The effects of interactions in virtual communities on social media in the shaping and reproducing of cultural memory, neighborhood identity, and culture[1]

Los efectos de las interacciones en comunidades virtuales en las redes sociales en la conformación y reproducción de la memoria cultural, la identidad del barrio y la cultura

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Abstract

This study aims to reveal the effect of virtual communities in social media on the reproduction of cultural memory, neighborhood identity, and culture. Another aim of the study is to investigate the potential of virtual communities to shape cultural memory, continuity, and social structure and to discuss the impact of individuals who can actively produce and share content in virtual communities on neighborhood identity and neighborhood culture. For this purpose, three research questions were put forward. **RQ1**: "How does interaction occur in social media, different from communities in the physical environment?" **RQ2**: "How are cultural memory, neighborhood culture, and identity rebuilt and shaped in the context of communication and interaction that emerges in social media virtual communities?" **RQ3**: "In virtual communities in social media, what is the potential of subcultures to influence or contribute to communities on a macro scale with the resulting interaction?" The theoretical

approach of the research consists of Mead (2019), the representative of symbolic interactionism, and Goffman's (1978) self-society relationship. In addition, cultural memory, neighborhood identity and culture, and the concept of the virtual community were mentioned, and the coding made for the research was directed in this direction. As a sample for the study, comments were obtained on the Tatavla'dan Kurtuluş'a virtual community on Facebook between 30 May and 30 December 2022 (n:1134), and these comments were analyzed by Van Dijk's discourse analysis method. According to the findings, the communities formed by the coming together of the selves in the micro context ensure the continuity of the neighborhood identity and culture that has been eroded in the virtual environment. However, the impact of these communities on face-to-face relations and institutions remains limited.

Keywords*: social media; virtual communities; collective memory; Self; neighbourhood

Resumen

Este estudio tiene como objetivo revelar el efecto de las comunidades virtuales en las redes sociales en la reproducción de la memoria cultural, la identidad del barrio y la cultura. Otro objetivo del estudio es investigar el potencial de las comunidades virtuales para dar forma a la memoria cultural, la continuidad y la estructura social y discutir el impacto de las personas que pueden producir y compartir activamente contenido en comunidades virtuales sobre la identidad y la cultura del vecindario. Para ello, se plantearon tres preguntas de investigación. RQ1: "¿Cómo ocurre la interacción en las redes sociales, a diferencia de las comunidades en el entorno físico?" RQ2: "¿Cómo se reconstruyen y moldean la memoria cultural, la cultura del barrio y la identidad en el contexto de comunicación e interacción que emerge en las comunidades virtuales de las redes sociales?" RQ3: "En las comunidades virtuales en las redes sociales, ¿cuál es el potencial de las subculturas para influir o contribuir a las comunidades a escala macro con la interacción resultante?" El abordaje teórico de la investigación consta de Mead (2019), representante del interaccionismo simbólico, y la relación de la autosociedad de Goffman (1978) con la presentación del Self. Además, se mencionaron la memoria cultural, la identidad y cultura barrial, y el concepto de comunidad virtual, y en esa dirección se encaminó la codificación realizada para la investigación. Como muestra para el estudio, se obtuvieron comentarios en la comunidad virtual Tatavla'dan Kurtuluş'a en Facebook entre el 30 de mayo y el 30 de diciembre de 2022 (n: 1134), y estos comentarios fueron analizados por el método de análisis del discurso de Van Dijk. De acuerdo con los hallazgos, las comunidades formadas por el encuentro de los yos en el contexto micro aseguran la continuidad de la identidad y la cultura del barrio que se ha erosionado en el entorno virtual. Sin embargo, el impacto de estas comunidades en las relaciones e instituciones cara a cara sigue siendo limitado.

Palabras clave: redes sociales; comunidades virtuales; memoria colectiva; ser; vecindario

Introduction

Virtual communities, which are an essential subject with the emergence of social media and the internet at the center of life, are a subject that is discussed in many ways. With the changing media ecosystem, it has become crucial to understand the change in societies and communities and to explain current problems and concepts. With virtual communities, concepts such as community, identity, memory, and space have come to the fore again, and the necessity of rethinking the concepts has emerged.

The growth of cities daily and the fact that people living in a particular region have to migrate or move to different areas have caused changes, especially in district and neighborhood structures. However, people who do not want to break their ties with the districts and neighborhoods where they live or have lived for a while and who prefer to remain loyal to their identity and culture continue to share, remember, and convey the culture of the district and neighborhood thanks to the virtual communities they have established on social media. Therefore, transmissions that occur provide an important study ground for understanding the changes and community structures in society both in the micro sense on the selves of individuals and in the macro definition.

Virtual neighborhood communities that have started to form, especially on social media and cultural memory in these communities, include a central work area. Along with the heritage of cultural memory, it consists of a current discussion of how selves, and accordingly, the neighborhood and culture, are affected through virtual communities in social media.

This study aims to discuss the impact of virtual communities in social media on the shaping and reproduction of cultural memory and neighborhood culture and identity. In addition, the study explores the potential of virtual communities to shape cultural memory, continuity, and social structure and discusses the impact of individuals who can actively produce and share content in virtual communities on neighborhood identity and neighborhood culture. Depending on the objectives, three research questions were formulated:

> RQ1: "How does interaction occur in social media, different from communities in the physical environment?"

> RQ2: "How are cultural memory, neighborhood culture, and identity rebuilt and shaped in the context of communication and interaction that emerges in social media virtual communities?"

> RQ3: "In virtual communities in social media, what is the potential of subcultures to influence or contribute to communities on a macro scale with the resulting interaction?"

Within the scope of the study, the virtual community *Tatavla'dan Kurtuluş'a* belonging to Kurtuluş, a district of Istanbul's Şişli district, was chosen as a sample, and critical discourse analysis was carried out by collecting all the comments shared by the participants between 30 May and 30 December 2022. The literature part is discussed under two headings as theoretical and conceptual foundations. The theoretical foundations were evaluated in the triangle of self, identity, and social relationship, and the theoretical approaches of Mead (2019) and Goffman (1978) were discussed. The conceptual foundations are discussed through the virtual community, cultural memory, neighborhood identity, and culture. The theoretical and conceptual approaches were used in posing the research question and coding the data.

Literature Review

Self, Identity, and Society Relationship

Mead's social psychology studies have many intellectual and scientific sources, such as psychology, American pragmatism, German idealism, and Darwinism (Reynolds, 1993). Mead (2019), besides his education as a philosopher, also turned to social sciences. In particular, he discussed the ability of cultural environments and organisms and, accordingly, people to use symbols. In this context, he put forward thoughts on the interaction of people with other people through meaningful characters or the development and shaping of the self in the formation of society/community. According to him, it is insufficient to explain human behavior only from directly observable events and environmental effects to understand the social situation. In addition, internal or mental events should also be examined (Hewitt and Shulman, 2019: 25). With this approach, Mead differs from classical sociology approaches.

Unlike structuralists[2], Mead's (2019) description of society presents a micro-theory approach that centers on the interaction of individuals. According to this approach, societies, communities - or in a broader sense, social life - occur through individuals' communication, interaction, or behavior. According to this point of view, individuals are at the center of society, not structures. This understanding provides a fertile ground to explain the virtual communities created by individuals coming together.

Goffman, who offered different approaches to symbolic interactionism, which Mead (1934) worked on and then conceptualized by Blumer (1937), stated that the concept needed to be more transparent and criticized. Goffman, who is close to Mead and Blumer in his approaches, has studied the structure of the social world (Branaman, 1997). The basis of their work is the simple actions and interactions that form the base of the creation of Chicago School representatives. One main feature distinguishing Gofmann from Mead and Blumer is his position as a structuralist. According to him, individuals live in a pre-existing society and have almost no power to change anything (Branaman, 1997). Addressing his studies in this direction, Goffman made essential contributions to social theory. The production of the self in society, the ritual grounds in social life, the structure of interaction, and the organization of experiences constitute the basic approaches of his thoughts on social theory (Branaman, 2017: 144).

Although they put forward different concepts to explain the self and society relations, their emphasis on the effectiveness and decisiveness of individuals in society draws attention.

The issue of identity has an important place in the approaches to self and society. Identity is a phenomenon brought about by social relations, and with this feature, it is at the center of self-society discussions. According to Alver (2016), individuals' relationships in society and their ability to interact with symbols cause identities to emerge along with their selves. The individual evaluates his relationship with the other through the identity he owns. At this point, in revealing the identity of the neighborhood, which is one of the study subjects of the article, the importance of self-revealed by the individuals in the communities is relatively high.

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2   It is an understanding whose foundations were laid by the linguist Ferdinand de Saussure and later adopted by sociologists such as Durkheim and Parsons in explaining society. It is an approach that looks at the parts of the whole in explaining society and phenomena and tries to evaluate and make sense of the results based on the structures. In other words, he stands on the exact opposite of symbolic interactionism, which approaches the community on a micro-scale and emphasizes that systems determine societies.

From this point of view, it is predicted that studies of self and society will provide a helpful perspective in explaining individual-community relations.

To form and continue sociality, it is vital to maintain culture and identity jointly. Based on self-society approaches, individuals are considered as elements shaped by society. Although it is stated that meaning and symbolic interactions are formed as a result of mutual exchanges of individuals, the opinion that the individual selves of individuals alone will not be sufficient to explain their behavior is dominant. At this point, self-society approaches aim to explain societies or communities based on the movements of individuals and their interaction with each other.

According to Hewitt and Shulman (2019), there is a similarity with the map "you are here now" that we see in a physical place based on their approach to self and society. The self and society approach, interactions between individuals, and the roles that individuals take according to the situation in society are similar to these maps. "*You are here now, and you have to act accordingly.*"

Scientists working on the self and society have tried to reveal the relationship between the individual and society and explain various behaviors and attitudes from micro to macro. For instance, approaches and research have been put forward on how individuals take a stand in a church, school, mosque, or any group they identify with and how this group transforms into a community due to attitudes and interactions. The society approaches discussed to provide a product perspective to explain the communities and reveal the individual's position in society. From this point of view, self and society approaches will offer a critical perspective to understand the individuals who participate in neighborhood communities on social media and perform various attitudes and behaviors there and their relationship with the community. The concepts put forward to make sense of and interpret many phenomena that will emerge as a result of the research will prepare the ground for creating critical relationship networks.

Self and society approach discussed above; reveals people's lives, their world of meaning, the origins of the self in the social sphere, the limitations of social relations, the effect of individual behaviors on the social order, people's commitment to symbols to express themselves and present their self, and the potential to explain the dynamism and experiences of the community based on these symbols (Hewitt and Shulman, 2019: 314). In addition, it constitutes a crucial theoretical ground for understanding how individuals acquire a social identity. From this point of view, it also provides an essential background for the subject of this article.

Symbolic interactionism reveals the harmony of the individual with society by keeping the interaction in the foreground. Moreover, presenting a communication model can announce the causes of historical and cultural formations and the identity acquisition highlighted above (Alver, 2020: 23).

A micro theory design has been put forward to reveal the internal dynamics of the interaction within the group and, accordingly, the community. Thus, scientists working on the self-have attempted to describe a society that arises from individuals' relations rather than a view from above to understand society or communities. In this direction, it has the potential to explain the "individualized mass communication" together with the internet and, accordingly, the virtual communities in social media consisting of interactions made possible by the internet (Alver, 2020: 24; Alver, 2016).

Beyond all these, it is necessary to mention the differentiation of social interactions and, accordingly, identity acquisitions within the scope of this article, in which we deal with neighborhood communities in social media. Social interaction, self-presentations, or identity acquisitions put forward by Mead (2019) or Goffman (2014) have begun to differentiate from social networks. The community approaches must be retested and interpreted in the virtual communities that occur on social media. The potential of many concepts and concepts to explain community formation (such as self-presentation, performance, interaction, symbols/ writing, social support, and acceptance) includes the potential to explain virtual communities on social media and identity formations in these communities. The prospect of self and social theories to explain the individual-community relationship in social media stems from their approach based on an individual-centered interaction by the structure of social media. Goffman (2014; 2021) should also be mentioned in this context. His dramaturgical approach includes a structural framework on the determination of society, especially in the relationship between the individual and society. Individuals' thoughts on the self-presentations they put forward in the community offer a fruitful discussion environment to reveal multiculturalism, multi-identity, and how individuals can exist in more than one community.

Influenced by Blumer, Adler (2020) reveals the connection between symbolic interactionism and culture by talking about cultural elements such as stage, decor, and symbols as cultural elements of social structure. His approach also lays the groundwork for Goffman's (2014) self-presentation approaches. Adler's (2020: 163) approaches to culture and individual mentions about the effect of the individual on the culture and the culture on the individual, as in the approaches on the self and society. Adler tries to explain these views, inspired by symbolic interactionists, with the notion of culture. Thus, it reveals that self-society approaches have the potential to include culture.

In addition to all these, the self-society approaches discussed above also offer the potential to explain the formation grounds of cultures. According to Adler (2020: 161), the adaptation of individuals' behaviors to each other and the formation of the community lead to the formation of social systems. A cultural system is created with the values, traditions, customs, symbols, and meanings within the community or group. At this point, while explaining the relationship of the individual with the community, self-society studies provide an essential basis for understanding how culture emerges from the individual-centered identity and the more micro perspective arising from the interaction of individuals.

Cultural Memory

The German scientist Jan Assmann introduced the concept of cultural memory (Temur, 2011: 157). Cultural memory is a social or collective memory that takes place outside of the individual's memory. Accordingly, it shapes today's cultural identity in line with traditions. Although the concept of cultural memory is seen in sociology, it has been included in different disciplines in the following period and has gained an interdisciplinary working environment. According to Temur (2011: 157), social memory is essential in forming society. Cultural memory is the most effective type of memory among social memory, consisting of many layers.

Current cultural representations and meanings undertake the task of re-establishing cultural memory in cases of re-remembering that occur in cultural memory transfer processes. Traditions, customs, traditions, and similar transmissions from the past are constantly re-evalu-

ated around current cultural meanings and ascribe new meanings to today's transmissions. Based on this explanation, defining the concept of cultural memory will make the concept more understandable. Cultural memory can be defined as the continuous restructuring of cultural identity to transfer knowledge and traditions to future generations and ensure cultural continuity. In this context, it is a phenomenon related to shared common ideas and produced common values and the transfer of these values by changing or transforming over generations.

There are essential links between culture and memory. Assmann (2018) discussed the concept in detail in his book Cultural Memory. According to him, remembering, identity, and cultural continuity provide essential connections based on cultural memory. Assmann states that it is a unifying and binding phenomenon in terms of time and space. Cultural memory is considered an element in a community's ability to say "we" and connect yesterday and today (Assmann, 2018: 23). To construct the "us", to reveal the "other" and to differentiate from it, the bond of the community with the past must be preserved and associated with the present (Gülbetekin and Öztürk, 2016: 587). The most critical building block of this is the traditions from the past to the present.

The most basic approach to be said about cultural memory is that it is formed by feeding on communication and traditions (Assmann, 2011: 30). The coexistence of objective and communicative memory forms mimetic. It is constantly renewed and transported through the transfer of meaning (Assmann, 2011). Assmann (2011) states that remembering or transferring cultural memory is not a spontaneous event. People use various technologies and objects to retain and share memory. These technologies can be written, spoken, structured, or geographically a space in the context of a space-information relationship. Especially recently, photography and video can be added to these technologies with virtual communities.

Cultural memory does not operate as a linear process. On the contrary, changing meanings, forgotten, revived memories, and meanings are constantly evolving and shaped as re-emerging practices. According to Assmann (2018: 36), our memories are continually reconstructed. Similarly, according to Jedlowski (2001: 30), cultural memory re-emerges and is shaped today in connection with the past.

Assmann's (2018: 58) distinction between *communicative* and *cultural memory* provides a limiting ground for explaining what cultural memory is or not. According to Assmann, *communicative memory* includes recent memories. In other words, it consists of the memories shared by people of the same period. Accordingly, since it covers a period, it exists in time and is then forgotten. In other words, it covers the period of people's lifetimes. In this direction, the concept of cultural memory constitutes the memory that is permanent and transmitted from generation to generation. In addition, communicative memory is related to partial and cultural memory is associated with the general and permanent (Assmann, 2018: 67). Above all, cultural memory is not a spontaneous phenomenon but has certain carriers. According to their time and place, these people have various social responsibilities, such as philosophers, teachers, writers, and religious people (Assmann, 2018: 62).

According to Halbwachs (2020 1-2), cities and collective memory have relevance in terms of remembering history. As cities demolish and destroyed by wars and disasters, the places of collective memory get affected, and that cause of forgetting the past. Halbwachs (1950)

states that collective memory is rooted in a space where social relations occur. According to Nora (1989), monuments, museums, celebrations, commemorations, and sacred places are essential carriers of cultural memory. Assmann (2018: 68), concerning pre-literary oral culture, outside the texts, has dealt with traditions, games, pictures, masks, eating and drinking situations, places, clothes, tattoos, jewelry, and many other phenomena as the carriers of cultural memories. However, these components maintained their influence on cultural memories that have remained with written cultures.

There is also a direct relationship between iconic or urban spaces and cultural memory. The streets and avenues that make up the cities are also included in this relationship. Changing the texture of living areas in the town has essential effects on cultural memory (Demirarslan, 2018). While individuals remember or create memories, the contribution of places to this formation is quite enormous.

"How important are the places that do not exist today but whose existence is revealed in the photographs and videos transmitted in virtual communities, shaping our cultural memory and identity?" Based on the question, Kandemir (2022) put forward a study that discussed how TRT[3] Archive contributes to cultural memory with its social media accounts. As a result of the research, it has been revealed that sharing archive images and watching them continuously contribute to the transfer of cultural memory.

The concepts of *repetition* and *interpretation* discussed by Assmann (2018) are two critical concepts for cultural memory transfer. Repetition of events and facts is vital to preserving cultural memory's vitality. Since cultural memory is a form of transmission that human biology cannot explain, the memories formed must be kept alive from generation to generation and transferred to the next generation. Parallel to ensuring the continuity in cultural memory, there is also the continuity and shaping of identity. According to Assmann (2018: 98), identity is an element revealed by memory and remembering at its core. At this point, the interpretation of certain phenomena with current events, keeping them alive and indicating them repeatedly, has an essential effect on the continuity of cultural memories.

The fact that historical events can be brought to the agenda again through social media allows the discussion of the effect of social media on cultural memory. According to Kandemir (2022: 101), studies on user comments and social media accounts will reveal the impact of new communication tools on cultural memory. One of the concepts put forward with the mass media is "prosthetic memory." The concept that Landsberg (2018) emphasizes in his article titled *Prosthetic Memory: The Ethics and Politics of Memory in an Age of Mass Culture* presents a discussion of the bridge built between what is remembered today and what happened in the past. Landsberg (2018) mentions about personal and unnatural memory together with the concept of prosthetic memory. According to him, prosthetic memory is a phenomenon that enables the communing of differences rather than collective memory. His definition of prosthetic memory is similar to McLuhan's idea that communication tools are human attachments (Fishman, 2016: 570). Thus, the ground is prepared to know other and different stories and memories and to learn about events from different angles. Networks established on social media constitute formations that reveal prosthetic memory. With this feature, the groundwork is prepared for strengthening collective identities and cultural mem-

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3   TRT: It is the abbreviation of Turkish Radio and Television Corporation.

ory. Beyond all these, an alternative cultural memory space is presented against memories and identities that are shaped in a hegemonic structure.

Neighborhood Identity and Culture

Neighborhood and neighborhood cultures are formations that do not directly oppose the dominant culture but produce different or alternative meanings against the dominant culture. With this approach, the worlds of culture, solidarity, and sense created by the neighborhoods can build subcultures.

Neighborhoods, like cells, are at the heart of all cities. As a raw material for cities, neighborhoods come together to form towns and the cultural structure in those cities. Neighborhoods, which are people and places at their core, are the elements that reveal the city's existence, but they continue to be the essence of the city despite all the changing city life (Alver, 2010: 117). In this context, sociological and communicative studies of districts or neighborhoods provide a valuable working ground for understanding communities on a macro scale.

When the neighborhood or district is mentioned, it is a symbolic area whose boundaries cannot be fully expressed. In this field, concepts such as solidarity, cooperation, community, control, partnership, and belonging come to mind. In other words, it constitutes the area where the people living in the neighborhood become a part of the city (Alver, 2010: 117). Neighborhood is an essential element in forming cities; it offers ordinary consciousness based on neighborhood, standard features, familiar feelings, and shared activity areas within the physical boundaries of spaces (Alada, 2001). Depending on all these, the residents of the neighborhood, who create their tradition and culture, draw a safe border for themselves and put a barrier between themselves and the other (Dur, 2015: 35). This concept of the "Other" is parallel to Hall's (1994) concept of the other mentioned in the previous sections.

One of the arguments is that the neighborhood culture is gradually disappearing today (Dur, 2015: 36-38). Today's urban transformations, migrations, and people changing neighborhoods more frequently have damaged the neighborhood phenomenon from the Ottoman Empire to the present day. One of the solutions to this disappearing may be virtual communities. According to Dur (2015), the neighborhood will be replaced by different organizations at the end of all these changes. Nevertheless, he continues to keep the culture of the neighborhood or district he lived in for a period, including the people who migrated to different regions and the virtual neighborhood communities that have emerged today. In this way, both the cultural accumulation of the neighborhood and the transfer of cultural memory continue.

One of the most critical factors in shaping relations in the neighborhood is neighborhood relations. Each memory or cultural transfer of individuals in the neighborhood affects the shaping of the neighborhood culture. In other words, the transmission of individuals from different traditions, customs, and cultures within the neighborhood is an essential factor that creates the neighborhood culture (Alver, 2013: 143-146). According to Candan and Kazak (2019: 1052), each individual in the neighborhood creates the neighborhood culture by transferring the customs and traditions through mutual interactions and transfers it to both others and the next generations. In this context, the formation and transmission of neighborhood culture are also parallel to memory formation and communication.

Today, the concept of the neighborhood generally continues to exist as a place where child-

hood and childhood memories come to life. It is to remember childhood or youth times that will never come back with a nostalgic feeling, together with a place and the people in that place. Especially in districts or neighborhoods where urban transformation is intense, this nostalgic feeling is experienced even more intensely.

When people are born, they form their first social environment around neighborhoods and gain their identity in these neighborhoods and districts. Neighborhoods and districts that are accepted as safe and controlled areas are accepted as places where everyone knows each other and where there are safe areas for children. The secure structure of the neighborhoods has changed today, and instead of the neighborhoods, specific sites have begun to emerge. These formations harm the sense of solidarity and neighborhood brought by neighborhood life. On the other hand, it has become possible to mention about a neighborhood subculture that resists these kinds of settlements that threaten the understanding of the neighborhood. Today, especially the relocations and demographic changes that occur in Istanbul prevent the new neighborhood residents from being individuals who live and convey that neighborhood's identity and social self. People who are aware of this, who are physically in the neighborhood or have lived there for a while, have sought to find new environments with a nostalgic feeling to keep the neighborhood culture and the interaction between the residents alive and to refresh their memory. The approach that cultural formations are not under threat in districts or neighborhoods subject to intense urban transformation and that these cultural formations will not be harmed by immigration should be conveyed to the people in that region. Conservatism or opposition should be prevented (Kılıç and Hardal, 2019: 354). Otherwise, it won't be easy to talk about a neighborhood culture that will be reproduced or maintained, which will devastate neighborhoods. It will not be possible to partner with newcomers.

Today, the thoughts that the neighborhood culture is weakening also increase the struggle of people who grew up with the neighborhood culture to keep the culture, memory, and identity to which they belong through various channels. The neighborhood culture, which is thought to have formed predominantly in the 16th century, continued until the late 1990s in some parts of Turkey, even in the 1980s. However, according to Özkan et al. (2017), neighborhoods whose social functions were at the forefront, especially in the Ottoman period, are starting to lose their culture with the increase in housing and increasing population today. As a reflection of this, hundreds of virtual communities belonging to various districts and neighborhoods have been opened on Facebook today. Accordingly, neighborhood culture is formed by the coming together of different cultures and is transferred to the next generations or periods (Alver, 2013: 143-146). With this approach, it would be more meaningful to focus on transformation rather than a dying neighborhood culture.

Virtual Community Concept

With the 1990s, forums, websites, virtual communities, support and service communities, and subscriber pages have increased significantly (Van Dijk, 2018: 254). Rheingold's (1993, 2000, 2008) studies have significantly contributed to the intense discussion of the concept of virtual community. According to him, the virtual community refers to the meeting areas of a group of people in a virtual created space within a network of relationships, open to every

participant with the interaction that continues for a long time. In other words, virtual communities are the communities that people living in different geographical regions form as a result of collective discussion, sharing, and transfer of information in a virtual space. This collectiveness continues for a long time.

The term virtual community was first defined by Rheingold (1993) as networks of personal relationships in cyberspace. In the next period, the concept was expanded and evaluated as sharing a group of people in cyberspace under their common interests. According to Ridings et al. (2002), a virtual community occurs when a group of people with shared interests and practices communicate regularly via the internet and meet in a commonplace on the internet. Although there is no physical interaction, users can meet in a virtual environment and find answers to specific problems or requests. These places can be private chat rooms, newsletters, forums, email programs, or Facebook groups.

One of the critical concepts that need to be discussed for the virtual community to be formed is commitment and, accordingly, community members' adoption of the community in line with common goals. According to Rheingold (2000), people will inevitably try to establish new communities with new communication technologies, symbolizing the escape from the dominant ideology.

Virtual communities generally occur on email lists, chat rooms, shopping sites, newsletters, groups on social media platforms, forums, blogs, photo-sharing sites, and game sites. These formations not only facilitate participation and departure but also reduce the cost. However, although relationships are more horizontal in virtual communities, sharing or interactions can sometimes be simultaneous. In other words, it is easier to reread what has been written in virtual communities, to reply to something that someone shared long ago, and to remember what was said. In addition, this allows members to follow past conversations and transmissions whenever they join the community. Thus, the transfer of identity and culture can continue more uninterruptedly.

An essential part of virtual community definitions is shaped around solidarity, socialization, and cooperation. Continuity is critical for these concepts to be valid and for community formation. Users should visit the same community frequently and make specific posts. Otherwise, every interaction and group that will be established on internet networks will need help finding sufficient ground to create a virtual community.

Sample and Method of the Research

Within the scope of the research, the data obtained from the above-mentioned virtual communities were obtained in connection with the codes determined below. The Facebook virtual community Tatavla'dan Kurtuluş'a, mentioned below, was chosen as a sample, and 1,143 comments were obtained between 30 May 2022 and 30 December 2022. This study uses Van Dijk's critical discourse analysis method. According to Van Dijk (2015), although a complete and all-encompassing discourse analysis is not possible, it is more than just a phenomenon to be defined.

Critical discourse analysis is an analysis method that is expected to fulfill many requirements. This method is an analysis technique that focuses on political and social problems.

However, it is a convenient technique to make sense of social interactions and reveal societal power relations. There are many social and cognitive concepts, such as power, race, interests, institutions, social order, social structure, hegemony, gender, class, and discrimination, in the definitions of critical discourse analysis. In a theoretical framework based on these concepts, discourse, cognition, and society come together. In addition, history, politics, and culture have an important place in this structure (Van Dijk, 2015: 468).

According to Van Dijk (2015), critical discourse analysis (CDA) should touch on several points. First, CDA focuses primarily on social and political issues and does not deal with texts in isolation. Secondly, it reveals the identification of problems with an interdisciplinary approach. Third, it aims to explain problems rather than describe them. Finally, while doing this, it is based on social relations and interactions.

CDA is used in determining gender inequalities, racism, and nationalism-based issues, analyzing media texts, examining political debates, and examining institutional formations.

Van Dijk considers CDA as macro and microstructure. The news is analyzed in macrostructure. The thematic structure, headlines, the report's introduction, the spots, and the first paragraphs of the news and photographs are discussed. The schematic design includes presentations of events, context, background information, and results. In addition, news sources and the parties' comments are also included in the macrostructure.

Regional cohesion (causal, functional, and referential relationship), word choices, and syntactic analysis (active-passive or simple-complex sentence structures) occur in the microstructure. In addition, photographs, credible information, and eyewitness statements are also evaluated within the microstructure. With this approach, Facebook data obtained within the scope of this article will be assessed and analyzed within the microstructure. In this context, the data obtained are essential not only in itself but also in the context of the discourses before or after, the ideological references of the selected words, and the mutual interactions of the discourses. In the coding of the data obtained, the context of the previous and subsequent discourses and their complementarity were also taken into account. As a result, while an address was categorized with different coding, another discourse consisting of similar words was handled under another category. In this context, it is essential to look at not only what is said but also what is not said, considering the data structures arising from interaction within the social context.

Coding of Data

Within the scope of the research, the literature section was used to categorize the comments that emerged from the above-mentioned virtual neighborhood interaction, and the integrity and complementarity of the study were taken as a basis. In total, 1143 comments were obtained. Within the scope of the research, the coding process was carried out under the following headings. These codes are given regarding the terms and theoretical perspectives and show the path of identity, culture, and memory and how they are transferred via virtual communities. These codes also show the way of engagement of virtual community members to the spread of collective memory along with carrying identity and culture.

Cultural Identity

KK1: Belonging

KK2: Social Relations - Interactions

KK3: Security

KK4: Impact and Contribution to Cultures and Institutions in the Macro Area

Cultural Memory

KB1: Social and Cultural Contents of Daily Life

KB1-1: Traditions and Habits

KB1-3: Ideals and Values (Response to Cultural Change)

KB1-4: Funerals (Religious discourses) and Weddings (Messages of Congratulation, Best wishes)

KB1-5: Photo or visual material

KB1-6: Religious and Official Remembrance Days

KB2: Shares on Art

KB3: Historical Figures, Persons, and Events

KB4: Shares on Space, Streets, and Avenues

KB5: Emphasis on the Forgotten, The Lost

KB6: Nostalgic Shares

Findings

Virtual Community Tatavla'dan Kurtuluş'a

The virtual community Tatavla'dan Kurtuluş'a is a virtual community in Şişli district where elements of Kurtuluş district are shared. A total of 1143 comments were obtained over the virtual community in 6 months. During the categorization of the comments, a comment was handled in more than one category. In this context, categorizing each comment with a single code has not always been possible. Therefore, the distribution of comments is as follows. Comments are distributed according to codes.
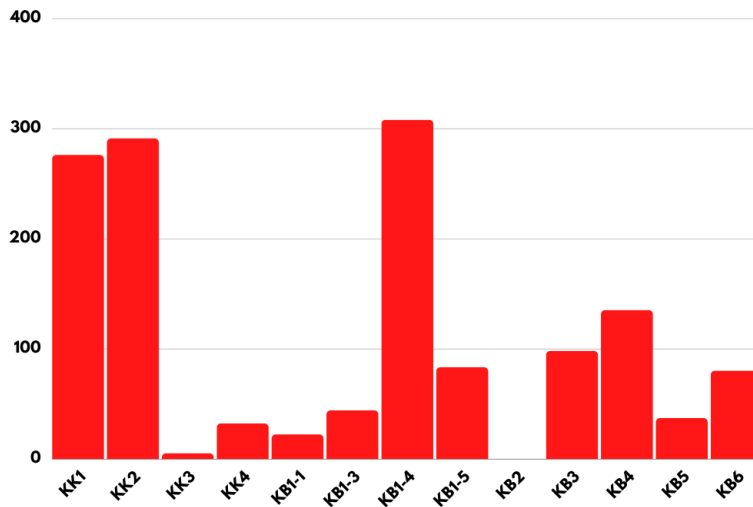
Table 1 - Data Distribution of the Virtual Community Tatavla'dan Kurtuluş'a

Among the 1143 data obtained, comments on events such as belonging, social relations, and funerals and weddings were determined the most. In line with the categorizations, all data were handled under a cultural identity (KK) headings and cultural memory (KB). In this direction, each virtual neighborhood will be examined in two sections under the headings of community cultural identity (KK) and cultural memory (KB).

KK Cultural Identity Transfers

KK1 Belonging

A total of 276 comments in the virtual community express belonging to Kurtuluş district. In the virtual neighborhood community, 276 comments include a past, memory, memoir, and experience of individuals' salvation. In the comments above, the participants made interactions that revealed that they were from Kurtuluş and directly or indirectly explained their ties to the neighborhood. Virtual community members express their belongings via the words; "lived" "stayed", "born" and "played" to the neighborhood in the virtual communities. At most, the virtual community members present themselves as relating their belongings with physical existential in the virtual community of Tatavla'dan Kurtuluş'a

"It was very nice in those days, we couldn't go to work, but we went to play ball, and we went home with our heads in the water in that snow."

"The street where I lived last, I moved in 2008 .... Place where I was born, my childhood, my youth, Kurtuluş..."

"AH, WHAT I LOVE IS IT IS EVERYWHERE HERE"

> "Ah… my childhood and youth passed on this street, where I lived for exactly 40 years... what memories passed before my eyes... my mom and dad... our best neighbors in the world... and many more... my heart broke out for the photos. Thank you... Thank you for reminding me of those days."

In this context, the most emphasis is on the interpretations people make about what they once or today lived in Kurtuluş.

> "Hacı Ahmet mah, I lived in the street of Eburiza Lodge"

> "My father's relatives lived in the same neighborhood as all my relatives."

> "Hacı Ahmet Mahellesi, I have lived on the new road street for 20 years."

> "Good luck, you left me like me, salvation, greetings, my old friend."

> "Just until I came to Canada, where I lived. My family memories were refreshed; I'm so glad."

> "Streets of my childhood"

Belonging emerges in the comments that refer to the individuals living in the virtual community today or once in Kurtuluş. In particular, what people mention memories, specifying their addresses, emphasizing the memories of childhood and youth they once lived in can also be evaluated as Kurtulus' place in the cultural identities of individuals. In this context, belonging is one of the most comment categories in the virtual community; it contributes to the cultural identity and transfer of the virtual community. In addition, it can also be described as a search for status by emphasizing *belonging* among other virtual community members that people think are Liberated. It is a significant factor that individuals present themselves according to the community and accept themselves in the self-presentations that Goffman mentions or in the social selves that Mead notes. When considered in this context, individuals' emphasis on being Liberated and their handling of this emphasis in a digital environment reveal that the concept of neighborhoods, which is ending today, continues as a personal need in virtual communities.

KK2 Social Relations – Interactions

Social relations and *interactions* are among the most important reasons for sharing on the virtual community. 291 of 1143 comments were evaluated as direct social relations. At this point, it constitutes the second most commented category. Since the concept is comprehensive, it seems possible to deal with almost all types of social relations. The interactive structure of social media also supports this. However, in social relations, there are many elements such as cooperation, job postings, questions asked by the participants to each other, and asking questions about the situation. The succession of comments in the context and the direct references they make to each other have been considered to evaluate it as a social relationship.

> "They'll probably put a parking ban on one side when it's all over."

"Logically, it should be. People leave their cars at a place in front of them. They need to control..."

"I hope the park will not be on both sides; they said so; we will wait and see."

"A big parking lot is required, low wages, I always have the workplace's car. I lengthen the road to avoid entering Kurtuluş Street"

"We need to resist; we are like sheep"

"My parents are still in the same apartment but are pretty old." "God bless them. Firefly to the End - Foundation Apt"

"How are you, brother Erzet."

"Thanks, bro, I hope you're fine, have a good night."

One of the essential tasks of this virtual community is to maintain the social relations of the residents. As a matter of fact, as in the example above, many dialogues have been identified. However, in some instances, it shows that some relationships that started face-to-face continuing in this virtual community.

"Aunt diamond is your house; they say how many children grew up and got married in that house, right aunt."

"Hi Karmen, I'm your classmate Murat Taşkın"

"Hello"

"I missed you so much."

"me too, my friend."

In addition, it plays a vital role in helping announcements in social relations. This category includes job postings, missing notices, and calls for help.

"Hello… I am looking for a helper for the house… The residence is required in the vicinity of Kurtuluş. I prefer someone from my neighborhood as my children must be taken to the bus and picked up… With a request for help and support…."

"I just saw your ad, a relative of mine is looking for a job; are you still looking."

"Good evening. Can you tell me exactly what you want"?

"Hello… The children will be put on the bus early in the morning and picked up in the evening… Meals and daily household chores will be done… 5 days a week between 7:30 and 19:00… However, you can be free in the remaining time after the house is packed while the children are away…."

In addition, calls for solidarity are made within the virtual community in cases of various diseases. Blood search advertisements can be shown as an example.

The interaction and solidarity that emerge with the established social relations can be a factor in the cultural identities of the people. Individuals who find support in the virtual com-

munity will define themselves as more Liberated. In this direction, social relations, one of the most interpretation categories in the virtual community, will be one of the crucial factors in shaping cultural identities.

KK3 Security

The emphasis on *security* within the virtual community is minimal. Virtual community participants' safety or fear of what will happen to them in the community is minimal. In general, it has been seen that the virtual community members do not have a problem with the security issue. Only six comments were made on security. These comments can be considered as a reference to the changing demographic structure. It is also possible to evaluate it as a criticism of the culture and identity transformation experienced in this direction.

> "I've been up this hill a lot, but now I'm scared."

> "Of course, Tarlabaşı Region was the most beautiful place 80 years ago. Now, how is it that fear is scarred? Even the police do not go there."

> "Even taxis do not enter these streets; guess the rest."

However, it does not provide a meaningful comment group for the virtual neighborhood community, basically the *security* category.

KK4 Macro Impact and Contribution to Cultures and Institutions in the Macro Area

Ideological discourse or reaction to various private or state institutions is minimal. Only 33 of the 1143 comments obtained within the virtual community contain reactions to ideological discourses and institutions. Some of these reactions are made to the municipalities, and in this direction, the city's social media pages are tagged for them to see.

> "We would like to see posts and comments about the pavement work, which the inventor planned; congratulations! But, unfortunately, two vehicles cannot pass side by side, horns, arguments do not end, good evening…."

> "Why is such street work done in liberation without asking the public? The already narrow street has become a deplorable place for cars, which has worked for the parking lots! No one cares about the people; we get used to seeing fights on the street every day."

> "There were no buses for months because of the road works; the people were devastated. It's nothing but a disgrace... If the taxi drivers weren't ashamed, they'd almost say you're not an Arab; we can't take you."

> "Our street is beautiful, but its renovation has been months since it's been completed. Sidewalks widened, which is good for pedestrians. However, parking is done on both sides of the narrow road, and the traffic is very congested. Feriköy bus has started to operate, and if the Kurtuluş bus starts its journey, it will be even more jammed…."

> "What was the point of widening the sidewalks that much? There is already a narrow road to Kurtuluş! It was so silly. When they wanted to make eyebrows, they took out their eyes. I have never understood how these roads will be!"

All the reactions and discourses against the institutions on the page were directed to Şişli Municipality. Only one comment was directed to the Istanbul Metropolitan Municipality. It was carried out with the comment that "everything went very well," referring to the election slogan of (Mayor) Ekrem İmamoğlu.

Apart from all these, it has been seen that the reaction to ideological discourses and institutions is limited in this virtual community. There is no reaction or discourse against different cultures, races, beliefs, or ideologies in the virtual community.

Cultural Memory
KB1-1: Social and Cultural Contents of Daily Life

Among 1143 comments, 23 comments were coded over *cultural values and habits*. In this category, the emphasis is on what people are currently or once did.

> "May their souls find peace in heaven, and may God have mercy on them. Like you wrote, the place where we learned to ride a bike, brother Fuat. There was a park in the back, and we used to go there in the evening; after the bike, our elders would sit in the garden and enjoy tea, and the children would have fun on the swings. Those were the days."

> "The children of Kurtulus grew up on his bikes for generations. Fuat Brother was the address where we all learned and/or developed bicycles. The last years for us…."

> "I was born and grew up on that street. We played ball and drank our water when it got hot. On the other side of the hill, the continuation of that water still erupts from time to time."

The transfer of *cultural values and habits*, which can be considered very important in the transfer of cultural memory, is very limited in this virtual community. However, it is seen that there is little sharing in the transfer of habits and values in the cultural and historical context.

The transfer of cultural values and habits is generally possible with the transfer of childhood memories to the present. However, although it is transferred in this context, it is almost impossible to re-live it today. In this context, the habits mentioned can also be discussed under *KB1-3: Ideals and Values (Reaction to Cultural Change)*, which is handled as a different title.

KB1-3 Ideals and Values (Response to Cultural Change)

In this virtual neighborhood community, 44 out of 1143 comments *react to cultural change* through ideals and values. Mainly, the sharing over the changing demographic structure draws attention.

> "If Kurtuluş used to stay as my mother and father told me when I was young, yes, it would have remained a very nice neighborhood, but as the times have changed, now, as you know, it has no taste; it's all Arab and black people."

> "Where are those old days, friendships, neighborhoods... they all remained in old Turkey. Now Arabs and Negroes are not passing through."

However, it is noteworthy that the old neighborhoods and friendships are no longer there. In other words, the comments emphasizing the disintegration of the neighborhood culture draw attention.

> "We were all together in the street, Armenian-Turkish Alevi-Sunnis. There was no enmity, no envy. Now we don't know the next-door neighbor in the apartment!"

> "It burned on January 6, 1970, Easter day. We were all on the street. Our neighbors took care of it, Beco, Seta, Valo Tantik. The neighborhood was precious back then."

In addition, it is emphasized that the functions of the spaces change the culture and neighborhood together with the changing rooms.

> "Everything was different in those years; now the hotels are full; they always filled them like commercial houses."

> "How much we used to play on that historical cupola. First, the tall wooden building directly opposite, then the yellow house on the opposite corner. I missed so much."

Considering that 44 of 1143 comments are like the examples above, it is possible to infer that people's reactions to cultural changes are also limited. The emphasis on the changes in the district is relatively low.

KB1-4 Funerals and Weddings

In this virtual neighborhood community, 309 of 1143 comments were evaluated under this category. This number constitutes the highest rate among the virtual neighborhood community. Although it can be defined under the social relations in which people are aware of each other, it can be considered as the carrier of cultural memory in the context of people's remembering, not forgetting, and joint celebration of their joys. Funeral announcements and wishes of mercy constitute the largest share in this category. In addition, many memories of people who died or got married or in which they were also shared with these shares.

> "My mother-in-law passed away; it was difficult to get them out of the house. They dug the roads in Acıbadem; we suffered so much at once... May he rest in heaven; I hope he rests in lights and lights"

> "May their souls find peace in heaven, and may God have mercy on them. As you wrote, Fuat Abi is where we learned to ride a bike. There was a park in the back, and we used to go there in the evening after the bike; our elders would sit in the garden and enjoy tea, and the children would have fun on the swings. Those were the days..."

> "Is it possible to be free and not be sad... May our sister Cemile rest in peace."

> "May God have mercy on him, may he rest in heaven... I used to buy a record from him; may he rest in peace."

> "My school, my teacher was Mesude Ülgendi. he was a great teacher. Rest in peace."

> "We dedicate this beautiful photograph to the memory of Samiye Soley Airplane Ms.,

one of the residents of Kurtuluş, who passed away a short time ago. On this occasion, I wish patience and condolences to the esteemed Airplane Family once again."

In addition, actions such as mourning and celebration, which are included in the neighborhood culture, continue through virtual neighborhood communities. In this context, the eroded neighborhood culture continues to be lived with communities in social media.

KB1-5 Photo or visual material

Eighty-three of the comments shared on this virtual community contain historical or current photos or videos. In this context, wishes images such as "good morning" and "good night" prepared with gifs or various drawing applications are excluded.

The photographs draw attention to two main points. The first of these are historical photographs. Historical facts have been brought to the present day with photos of schools, tradespeople, teachers, childhood, places, or streets. In this context, the shared images and the comments made under the pictures are visual and trigger social relations on the page.

Figure 4 - From Tatavla'dan Kurtuluş'a (Facebook) - Postdated 19 July 2022

As in the example above, after sharing, there are essential interactions in terms of both sharing information or memories about the place and the street and providing social relations.

"The year is 1954, in one of the repair shops on Dolapdere Street, a car that was sanded before painting."

The following example of the information transferred over the photographs provides good data in explaining the functions of the photographs.

> "Surprise! The 1937 view of today's Peşkirağası Street was once a creek bed. This small creek originates around Kurtuluş Caddesi, flows along Peşkirağası, and Küçüka-karca Streets, and mingles with Dolap Creek below. (See the 1920s Pervititch Map in the second photo.)."

In addition, current photographs also pave the way for those who have left or moved away from the neighborhood to re-establish the identity of the neighborhood. The following example is an excellent example of this.

Figure 5 - From Tatavla'dan Kurtuluş'a (Facebook) - Postdated 19 July 2022

> "The street that I was born in Bilezikçi and grew up in Baysungur and left with all my memories 40 years ago, never to return" (Facebook) - Postdated 19 July 2022

Although only 83 of the 1147 comments are directly shared, the interaction of these photos and the fact that these photos can be seen permanently by everyone directly affect the transfer of cultural memories and indirectly affect the expression of cultural identity. At the essential point, considering the permanence of the photographs in the virtual community, it reveals that the virtual neighborhood community undertakes an important archive task.

KB1-6 Religious and Official Remembrance Days

22 of 1143 photos shared on this virtual community directly include religious or official commemorations. Religious holidays primarily draw attention among the shares. In this respect, it is impossible to talk about a virtual neighborhood community where religious and cultural values are concentrated. In other words, obtaining meaningful data in this category was impossible.

KB2 Shares on Art

No sharing of art has been detected in this virtual neighborhood community. However, there is no sharing about past or current artistic activities in the district. There is no cultural transfer of art or artist.

KB3 Historical Figures, Persons, and Events

In this category, the comments emphasizing the important people who lived in history and the events that took place were put forward. This feature constitutes an essential category in carrying or transferring cultural memory to the present day. Of the 1143 comments obtained on the virtual community, 100 were categorized in this context.

Especially the emphasis on the winter of 1987 draws attention to the page.

> "In 87, we took two friends and a woman friend from Levent to the Okmeydanı Darülaceze on foot in this snow. Taksim bus had arrived there; we were like snowmen when we got on it."

> "This is the melted form of snow; my father and I found the car by cleaning the snow with a broom."

> "We used to live on the street of Bilzikçi. Cars and roads from the snow were not visible, and the snow increased in intensity day by day. It had rained at the beginning of March on top of the 15-day school holiday. It was a lot of fun for us kids. For 15 days, we were saturated with snow."

> "I was sitting at the Final Destination. Schools were on vacation. How happy I was!"

In addition, the posts about tradespeople and teachers who once lived and are essential for the district attract attention.

> "Kurtuluş' children grew up on his bicycles for generations. Fuat Brother was the address where we all learned and developed bikes. The last years for us…"

> "May God have mercy on him; Uncle Fuat was soft-hearted; he would say 'come on, ride one more tour'. The deceased's wife was very strict; she would hit with a stick when she was passing by; she said, 'Enough'. There were giant bicycles with three wheels."

> "Unfortunately, Cemile Abla passed away… the wife of our cyclist Fuat Abi in Sondurak, who has an essential place in our collective memory and neighborhood history."

> "My childhood where I grew up, Pirireis, I went to primary school, and we had a teach-

er, Mustafa Ergül. We used to go to buy pitas during Ramadan. From Dolapdere to the lights... the days are gone... what good days were the neighborhood, friendship, now if the old days come back, where I live now...”

In addition, while discussing historical people for the district, people contributed by interacting with specific memories.

“Adalet Meral was also my teacher 1967-1972.”

“It is true, it was the same year, we used to visit during the holidays, she would give us a handkerchief and sugar, she probably retired after us.”

“The last time I visited her was in 1977, she was very sick, we sat down and remembered the memories, I put my head on her knee and cried so many memories.”

KB4 Shares on Space, Streets, and Avenues

In this category, posts on the history or changes of the *spaces, streets, and avenues* belonging to the district were coded. Discussions about which shop is where what streets and avenues were like in the past, or what they contain today are discussed under this category. 136 posts about places and streets were identified. These shares are generally like the following examples.

“This slope used to be paved with cobblestones. It was also essential for such a slope. But when I went to my old neighborhood after a long separation, I saw that this slope was ridiculously covered with asphalt...”

“How much we used to play on that historical cupola—first, the tall wooden building directly opposite, then the yellow house on the opposite corner. I missed so much.”

“I love this street, especially in the old days; it was more beautiful, especially the dozens of cake and cookie ovens whose smells spread to the street.”

In addition, the transfers of those who once lived in the neighborhood but remained far away today are also noteworthy.

“Kazim Orbay was sitting at number 24 at that time. Is Nazar still there, and Taurus Sarkuteri? We used to shop from both when we got our salary at the beginning of the month...”

“I grew up in Final Destination. I moved after 88, but Kurtuluş’ place is always different. I came to Istanbul last month. I also went to Kurtulus. He still took some of the patisseries, the pudding shop (on the main street), even when I was a kid, my father took me by the hand…”

In addition, the sharings draw attention in the sense of telling the forgotten places and streets and conveying their information to the present day.

> Our old elders say that water is a big cistern under the last stop of salvation; they say that the water flowing from the fountain in the street comes from under the cistern, I don't know how true it is, but I remember there was a big pipe next to the tea garden, I saw it in 1976, they were taking water with a tanker.

KB5 Emphasis on the Forgotten

In the context of refreshing memories and bringing them to the present with memories, the emphasis of virtual community members on the forgotten and lost is essential. However, it is of great importance for the transfer of cultural memory. 38 comments have been identified under this category.

In the transfer of the forgotten, the relationship of the forgotten phenomena with the places draws attention.

> "I left there 38 years ago. There was no butcher at that time. There was a house at the corner. Dispensary street. The other side would go to the orchards. (Probably no more Boston.)"

Some comments have determined that the differences that have changed and are now limited in the neighborhood culture are emphasized.

> It is not possible to have a Turkish house in that region.

In addition, emphasis is placed on the forgotten and lost through the identity and culture of the district. In particular, many comments have been identified about the lost neighborhood relations.

> "What beautiful days we were living on Akağalar Street in the seventies; we had lovely neighbors from all religions; how nice we were, we dispersed, and those good days passed; it's a pity that our lives are gone."

> "What a beautiful year, friendship and neighborliness; everything was different."

Along with the emphasis on the lost and forgotten, it is seen that people also emphasize their neighborhood identities. The members of the virtual neighborhood community also refer to their memories and pasts while talking about the phenomena that are about to be forgotten or disappeared. In this context, the virtual community functions as a cultural memory carrier for the district. However, many forgotten phenomena were circulated again through this community and became effective in constructing cultural identities. However, its proportional distribution among all shares remained limited.

KB6 Nostalgic Shares

Under this category, posts longing for the past are included. It has been observed that people both emphasize cultural identities and transfer memories in nostalgic posts. A total of 82 comments were identified under this category.

> "The street of the most special memories... greetings to all those who yearn for Kurtulus..."

> "At the end of 1983, 12/11/1983, I came to France; wow, how quickly 39 years passed; it seems like yesterday to me."

> "I grew up here, too, in those years, Firefly, Kırkahyası, Ermeydanı, Lokumcu... I am still here. I think it is the most beautiful place in the world. I'm not going anywhere. I've traveled the world; there are no such places."

Nostalgic posts also include *KK1 belonging* facts. Notably, the sharing of longing for the past that people make over their memories and the emphasis on "Liberation" draws attention. This has determined that places, streets, cultural elements, and habits are shared with nostalgic feelings under this category. For example, the example below contains a post covering several categories.

> "I drank its water; I washed my face; I sat and watched the girl I love; I gave it to my friend as an address. My bell will flow small. I kiss the person who shared it took me years ago; thank you."

Evaluation and Conclusion

It is noteworthy that most people share with the community about their belonging to Kurtuluş. People make self-presentations about how liberated they are to other community members. However, face-to-face relations continue virtually in the virtual neighborhood community, depending on the weakening of people's neighborhood relations. Accordingly, since the district has not undergone an urban transformation to a large extent, there has been no interaction with ideological discourse or the struggle with upper cultures. Only the local municipality received a response. Shares on official or religious holidays are also minimal on the page. However, people make self-presentations, interact and share the deaths of various people rather than transferring cultural memory to the community.

The virtual community Tatavla'dan Kurtuluş'a positively affects the individual and social self. Although most of the sharing is in the form of revealing individual selves, the state of being Libertarian comes to the fore in the community. In addition, there are cultural memory transfers. For example, 753 of 1143 comments were coded in the cultural memory (KB) category, which is the upper code. This constitutes more than half of the comments shared on the page. Another issue that should be emphasized here is the tendency of the identity of the neighborhood to continue depending on the disappearance of space and time restrictions. A significant part of the virtual community members no longer live in Kurtuluş but contribute to the transfer of cultural memory through the virtual community. This situation strengthens the idea that neighborhood cultures are also digitalized and reshaped with new communication technologies.

The existence of this virtual community, in which 1143 comments were examined, contributed positively to the culture and identity of the neighborhood. Social relations continue in the virtual community, and thus, the social self-presentations and the neighborhood culture are strengthened. In addition, the virtual community has not detected the existence of people who do not have a history with the Kurtuluş district and do not feel any belonging to the district. This reinforces the idea that all people in the community are also liberated in physical life. With this approach, the virtual community offers a new opportunity due to weakening the

possibility of physical togetherness. However, the idea that the virtual community creates new belongings has not emerged.

The struggle with the one who dominates this community is also minimal. No battle related to the formation of any thought, belief, or culture could be detected other than being a Kurtulus. However, although they do not consider themselves as a vanishing subculture, it has been observed that the neighborhood cultures as a subculture do not conflict with the upper cultures. Although the neighborhood culture is on the verge of disappearing, people do not take any initiative to reverse this extinction. On the other hand, except for Kurtuluş, the virtual community does not want to influence different communities. At this point, the community does not come together to carry the cultural memory, maintain the neighborhood identity and protect the neighborhood culture. Still, through this formation, cultural memory transfer is provided indirectly. On the other hand, participants try to ensure the continuity of their cultural identity and commitment to the neighborhood culture.

The individual-centered micro-society perspective, which forms the basis of the symbolic interactionism approach, also occurs in virtual communities on social media. According to Mead (2019), individuals communicate using certain symbols considiring their individual and social selves talking to each other. These communicative processes that people establish with each other come together and create communities. Common semantic processes are required for people to understand and communicate with each other. This situation shows the same patterns with virtual communities. While a concept/term/symbol used by a person in the virtual community of Tatavla'dan Kurtuluş'a may be meaningless for people from different community members. It has meaning among people who have physically lived in this area relating with the neighbors. Individual self and social self-transfers follow the same process for the virtual community.

The most critical factor in the emergence and staying together of the community in this sample is the interaction between individuals. At this point, the most sharing density among the categories was directly and indirectly through social relations. In addition, it has been determined that individuals make intense self-presentations and present the state of being Liberated digitally. In this context, significant similarities with physical space have been revealed. However, the potential of the symbolic interactionism approach to explaining today's new societies is remarkable.

This study is vital to reveal the resurrection and survival efforts of neighborhood identities and cultures thought to be eroded. At this point, it presents meaningful data to contribute to similar studies.

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