.06.2022	Alexandra Hsu	Cost Of Living In Istanbul As A Digital Nomad	04:11
15.08.2024	Ariventuras	Digital Nomad Life In Istanbul: Airbnb Hunt, Views In Kadikoy, Grocery Haul	20:45

Source: Authors' elaboration.

Analysis was carried out in MAXQDA Analytics Pro 2022, informed by thematic analysis (Braun and Clarke, 2006) and systematic qualitative coding (Strauss and Corbin, 1998). Open coding marked meaningful phrases and reflections; codes were then grouped through axial coding into five main themes—four corresponding to Berry's strategies (integration, assimilation, separation, marginalisation), plus themes capturing social gastronomy, digital mediation and cultural challenges that emerged organically. In total, 665 coded segments were identified across the eighteen transcripts: Cultural Integration Strategies (n=249: 201 integration, 39 assimilation, 3 separation, 6 marginalisation), Digital Platform Effect on Food Choice (n=177), Cultural Adaptation Indicators in Eating Behaviour (n=184), Social Gastronomy and Community Experiences (n=43) and Cultural Challenges Reflected in Eating Practices (n=12); the full sub-theme breakdown appears in Table II.

Coding was conducted by the first author through line-by-line descriptive coding, moving iteratively between the video transcripts and the original recordings to verify tone and context before assigning a code. Trustworthiness was supported through data triangulation—corroborating each theme across multiple participants—rather than a second, independent coder; the absence of formal intercoder-reliability testing is acknowledged as a limitation, and future replications would benefit from peer debriefing or dual coding.

The study is situated within an interpretivist paradigm, in which individuals construct meaning within socio-cultural environments (Creswell, 2013; Schwandt, 2000). Because the research relies exclusively on publicly accessible content and involves no direct participant engagement, no formal ethics approval was required; established norms for digital research were nonetheless followed, including anonymisation where necessary and adherence to fair-use and platform guidelines. The approach aligns with digital ethnography and netnography traditions (Kozinets, 2020; Pink et al., 2016).

Results

Food took on a role far beyond sustenance for the digital nomads in this sample. Everyday practices—choosing where to eat, browsing markets, trying street food—served as moments of cultural meaning-making, in which participants expressed excitement, hesitation, curiosity and occasional frustration.

Cultural Integration Strategies in Food Practices

Integration

Integration was the dominant pattern. Participants approached Turkish food with openness, linking flavour to their overall feelings about the city: Istanbul was “exciting and alive, with its hills, water, and amazing food” (DN-8); “you smell the spices everywhere; the city feels awake through its food” (DN-7). Several participants asked vendors for ingredient names or watched cooks at work, moving beyond passive consumption toward active culinary understanding.

Assimilation

A smaller group reflected an assimilation-oriented stance, with Turkish cuisine becoming part of everyday identity: “I’ve been here eight years... the language, the food, the culture—they’ve all become part of who I am now” (DN-3); late-night street food “becomes your routine” (DN-8).

Separation

Some nomads maintained distance from local cuisine, favouring globalized or health-oriented options: “Japanese steaks, Argentinian restaurants, Buddha bowls—places that feel familiar” (DN-8), reflecting an intentional curation of exposure rather than full immersion.

Marginalisation

A few participants struggled to connect with either food culture: “Most food here is Middle Eastern... it’s hard to find my own cuisine” (DN-6); a dürüm with “soggy fries inside... I didn’t understand the taste at all” (DN-15), pointing to broader cultural unfamiliarity that can hinder adaptation.

Social Gastronomy and Community Building

Food repeatedly enabled social connection: a group dinner was “chaotic but fun—everyone was ordering randomly, but I met so many new people that night” (DN-5). Visits to artisan studios and markets deepened belonging (“makes me feel part of something,” DN-7), and small routine actions—such as buying a dürüm without understanding the menu—became meaningful: “the wrap was delicious and unbelievably cheap” (DN-4).

Digital Mediation in Food Decision-Making

Digital platforms played a central role in food choices. Nomads used their meals to tell lifestyle stories (“Airbnb is your best option...,” DN-2) and relied on YouTube as a virtual guide: “I never once felt unsafe exploring places I saw in videos” (DN-2). Algorithmic heuristics also mattered: “If a place makes only one dish...you know it will be good” (DN-13).

Sensory Adaptation and Culinary Challenges

Participants expressed enthusiasm for new flavours (“chickpeas, salad, quinoa—simple but beautiful,” DN-5) and particularly for Turkish breakfast, “a color explosion...truly legendary” (DN-8); one long-term nomad noted “Turkey has been home for 11 years” (DN-7). Some incorporated local dishes into home cooking (“not fancy, but it felt authentic,” DN-4). Obstacles nonetheless complicated adaptation: language barriers around menus (“staff speak English makes everything easier,” DN-1), taste or texture mismatches, and hygiene-related discomfort with ambience (“bright fluorescent lights made it feel like a hospital,” DN-15).

Table II summarises the main themes, sub-themes, coding frequencies and representative quotations. As the frequencies indicate, codes linked to integration, digital mediation and positive adaptation considerably outnumber those linked to separation, marginalisation or difficulty, reinforcing the pattern described above.

Table 2. Coding framework: themes, sub-themes and frequencies

Theme	Sub-theme	n	Representative quotation
Cultural Integration Strategies (n=249)	Integration	201	“the city feels awake through its food” (DN-7)
	Assimilation	39	“...the food, the culture—part of who I am now” (DN-3)
	Separation	3	“Japanese steaks...places that feel familiar” (DN-8)
	Marginalisation	6	“hard to find my own cuisine” (DN-6)
Social Gastronomy and Community Experiences (n=43)	Community building	28	“chaotic but fun—met so many new people” (DN-5)
	Producer/workshop participation	9	“makes me feel part of something” (DN-7)
	Shared meal events	6	“the wrap was delicious and unbelievably cheap” (DN-4)
Digital Platform Effect on Food Choice (n=177)	Cultural sharing via digital media	110	“Airbnb is your best option...” (DN-2)

	Venue discovery through YouTube	65	"never once felt unsafe exploring places I saw in videos" (DN-2)
	Online-review-based choice	2	"you know it will be good" (DN-13)
Cultural Adaptation Indicators in Eating Behaviour (n=184)	Openness to new tastes	67	"chickpeas, salad, quinoa—simple but beautiful" (DN-5)
	Admiration for Turkish breakfast	43	"a color explosion...truly legendary" (DN-8)
	Engagement with street food	39	"Turkey has been home for 11 years" (DN-7)
	Desire to learn local cuisine	35	"felt authentic and became part of my day" (DN-4)
Cultural Challenges Reflected in Eating (n=12)	Difficulty understanding menus	8	"staff speak English makes everything easier" (DN-1)
	Taste mismatch	3	"didn't understand the taste at all" (DN-15)
	Hygiene perception concerns	1	"felt like a hospital" (DN-15)
Total		665	

Source: Authors' elaboration based on MAXQDA Analytics Pro 2022 coding output.

Discussion

Digital nomads in this sample encounter Istanbul's food culture through a layered, fluid adaptation process shaped simultaneously by individual preference, interpersonal interaction and digital infrastructure.

Cultural Integration Through Food

Most participants leaned toward integration, consistent with Berry's (1997) view that maintaining one's original culture while engaging the host environment produces more positive outcomes; this echoes work on mobile professionals' cultural flexibility (Reichenberger, 2018; Thompson, 2019). Istanbul's culinary plurality appears to soften cultural boundaries (cf. Orel, 2020), though a few participants described "micro-breakdown moments" (O'Reilly, 2012)—brief disruptions reminding us that adaptation is not always linear. As noted above, these patterns should be read with caution given the applicability limits of Berry's framework to short-term, serially mobile populations: what looks like "integration" here may reflect exploratory openness rather than a settled outcome comparable to long-term migrants, and longitudinal work would be needed to test whether such patterns persist.

Social Gastronomy and Relational Belonging

Shared meals and encounters with local producers created relational ties, supporting the idea that gastronomy functions as social glue for mobile populations (Ellis et al., 2018), resonating with Reichen-

berger's (2018) "mobile communities" and Richards' (2020) argument that gastronomy contributes to place-making even over relatively short stays.

Digital Mediation and Gastronomic Decision-Making

Heavy reliance on YouTube, Instagram and online reviews reflects Richards' (2023) "digital orientation systems," paralleling Urry's (2007) "mediated tourist gaze" in which destinations are pre-experienced digitally before arrival. This reliance, however, raises questions about representativeness: because algorithms tend to prioritise already-popular venues, digitally mediated discovery may narrow rather than broaden nomads' culinary exposure, and future research could examine whether such reliance produces more homogenised gastronomic experiences across nomad communities despite individual narratives of spontaneity and discovery.

Sensory Learning, Identity and Everyday Frictions

Comments on breakfast, street food and home cooking support Montanari's (2006) view that food provides embodied pathways into a culture, and Long's (2004) view of culinary encounters as identity work. At the same time, language barriers, taste mismatches and hygiene-related ambience concerns—echoing Cohen and Avieli's (2004) observations on unfamiliar culinary environments—show that adaptation involves ongoing negotiation. Because these accounts were produced for public audiences, participants may also have framed frictions as manageable or rewarding, potentially understating discomfort experienced in unrecorded, everyday moments.

Conclusion

This study explored how digital nomads in Istanbul narrate cultural adaptation in relation to food practices, suggesting that gastronomy plays a more complex role than mere nourishment: food emerged as a medium through which nomads interpreted their surroundings and negotiated everyday belonging, with most narratives gravitating toward an integration-oriented pattern consistent with flexible, context-sensitive adaptation among mobile professionals (Thompson, 2019; Hannonen, 2020).

Digital infrastructures—especially YouTube—did more than inform practical choices; they supplied interpretive frames that shaped expectations and circulated culinary representations, indicating that adaptation today is partly digitally scaffolded (Richards, 2023). Food also operated as a social connector, with shared meals and workshops helping nomads build relational ties, and adaptation was not without tension: menu difficulties, unfamiliar flavours and hygiene concerns show that integration can be uneven.

Taken together, the study suggests gastronomic practices represent one important pathway through which digital nomads make sense of Istanbul and construct belonging, extending Berry's framework to the relatively underexplored context of short-term, digitally mediated mobility. Given the qualitative, bounded and curated nature of the data, these contributions should be read as analytically suggestive rather than statistically generalisable.

Limitations and Future Research

This study relies on publicly available YouTube transcripts, which capture curated, potentially self-presentation-biased narratives rather than the full range of everyday experience, and privileges digitally

active, content-fluent nomads over those with lower digital engagement or different linguistic backgrounds. The single-city focus restricts generalisability, and no second coder was used to verify the coding scheme. Interviews, ethnographic fieldwork or longitudinal designs would allow future studies to examine how adaptation unfolds over time; comparative research across destinations could clarify how local food environments shape adaptation pathways; and further work on platform algorithms and food visibility would enrich debates on digital mobility. Combining digital ethnography with interviews or diaries would also help clarify how far these patterns reflect curated self-presentation as opposed to broader adaptation processes.

References

- Akın, M.Ş. 2021. Dijital göçebelik: deneyim ve özgürlük. *Sosyal Ekonomik Araştırmalar Dergisi* 21(1), 41-52.
- Berry, J.W. 1997. Immigration, acculturation, and adaptation. *Applied Psychology* 46(1), 5-34.
- Berry, J.W. 2006. Stress perspectives on acculturation. In: Sam, D.L., Berry, J.W. (Eds.) *The Cambridge Handbook of Acculturation Psychology*. Cambridge University Press, Cambridge, 43-57.
- Braun, V., Clarke, V. 2006. Using thematic analysis in psychology. *Qualitative Research in Psychology* 3(2), 77-101.
- Choe, J.Y., Chen, Z., Kang, S., Kang, J.S. 2025. Exploring motivations for workations: A mixed-methods approach. *Tourism Management* 111, 105217.
- Cohen, E., Avieli, N. 2004. Food in tourism: attraction and impediment. *Annals of Tourism Research* 31(4), 755-778.
- Cohen, S., Hannonen, O. 2026. A review of research into lifestyle mobilities and digital nomadism. *Annals of Tourism Research* 116, 104067.
- Costa, P.R.N., Viana, J.D.R., Junior, E.O.M., Souza, J.R.M.A.A., Sousa, P.H.M. 2025. Defining social gastronomy: multidisciplinary perspectives and a new paradigm for positive social impact through food and culinary practices. *International Journal of Gastronomy and Food Science* 40, 101153.
- Creswell, J.W. 2013. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. 3rd ed. Sage, Thousand Oaks, CA.
- Düzgün, E., Akın, A. 2022. Yeni bir turist tipolojisi önerisi: dijital göçebelik. *Ahi Evran Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 8(2), 596-612.
- Ellis, A., Park, E., Kim, S., Yeoman, I. 2018. What is food tourism? *Tourism Management* 68, 250-263.
- Ersöz, B. 2024. Removing the boundaries of flexibility: a critical evaluation on digital nomadism. *Sosyal Bilimler Araştırmaları Dergisi* 19(2), 241-252.
- Freedman, P. 2009. *Food: The History of Taste*. Thames & Hudson, London.
- Gümüş, T. 2023. Sanal-dijital kültür ortamında yerel imgesi: YouTube örnekleme. *Avrasya Uluslararası Araştırmaları Dergisi* 11(37), 298-313.
- Hannonen, O. 2020. In search of a digital nomad: defining the phenomenon. *Information Technology & Tourism* 22(3), 335-353.
- İlhan, E., Görgülü Aydıgdu, A. 2018. Türkiye’de YouTube yayıncılığı ve YouTuber olmak. *İletişim Kuram ve Araştırma Dergisi* 47, 141-166.
- Kara, C., Türkay, O. 2024. İstanbul’un yöresel lezzetleri ve gastronomi kimliğine katkıları bakımından incelenmesi. *Güncel Turizm Araştırmaları Dergisi* 8(1), 108-133.
- Kozak, M., Demir, M., Kozak, N. 2024. Repositioning work and leisure: digital nomads versus tourists. *International Journal of Tourism Research* 26(1), 1-20.

- Kozinets, R.V. 2020. *Netnography: The Essential Guide to Qualitative Social Media Research*. 3rd ed. Sage, London.
- Kralj, K. 2023. Digital experiences and tourist behaviour: exploring the role of online content in destination perception. *Turizam* 71(2), 95-108.
- Long, L.M. 2004. Culinary tourism. In: Long, L.M. (Ed.) *Culinary Tourism*. University Press of Kentucky, Lexington, KY, 1-19.
- Makimoto, T., Manners, D. 1997. *Digital Nomad*. John Wiley & Sons, Chichester.
- MBO Partners 2023. State of independence in America: special report on digital nomads. Available at: <https://www.mbopartners.com/state-of-independence> (10.12.2025).
- Miocevic, D., Kvasina, A. 2025. A parsimonious framework of digital nomad's local food avoidance in destination: the explanatory role of travel motivation and emotions. *Tourism Recreation Research* (in press).
- Miocevic, D., Kovacevic, A.K. 2025. Gastronomic journeys: understanding food variety-seeking behavior in the digital nomad lifestyle. *International Journal of Contemporary Hospitality Management* 37(6), 2114-2134.
- Montanari, M. 2006. *Food is Culture*. Columbia University Press, New York, NY.
- NomadList 2024. Best cities for digital nomads 2024: Istanbul profile. Available at: <https://nomadlist.com> (10.12.2025).
- O'Reilly, K. 2012. *International Migration and Social Theory*. Palgrave Macmillan, Basingstoke.
- Orel, M. 2020. Coworking environments and digital nomadism: the new workspace. *Journal of Corporate Real Estate* 22(2), 111-123.
- Pink, S., Horst, H., Postill, J., Hjorth, L., Lewis, T., Tacchi, J. 2016. *Digital Ethnography: Principles and Practice*. Sage, London.
- Rainoldi, M., Ladkin, A., Buhalis, D. 2025. Digital nomads' work-leisure management practices. *Annals of Tourism Research* 111, 103904.
- Reichenberger, I. 2018. Digital nomads: a quest for holistic freedom in work and leisure. *Annals of Leisure Research* 21(3), 364-380.
- Richards, G. 2014. Creativity and tourism in the city. *Tourism Geographies* 16(3), 369-386.
- Richards, G. 2020. Creative tourism: challenges and opportunities. *Journal of Tourism Futures* 6(3), 203-209.
- Richards, G. 2023. Creative mobilities and lifestyle travel. *Tourism Geographies* 25(3), 1-17.
- Schwandt, T.A. 2000. Three epistemological stances for qualitative inquiry. In: Denzin, N.K., Lincoln, Y.S. (Eds.) *Handbook of Qualitative Research*. 2nd ed. Sage, Thousand Oaks, CA, 189-213.
- Strauss, A., Corbin, J. 1998. *Basics of Qualitative Research*. 2nd ed. Sage, Thousand Oaks, CA.
- Taşdelen, H. 2023. Dijital göçebeler perspektifinden Türkiye imaj algısına yönelik nitel bir çalışma. *Selçuk İletişim* 16(2), 293-322.

- Thompson, B.Y. 2019. The digital nomad lifestyle: (remote) work/leisure balance, privilege, and constructed community. *International Journal of the Sociology of Leisure* 2(3-4), 27-42.
- Ulusoy, H. 2023. K lt rlerarası iletiřim mecrası olarak YouTube. *Etkileřim* 12, 262-286.
- Urry, J. 2007. *Mobilities*. Polity Press, Cambridge.
- Ward, C., Rana-Deuba, A. 1999. Acculturation and adaptation revisited. *Journal of Cross-Cultural Psychology* 30(4), 422-442.
- Yayla,  .,  zg r G de, M., Ekincek, S. 2024. Global palates: unraveling digital nomads' culinary journeys and gastro-tourist profiles. *Worldwide Hospitality and Tourism Themes* 16(3), 329-344.