

CHANGING HABITS: THE EFFECT OF CULTURAL CONSUMPTION ON RESTAURANT PREFERENCES



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Abstract

The purpose of this research is to examine the effect of cultural omnivorousness levels on restaurant preferences. Qualitative research approach was adopted in this study. At the same time, ethnographic interview method was used in order to examine the cultural consumption patterns of individuals in the study. As a result of the research, the findings are presented in two categories: cultural participation and the relationship between cultural participation and restaurant preferences. The result of the research shows that some people interviewed have a different and hierarchical judgment of taste in restaurant preferences. Cultural consumption, as a reflection of cultural omnivorousness, serves to make sense of people's tastes/likes. However, there has not been found such an examination of restaurant choice and its use in cultural omnivorousness studies. This article fills the identified gap, adding to the discussion about restaurant choice and cultural consumption.

1. Introduction

Several distinct factors affect people's behaviors and eating patterns, which is a complex issue. Food is a significant area for social relations and satisfying physiological needs (de Moraes Sato et al., 2016). Food is a symbolic system that translates and reflects a society in social, economic, aesthetic, and religious aspects and is a complete set of values, including communication and rules (Lupton, 2000); it also plays an essential role in determining people's status. (Beşirli, 2011). In ancient times, the Middle Ages, the Renaissance, and the modern world, no society considered eating and drinking a basic physical need. Every culture and people has a different approach to food, and food taste preferences have been closely linked to cultural development (Wright, Nancarrow and Kwok, 2001). Culturally defined eating habits, food presentation, consumption patterns, and types of foods represent fundamental anthropological aspects that reflect human life with its most essential characteristics (Classen, 1986). They are deeply rooted in the social practices of everyday life.

Bourdieu's research on class and lifestyles in France in the 1960s and 70s presents a significant theoretical perspective for sociological studies about the role of food as a tool in social position construction. In line with this theoretical perspective, food preferences are not only the effect of the liberal ideal of individual freedom of choice but also part of the cultural system that stimulates relations between classes and expresses the values of its members (Ehlert, 2021). According to Bourdieu's (2015) stratification theory, taste patterns, such as the way of eating, the taste of music, the newspapers read, or the sportive pleasures, are used to create a layer by clarifying the classes that form society (Erdendoğdu, 2014; Arun, 2013; Bourdieu, 2015; Kaya, 2018). In his *Distinction: A Social Critique of the Judgment of Taste* (1979), Bourdieu examines foods through two structures: form and function. While the functional state of a food refers to satiating the stomach in order not to be hungry, the form state is related to the aesthetic and pleasure dimension. At this point, Bourdieu suggests that the opposition is between the taste of

luxury and the tastes of necessity; according to this contrast, the ruling class differentiates itself through the consumption of food and culture (Maclean, Harvey and Chia, 2012).

According to the theory of stratification, food consumption is a vehicle for social stratification, an embodiment of class inequality, and of the stratification of knowledge, esthetic sensibility, and values (Steenkamp, 1993). Favorite foods reflect the consumer's social and cultural origins, social goals, or part of their upbringing or more consciously acquired cultural capital (DiMaggio, 2019; Enriquez and Archila-Godinez, 2022). However, over time, especially with the effect of globalization, the fact that people from higher social classes discovered the tendency to search for a wide variety of products in different cultures changed elite tastes (Yu and Margolin, 2021). These changing tastes are expressed as the antithesis of the stratification theory in sociological literature and are called cultural omnivorousness (Purhonen et al., 2010; Kahma et al., 2016; Kılıçlar et al., 2022).

Omnivorousness emerged through the differences in the preferences of individuals belonging to specific social and cultural strata (Kahma et al., 2016, p.444). It stands for "to have broad cultural tastes that include elements of both high-status and popular culture for high-status groups" and "individuals who consume a wide range of cultural products" (Rankin and Ergin, 2017). Analyzing the literature about cultural omnivorousness, we observed that studies have been on the variables of music (Vlegels and Lievens, 2017; Dyndahl et al., 2014; Purhonen, Gronow and Rahkonen, 2010; Garía-Álvarez, Katz-Gerro and López-Sintas, 2007; Sonnett, 2004; Chan and Goldthorpe, 2007; Sintas and Alvarez, 2004), literature (Cutts and Widdop, 2017; Lizardo, 2014; Hedström and Ylikoski, 2010; Van Eijck and Lievens, 2007; Sullivan and Katz-Gerro, 2007), performing arts sanatları (Bonazzi and Casarin, 2018; Warde, Wright and Gayo-Cal 2007; López-Sintas and Katz-Gerro, 2005), sports (Gemar, 2019; Widdop and Cutts, 2013), tourism (Lin et al., 2019; Duffy and Pang, 2020) and food (Hyde, 2014; Ocejó, 2014; Rankin and Ergin, 2017; Johnston, Baumann and Oleschuk, 2019).

According to the concept of omnivorousness, the areas of taste, which are the element of stratification, are no longer a distinguishing feature of an elite group but are stated as a transformation in which other classes can be affected by each other. The concept of cultural omnivorousness in the context of foods does not mean literally eating everything. Instead, it refers to an appreciation of both high and low forms of cultural and culinary production. (Vásquez and Chik, 2015). For example, omnivores go beyond traditional status foods such as French cuisine and differentiate their habits by consuming a wide range

of ethnic restaurants, street food, and even working-class food (Hyde, 2014).

Music is one of the tools used to continue social capital as an element of social stratification and for the domination of the upper classes (Bourdieu, 2015). The music variable symbolizes the musical tastes of the "high" or "low" class for the listeners of musical genres with specific patterns such as opera, classical, and jazz. As can be seen in higher music education, the appreciation of certain forms of popular music and the exclusion of others could interrupt the developments in certain social spheres and be seen as a niche style of consumption controlled by specific classes. (Dyndahl et al., 2017). Graham (2009, p.283) stated that those who take music education lessons in America are more omnivorous than those who do not take music education lessons. He suggests that music education increases the consumption of cultural omnivorousness.

In Turkey, the type of music known as arabesque in 1970 and 1980, considered a low cultural product, has also influenced people with high socio-economic status by changing forms. For example, Müslüm Gürses made a music album with Murathan Mungan and Teoman. Likewise, Mercan Dede making new songs with Yıldız Tilbe and Ceza could bring new genres into the repertoire of arabesque and rap music. Similarly, the spread of local Kurdish folk music in the upper parts of the society through Boğaziçi Performing Arts (Kardeş Türküler) rather than with local poets is one of the significant indicators (Hazır, 2014, p.252).

Looking at the omnivorous and tourism variables, Richards (2002) details that there is a symbiotic relationship between the cuisine and cultural context of the destination and the tourist's culinary context and interpretation (Stringfellow et al., 2013). Sociological studies analyzed the areas of cultural tastes of food consumption more often than tourism in daily life context. (Lin et al., 2019). Among these studies, the variables of cultural omnivorousness and food studies were cuisine types (Johnston and Baumann, 2007), eating out (Warde, Martens and Olsen, 1999; Bell, 2012), choosing healthy foods (Beagan, Power and Chapman, 2015), the region element in the preference of food (Kirkwood, 2016), food trucks and the quality of the food sold in these trucks (Lin et al., 2019), eating habits (Warde, Martens and Olsen, 1999) and food categorization (authentic/exotic) variables. In addition, the consumption of alcoholic and non-alcoholic beverages such as beer (Land, Sutherland and Taylor, 2018), wine (Smith Maguire, 2018) and coffee (Neal, 2006) was included in cultural omnivorousness studies.

Since they allow individuals to reflect their food tastes, build status through the shared restaurant, and express the current pleasure of transmitting the experience, restaurants are significant in studies on food and cultural omnivorousness. Furthermore, increasing interest in food of diverse cultures and sharing consumption with everyone thanks to social media caused an increase in interest in different restaurants (Vásquez and Chik, 2015). Therefore, that Michelin-starred restaurants are no longer preferred only by the upper class but also by the middle class has made it necessary to investigate the changing consumption habits of the classes (Vásquez and Chik, 2015). Examining the current literature, we have identified that cultural omnivorousness and foods are discussed in different samples and using other variables. Still, we have determined that the number of studies in restaurants where production and consumption take place simultaneously is limited. Due to the lack of focused analysis, it is significant for future studies to examine the big picture of the relationship between omnivorousness and restaurant preferences and to present future research directions accordingly. This article examines the restaurant preferences in the sample of academics with high cultural capital and the roles of cultural consumption practices in determining these preferences. With this intention, the current study is framed by three key research questions (RQ).

RQ1: What is the current situation of the repertoire of cultural consumption practices?

RQ2: What is the effect of cultural consumption practices on restaurant preferences, and what variables are they shaped around?

2. Method

Following the research questions, this study adopted a qualitative research approach. Discovering meaning and explaining the relationship between individuals, the environment, and material or intangible objects requires a qualitative perspective. (Özdemir, 2019). In qualitative research, the sample size is determined according to the research problem and the limitations of the resources belonging to researchers (Karataş, 2015). However, in qualitative research, the quality of the universe is significant, not the quantity. We could collect detailed data on several samples in

qualitative studies using different techniques such as phenomenology, story analysis, and ethnographic interview. Thus, qualitative research's data size is insignificant (Neuman and Robson, 2014). In this study, we investigated the relationship between the cultural consumption habits of the middle class and restaurant preferences in Eskişehir, Ankara, and Antalya within the framework of the interpretative paradigm. In the study, we used the ethnographic interview method to examine the cultural consumption patterns of individuals. The sample group consists of academics because of their class position. Academics are in the upper middle class of societies due to their human, economic, social, and symbolic capital.

When the collected data reached saturation, we terminated the interviews. We achieved saturation when no more categories or related themes appeared (Corbin and Strauss, 2007).

Through snowball sampling, we interviewed 15 people aged between 27 and 52. Before the interview, we informed the participants about the purpose of the research, the benefits we expect, how to conduct it, confidentiality principles, and what we expect from them. Also, we obtained their written consent for the recording of the interviews.

In the study, we used two kinds of interview forms. The first interview form is the questions belonging to the research "Cultural omnivorousness in Turkey" by Rankin and Ergin (2017). To determine restaurant preferences, we used the questions of Harrington et al. (2011) research.

We analyzed the Data with NVivo 11. Initially, we read all the texts to provide closeness to the research data and tried to see the similarities and differences. Subsequently, we initiated the coding process, revealing the concepts (Bowen, 2009), and we categorized these concepts. We conducted a content analysis of the data using an inductive approach. We used direct citations to provide reliability (Merriam, 1995).

3. Findings

Table 1. shows the demographic information of the participants.

	Title	Gender	Age	Educational Status	Marital Status	Profession	Monthly income (Avg.)	Educational Status of the Participant's Mother	Educational Status of the Participant's Father
P1	Lect.	Female	28	Graduate	Single	Academic	9000	Primary School	Primary School
P2	Assoc. Prof.	Female	39	Graduate	Married	Academic	15000	Primary School	High School
P3	Dr.	Male	34	Graduate	Single	Academic	15000	Primary School	Primary School

P4	Assoc. Prof	Male	48	Graduate	Married	Academic	25000	University	University
P5	Assoc. Prof	Male	36	Graduate	Married	Academic	20000	High School	High School
P6	Assoc. Prof	Male	52	Graduate	Married	Academic	20000	Primary School	Primary School
P7	Res. Ass.	Female	29	Graduate	Married	Academic	15000	University	High School
P8	Assoc. Prof	Female	45	Graduate	Married	Academic	18000	High School	Primary School
P9	Lect.	Female	28	Graduate	Single	Academic	8000	High School	University
P10	Dr.	Female	29	Graduate	Married	Academic	15000	Primary School	Primary School
P11	Assoc. Prof	Female	46	Graduate	Married	Academic	28000	University	University
P12	Dr.	Female	31	Graduate	Single	Academic	14000	Primary School	Primary School
P13	Dr.	Female	27	Graduate	Single	Academic	14000	Primary School	High School
P14	Assoc. Prof	Male	39	Graduate	Married	Academic	23000	University	University
P15	Assoc. Prof	Male	40	Graduate	Single	Academic	27000	University	University

The initial data from the result of the research is related to demographic variables. The analysis included various variables that measure the characteristics of social position. Remarkably, educational levels in Türkiye are usually lower than in other OECD countries. According to OECD data, the highest adult education level in Türkiye is below upper secondary level. As the university average of the adult population aged 25-64 in OECD countries is 39%, this rate is 22% in Türkiye. Türkiye is in the third to last. On average, across OECD countries, the share of younger adults with below upper secondary education as their highest level of education has decreased from 20% in 2010 to 15% in 2020. The decrease has been more remarkable in countries which initially had a high share of younger adults with below upper secondary attainment. In Costa Rica, Mexico, and Türkiye, more than 50% of 25-34-year-olds had not attained upper secondary education in 2010. Although they are still lagging behind the OECD average, this share has dropped by at least 10 percentage points over the last decade. OECD data also show that, across countries, about 40% of adults have a higher education level than their parents. Intergenerational educational mobility is highest in Finland (OECD, 2021). Considering the education levels of the current research, it is possible to say that the educational mobility between generations is low. We can conclude from the parental education level that both groups (parents) have predominantly primary school education. However, there is also a group whose parents have postgraduate degrees.

As a result of the research, we presented the findings in two categories: cultural participation and the relationship between cultural participation and restaurant preferences. Analyzing the data on cultural participation, we categorized the results as Outcome of the Pandemic: Cultural (Non)Participation and Unusual Pleasures. Also, we determined three categories for the

effect of cultural participation on restaurant preferences. These categories are; Traditionalists, Authenticity/Originality Seekers, and Functionalists. The results show that some interviewees have a different and hierarchical judgment of taste in their restaurant preferences.

3.1. The Result of the Pandemic: Cultural (non) Participation

The answers to the questions about the participants' literature, music, and reading habits show that the individuals' cultural participation has changed at the beginning and after the pandemic.

Due to the individuals' answers about the habits of reading newspapers and following the daily newspaper, we have determined that the practice of reading newspapers continues with internet journalism. Besides, they also use some social media tools to follow the news.

In terms of the reading habits of the participants, we have seen that academics follow newspapers almost daily. The effect of technology on reading habits appears in some comments:

“To be honest, I haven't picked up a newspaper and read it since technology came into our lives. If I want to read something, I prefer digital sources. However, there are magazines that I have followed. I prefer to buy these magazines in print. I guess I don't want to come across bad news, it's about my spiritual world, and I don't want to be influenced.”

As we evaluated the reading habits of the participants, all of the academics in the research answered that they read books regularly:

“Yes, I try to read books regularly. At least I try to read every day. The last book I read was a psychological novel; I am currently reading a book by Erich Fromm called The Art of Loving. Occasionally, I blend the books I read, and after I finish a novel, I read a psychology book.”

By assessing the answers to determine the engagement of the participants in cultural activities such as cinema, concerts, theater, art galleries, and museums, we discovered that the cultural engagement activities had changed after the pandemic.

As for the academics, we inferred from the frequency of academics going to cinema, concerts, and theater that individuals who maintained these habits regularly before the pandemic gave up after the pandemic. After surveying the frequency of academics attending the cinema, concerts, and theater, we inferred that individuals who maintained these habits regularly before the pandemic gave up them after the pandemic.

“I can say that I rarely go. The last time I went to a classical music concert in 2018, an artist I love and follow came to the city. I went to him. However, the fact that most halls were closed after the pandemic caused me to give up this habit.”

When we examine music types that individuals like and dislike, we can see that arabesque music is among the popular genres. As for the unpopular music genres, we can suggest that protest music is the first noticeable genre. Fantasy and science fiction are prominent when we analyze the favorite literary genres.

The local cuisine/restaurant items include home-cooked kebab, soup/sheep intestines, fish, and street food. The non-local types include pizza, fine dining, world cuisine, and cafe/bistro. 'Fast food' restaurants can be local or western franchises. When we examine the taste judgments of the academics about food, it is possible to say that the trend is home cooking.

“Our eating habits changed when we were isolated at home due to the pandemic. Previously, my wife and I used to go to different restaurants and try new foods. However, after the pandemic, we started to stay at home and make food such as bread and yogurt. Even though the normalization started later, we used to go out to try new foods once every two weeks, but we rearranged it to once a month. Sometimes we try new recipes at home. However, despite these precautions, both my wife and I caught Covid-19 once. My wife's illness was much more severe than mine. We changed our habits in order not to experience the same process again.”

The responses reveal that the pandemic has affected the engagement of people in cultural activities. However, by examining the tastes of literature and music genres that measure cultural omnivorousness, we determined that multiculturalism had emerged with the effect of globalization, contrary to the hypothesis in the stratification theory. Academics, who constitute the enlightened part of society and are assumed to have a sophisticated background, seem to prefer the cultural forms of the low culture instead of deciding on high art forms.

3.2. Extraordinary Pleasures

The most significant factor forming this group is the academicians with high cultural capital. It differs from other groups in cultural consumption habits. Cultural capital is essential in the reproduction of social class structure (Dumais and Ward, 2010). Bourdieu examines the concept of cultural capital in two distinct categories: “school capital”, which is obtained with formal education and achieved an objective image through diplomas, and “inherited school capital”, which expresses the qualities acquired in a family environment and naturally transferred. Whether acquired by school capital or inherited school capital, cultural capital refers to total intellectual qualities (Avcı and Yaşar, 2014).

As we examine the cultural consumption patterns of the participants in this group in terms of literature, music, and food, it is possible to say that the group has a distinguished sense of taste. This group, without exception, does not like protest music, religious music, and arabesque music and stays away from popular cultural forms. Instead, it tends towards Latin, jazz, and classical music, which are closer to Western forms. When examining the judgment of literary taste, science, history, and politics appear to be the main focus areas, whereas the other items featured in the research have not received much attention either locally or globally.

The food group that distinguishes the participants in the extraordinary pleasures group appeared in the pizza and fast food categories. As Bourdieu states in his theory of stratification, it is possible to explain the differences in food preferences with the terms ‘food as a form’ and ‘food as a function’. The word “function” refers primary purpose of consumption, which is to prevent and satisfy hunger; the “form” of food refers to eating for pleasure and the food that symbolizes luxury. For individuals in the low-income group, the functions of food come before forms which means the food has a health function that maintains health and gives strength. On the other hand, individuals in the upper-income group are more interested in the form of food and its relationship with health.

Two different consumer groups emerged when we examined the relationship between individuals' cultural consumption practices and restaurant preferences. These groups consist of traditional functionalists and those seeking authenticity/originality with a need for familiarity

3.3. Traditional Functionalists and the Need for Familiarity

Individuals in this group are tightly bound to their daily life habits. They do not prefer to eat out in restaurants so much. Eating out is only possible if they have to. They prefer places that serve home-cooked food, small restaurants, or restaurants that offer local delicacies. Besides, in this group, the search for diversity is replaced by locality. The reason for the restaurant selection preferences of this group is to satiate the stomach, rather than the aesthetic dimension of the food.

"I guess I am a bit of a traditionalist. Of course, I want to try different culinary cultures, but I do not think my character suits that. I cannot choose restaurants and foods I do not know. In daily life, I always eat similar things. For example, I do not eat sushi one day and meatballs the next day. If I eat meatballs, I eat roast chicken the next day; I eat doner kebab or roast beef the day after."

According to the characteristics of the cultural consumption practices of this group, the individuals do not like jazz and classical music; they prefer Turkish Pop Music and arabesque instead. Furthermore, they like Turkish literature and historical novels. When we examine the characteristics of the cultural consumption practices of this group, we have detected that these individuals don't enjoy jazz and classical music; instead, they like Turkish Pop Music and arabesque, and they prefer Turkish literature and historical novels.

3.4. Authenticity/Originality Seekers

Members of this group are innovative and describe themselves as curious and adventurous in their dining preferences. In addition, socialization is another factor in the restaurant dining preferences of this group. Another highlight of the group is the effect of psychological moods on the type of restaurant preferred.

The key characteristic of this group is that the individuals of the group prefer both classical music and arabesque and that they like humor, science fiction, and world classics. As a result of the research, it was seen that the individuals in the group called authenticity/originality seekers did not belong to a specific form or class. Another significant result of the research is that this group prefers a restaurant to socialize.

4. Conclusion and Discussion

Studies in restaurant selection (Yılmaz and Gültekin, 2016) show that consumers determine their restaurant preferences based on various factors such as food/menu variety, quality, price, service, and location. Factors such as the type of restaurant, the type of service, and personal factors such as motivation to eat out, personal values, and consumer demographics also make an impact on the restaurant choice (Özdemir and Şahin, 2021). Even so, the phenomenon of cultural omnivorousness, which is one of the most significant reasons for restaurant preferences, has not been researched. However, cultural omnivorousness is a subject worth investigating because of its connection with food, which both guides consumers' choices and is an important part of the culture. Furthermore, examining the relationship between restaurant selection, one of the examples of general subjects, and cultural omnivorousness will broaden the relevant literature in terms of "factors affecting restaurant selection". For this reason, the current study aims to examine the effect of cultural omnivorousness on restaurant selection.

When we examine the research agenda for cultural omnivorousness and food, we can say that studies have improved since 1999. Because the concept of cultural omnivorousness, the first major objection to the theory of stratification, was introduced in Peterson's work with Simkus in 1992. In the first study, Peterson (1992) studied music tastes in America between 1983-1992, but the research agenda particularly tastes of foods to its repertoire in the following years. It has been revealed in the studies that the food dimension of the cultural omnivorousness phenomenon was realized for the first time in the European sample using quantitative research methods (Warde, Martens, and Olsen, 1999) in 2010. Then there was an increase in the number of studies (Kılıçlar et al., 2022).

Warde, Martens and Olsen (1999), in the first research in the UK universe, used the social characteristics of customers choosing different types of restaurants, the frequency of eating out, the types of places visited, attitudes towards eating out, and the variations in the quality of the last meal eaten outside the home. The research found that ethnic restaurants were the type of restaurant where the stratification occurred most frequently. Johnston and Baumann (2007) stated that exotic food types, which are rare and difficult to access in the American food environment, are the source of cultural taste differences. Hyde (2014) notes in his research conducted in Canada that food has two categories: authentic and exotic, based on the theory of cultural omnivorousness. Lin et al. (2019), in their study sampling Chinese tourists in Spain, stated that the "snobbish tourists" group tended to prefer exotic foods rather than familiar foods, while omnivorous tourists held a more equal and inclusive attitude

towards both exotic and familiar foods. As a result of this study, the psychological mood and socialization needs of the group that seeks authenticity in restaurant preferences is one of the key findings that are different from other studies. According to the results of this research, the effect of psychological mood and socialization needs on the preference reasons of the group seeking authenticity in restaurant selection preferences is a significant finding that differs from previous studies.

The study results for the purpose in question suggest that cultural omnivorousness affects choosing restaurants. The findings show that some consumers are culturally omnivorous in choosing restaurants, while others are traditional. Culturally omnivorous consumers are more open to exotic, familiar foods when selecting restaurants. Meanwhile, these consumers have a similar attitude toward music and literature preferences. Conversely, some consumers have a traditional and functional attitude choosing restaurants to consume familiar foods. The current findings have detected that cultural omnivorousness is a motivating factor in determining restaurants. Similarly, other studies on restaurant selection (Lin et al., 2019; Lindblom and Mustonen, 2019; Özdemir and Şahin, 2021) support the findings of this study by suggesting that cultural and personal characteristics affect restaurant selection preferences.

4.1. Theoretical and Practical Implication

As a cultural subject, food and thus the restaurant selection preferences reflect the cultural tastes of consumers. Based on this, the most significant theoretical inference from the research is to examine the customers' preferences towards restaurants in the cultural omnivorousness context and to discuss the relevant matter from the sociological perspective. As previously stated, the consumers' restaurant selection preference is often discussed regarding food and service. For this reason, we think that addressing the sociological aspect of restaurant selection by considering the current issue in the cultural context gives a different perspective to the literature. In addition, another important conclusion of the research is that cultural tastes have changed due to the recent COVID-19 outbreak. Thus, even though the COVID-19 pandemic is known to change behavior and attitudes in many areas, the current study is one of the first studies to show that a phenomenon such as cultural omnivorousness that reflects people's cultural tastes has evolved due to the pandemic (Yılmaz and Şahin, 2021).

In practical terms, this research also offers some implications for the relationship between customers' preferences for restaurants and cultural omnivorousness. For instance, restaurants could use cultural omnivorousness as a strategic element in their marketing strategies. To do that, restaurants can attract different customer

segments by focusing on specific cultural tastes in the menu development process and diversifying their menus for many target groups (for example, a menu with local foods for traditionalists and a menu with exotic foods for cultural omnivores). We think this situation will bring different approaches to restaurant marketing in terms of "restaurant selection preference according to different social classes". Thus, restaurants facilitate determining the target audience by using cultural omnivorousness as a source of information on their customers.

4.2. Future Studies

Based on the results of this research, we could make some suggestions for future studies. First, when we look at the literature on omnivorousness, we see that the studies are within the discipline of sociology. For instance, the relationship between omnivorousness and tourism started with Richards (2002), and Lin et al. conducted the following research in 2019. However, considering the significance of tourism in countries, studies on the subject can be shaped around the factors that can affect tourism demand, such as destination management and branding. Besides, in the tourism sector, which divides the market according to the answers to the questions of whom, what, where, and when, reasking who and what questions within the context of cultural omnivorousness could bring new initiatives. In the studies on restaurants, the deductive research approach could be applied. The restaurant's location, the types of meals it serves, its customer profile, and preferred dishes should be explained within the context of the theory of cultural omnivorousness. The findings, as a result of the studies, can be utilized in the creation of menu and menu development, which is an effective marketing tool for restaurants whose primary purpose is to make a profit.

4.3. Limitations

As with every study, there are some limitations in the current study. First, this study has studied the role of cultural omnivorousness in the restaurant selection preferences of consumers. Future studies may be towards tourists or different groups. However, academics are the sample group in this study. Future research could be carried out by expanding the sample group. We also embraced the qualitative research method in this study. Future studies could be conducted using quantitative research to achieve different results.

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