

Effects of Consumption Culture on Lifestyles: Globalization, Media and Consumption Culture in The Context of “A Bite and A Cardigan Philosophy

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Abstract

The spread of the media, the penetration of the lives of individuals in our globalized world, and the effective role of individuals in changing and shaping perception patterns, rhythms of everyday life, social, cultural, political and many leading elements such as mass society, cultural theory and popular culture have led to discussion. We observe that the concept of Culture, which is defended from the perspective of the people, and which is the source of cultural transformation and standardization on the world, which is homogenized, which is made copies of each other except for very small differences, is changing and transforming between the countries of the world, as well as in our Country. Communication technologies have made it as fast and easy as possible to produce, receive and send/shared information. As mass media, radio, television, newspapers and internet tools spread Daily, the communication process accelerated with the Transfiguration. In any part of the world through mass media to be aware of events that occur within a very short period, and events with virtual realities-goer the possibility of being provided, on the one hand, participation in virtual events has increased while individuals can survive and find a living space to get away from the streets and started coming up on the agenda about the natural environment in time it is basically on the level of a problem. With globalization, the borders are rapidly eliminated, internet technology is becoming more and more widespread, making communication much easier and more common, while shrinking our world and bringing continents closer to each other by bringing uniform individual and uniform culture claims to the agenda. The life of the individual who is bombarded with information by the mass media is pacified and the ability to criticize and question is minimized. The concept of “a bite and a cardigan” in Sufi life and mystical thought, which we can perceive as an attitude towards the world order and structure, system, means not to fall under the charm of the world’s blessings, not to be fooled. Human beings are bound and enslaved by the blessings and materialities of the world due to the qualities they possess in their structure. As long as some weaknesses of human beings are not prevented, he will dedicate himself to the world’s goods with his ambition and his own self which he cannot blunt and will shape his life according to the compass of these blessings. The philosophy of a bite and a cardigan, which is examined in the context of the phenomenon of globalization, is the starting point of the study.

Keywords: Globalization, Consumption, A bite and a cardigan.

Tüketim Kültürünün Yaşam Tarzlarına Etkileri: Küreselleşme, Medya ve Tüketim Kültürünün “Bir Lokma Bir Hırka Felsefesi” Bağlamında İrdelenmesi...

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Öz

Medya'nın yaygınlaşması, küreselleşen dünyamızda bireylerin yaşamlarına daha fazla nüfuz etmesi, beraberinde bireylerin algılama kalıplarını, gündelik yaşam ritimlerini, toplumsal, kültürel, siyasal, politik gibi birçok başat unsurun değişmesinde ve şekillenmesinde etkin rol oynaması, beraberinde kitle toplumu, kültür kuramı ve popüler kültür tariflerinin tartışılmasına neden olmuştur. Halk bunu istiyor bakış açısı ile savunulan ve kültürel dönüşüme ve dünya üzerinde standardizasyona kaynaklık eden, homojenleşmiş, çok küçük farklılıklar dışında birbirlerinin kopyaları durumuna gelen tüketim unsuru döngüsü içerisinde savrulan Kültür kavramının ülkemizde olduğu gibi, dünya ülkeleri arasında da değişim ve dönüşüm gösterdiğini gözlemlemekteyiz. İletişim teknolojileri sayesinde ortak enformasyon üretmek, almak ve göndermek \ yaymak olabildiğince hızlı ve kolay bir şekle bürünmüştür. Kitle iletişim araçları, radyo, televizyon, gazeteler ve internet araçları her geçen gün yayılırken, iletişim süreci de başkalaşmak sureti ile hızlanmıştır. Kitle iletişim araçları tarafından dünyanın herhangi bir coğrafyasında meydana gelen ve gelişen olaylardan çok kısa bir süre içerisinde haberdar olma ve sanal gerçeklikler ile olaylara müdahim olma imkânı sağlanmış, bir yandan bireylerin gelişen olaylara sanal katılımları artarken, hayatını idame edip, yaşam alanı bulduğu sokaklardan ve doğal çevresinden uzaklaşması da gündeme gelmeye başlamış, ilgili durum zaman içerisinde temelde bir sorun düzeyine gelmiştir. Küreselleşme ile sınırlar süratle ortadan kalkar iken, internet teknolojisinin de gün geçtikçe gelişerek yaygınlık kazanması, iletişimi oldukça kolaylaştırır ve yaygınlaştırır iken, dünyamızı daha da küçültmekte ve kıtaları birbirlerine yaklaştırmak sureti ile tek tip birey ve tek düzen kültür savlarının gündeme gelmesine neden olmaktadır. Kitle iletişim araçları tarafından enformasyon bombardımanına tutulan bireyin yaşamı pasivize edilerek, eleştiri ve sorgulama kabiliyeti en aza indirgenmektedir. Dünya düzeni ve yapılanmasına, sisteme karşı bir tavır olarak algılayabileceğimiz tasavvufi hayat ve mistik düşüncede “Bir lokma ve bir hırka” anlayışı, dünya nimetlerinin cazibesine kapılmamak, aldanmamak anlamına gelmektedir. İnsanoğlu yapısında bulundurduğu nitelikleri gereği dünyanın nimetlerine ve maddiyata bağlı ve esir konumdadır. İnsanoğlunun birtakım zaafları engellenmediği sürece, sahip olduğu hırs ve bir türlü köreltmediği nefsi ile dünya malına kendini adayacak ve yaşamını bu nimetlerin pusulasına göre şekillendirecektir. Küreselleşme olgusu bağlamında irdelenen bir lokma bir hırka felsefesi, çalışmanın çıkış noktasını oluşturmaktadır.

Anahtar Kelimeler: Küreselleşme, Tüketim, Bir lokma bir hırka.

Introduction

Consumption, defined as the process of meeting needs in general, is a social, economic and cultural phenomenon. Consumption culture, on the other hand, is a concept that describes the spread of material culture and the places where its services are offered in contemporary societies. The spread of the culture of products and services is a process that affects social life and changes the identities of individuals and especially youth, social relationships and lifestyles depending on consumption. Beneath every economic action is a social reality. Consumption is also such an act. It is an interdisciplinary research subject of interest in both economics and sociology. Consumption has become an increasingly important research topic, especially with the 1980s. Because this period is a period in which globalization and the consequent global consumption culture gained momentum and the late capitalist consumer society, which represents the last stage of capitalism, experienced its golden ages. With this history, with the emergence of shopping centers as modern institutions in the field of retail, the place of consumption and shopping in our lives has become indisputable.

As a result of improvements such as decrease in working hours, the emergence of flexible working conditions and early retirement, there has been an expansion in consumers' leisure time and the time period allotted to consumption. Thus, these new spaces have a very modern and contemporary meaning to shopping. The economic (production and consumption) and cultural side of shopping (hedonism, formation of identities through consumption, symbolic meanings attributed to products, shopping as a type of leisure experience) have come together in these new spaces. Shopping and consumption actions, which are usually based on the concept of need and which take the form of a mandatory task, have thus been transformed into activities of pleasure, sightseeing and spending time.

In mass society, some problems such as the metalization of culture, the desire to consume unnecessary and excessive consumption, fear of the future, individualism, meaninglessness in life and alienation arise due to the influence of mass media. Mass culture numbs the masses, invades their leisure time and drives them away from social and political life. The use of consumption as a tool for individuals to express their social positions, or in other words, to use consumption as a stratification element, has led to the

acquisition of identities through commodities in such a society. With consumption culture, human alienation trends are increasing and a consumption-centered society model is drawn. Culture producers are trying to spread the understanding of classifying people according to their purchasing power. People are consumed more than they need, they gain status and psychological satisfaction is provided.

The mass production style in today's consumer societies is a result of activities that encourage consumers to buy the product without a healthy assessment, to provide respect to the individual, to acquire identity and image, as a result of the individuals, consumption and makes consumerism a way of life. At a time when the media increases its effectiveness with the rapid developments in technology and it is easy for people in remote geography to be aware of each other, people are under the influence of mass media and advertising in routine life patterns. Therefore, the effects of consumption patterns of mass culture are observed in the formation of one's individual and social self.

Consumption Phenomenon

Consumption plays a growing role in the lives of individuals all over the world. To some people, consumption defines contemporary American society as well as the rest of the developed world. We consume many goods and services that we have to have to live in, and many other goods and services that we have only because we want to. Thus, the consumption phenomenon becomes indispensable in our lives by gaining a conceptualized structure and cultured by gaining a social dimension by coming out of individuality. Consumption is a phenomenon that sheds light on the course of development of societies and determines the point at which it stands. It also has an important role in the relationships of individuals within society and inter-community relations. Because consumption is the priority State in which behavior patterns are reflected. Thus, it is possible to determine what kind of relationship exists between individuals and societies. Thus, consumption has gained a social and cultural dimension by moving away from the mere meaning of meeting needs.

The development of consumption culture has been dependent on the development of production. The developments in the production system developed by turning into a socialization movement that started from the working class and became generalised. But the fact of consumption was also needed to complete this movement. In other words, consumption culture has become a phenomenon that arises from the culture of production and appeals to the socialization aspect. The consumption phenomenon that is developing in Turkish society is far from production-based. When looking at the course of development, the existence of a flourishing production through the encouragement of consumption will be seen. The century we live in is the century in which the borders between national cultures are melted and consumers express and seek their lower cultural, ethnic and personal identity in their consumption. In a multicultural world, cultures face different cultures, in the form of people or in the form of products and images, with flows such as human, money, technology, information, media images, ideologies. International migration is one of the most important factors affecting demographic trends in many countries while ensuring the human dimension (Bauman, 1999, p.22). Thus, consumption is detached from the form of consumption, gaining symbolic meanings and reflecting cultural features. In countries where consumption and consumption-sustaining opportunities are developing, the expectations of individuals have also been affected and individuals have become a consumer society that constantly demands, defines themselves with consumption and consumes rather than produces.

The consumption culture in consumer societies constitutes a consumption style that dominates the general society. Turkish people who use foreign brands as a modern identity development tool from the past to the present are also pursuing dreams set by consumption culture. Consumption is a form of communication of society. "And in a sense, the only objective reality of consumer society is the idea of consumption, this reflective and rhetorical composition, which is repeated lyricism and has reached the power of common sense by everyday discourse and intellectual discourse." The consumption phenomenon finds use in ways that can create alternatives to communication channels. "A consumerist society is simultaneously both a society of interest and a society of oppression, as well as a peaceful society and a society of violence." When looking at history, it is revealed that the

foundations of the formation of the consumer society full of manipulations have been laid within the process of the Industrial Revolution, which provided an immensity to capitalism (Baudrillard, 2004, p.254).

“In order to maintain the consumption habits and performance, the market and the sector must constantly produce new goods and options. This means rapid replacement of manufactured goods and acquired habit. In a sense, the survival of the system depends on the system constantly renewing itself and destroying it on the way to it” (Kahraman, 2005, p.185). The necessity of continuous feeding of the system is one of the main elements of its survival. One of the earliest dated uses of the term consumerism, as Raymond Williams points out, is to mean “to destroy, to spend, to waste, to finish.” In this sense, consumption as waste and expenditure is an area that needs to be controlled and directed in some way in the context of the productive emphasis in capitalist societies and in societies of state socialism. According to Robert Bocoock, economic factors are important in the phenomenon of consumption, whether in developed capitalist societies or agricultural-oriented social formations. It treats consumption not only as an economic process, but also as a social cultural process involving indicators and symbols, and considers consumption to be a phenomenon that is increasingly based on desires (Bocoock, 2005, p.83). Consumption has been made a goal for the masses by sovereigns in social, cultural and economic life. A standardization felt in all areas from production to consumption of cultural values has emerged and the nature of production has changed drastically depending on specialization. All kinds of values have started to be seen and processed as commodities.

The concept of time gained importance and came to the fore not only in social life but also in production. It is understood that the concept of concurrency is also on the agenda in the industrial age in order to increase harmony in the production bands in the factory. Due to standardization and time, movement has permeated every area of life. In society, individuals had to get up, work and sleep at the same time as if they were a whole. The intensification seen in all areas clarifies the reasons for the exploitation and use of the existing until the last time. Today's consumption culture is based on a groundbreaking new era or transformation in the dynamic of new organization and consumption through Post-modern explanations.

Conceptual Framework Of Consumption Culture

Culture, as a member of society, is a complex whole encompassing art, tradition and similar abilities, skills and habits that mankind knows to learn. Culture is a content that is learned, stored and taught, instilled in new generations through education. Culture, is not instinctive and Hereditary, is the habits that each individual gains in their life after birth. Culture is the common heritage of humanity. Every nation takes its place in the world with its heritage of language, culture, history. The cultural heritages that enable individuals to root and socialize are witnesses to the past. They are effective in shaping the future in these aspects. The social structure is shaped by the cultural elements of the society to which it belongs. Social structure is a form of social life created by a whole of values and institutions, showing the characteristics of development and uniting people in common points.

Culture is a continuity from the past to the future as a living, sustaining and living being. Each culture phenomenon is born, developed, lost or expanded with new functions, rejuvenated as the whole of the culture (Yılmaz, 1994, p.2). Culture is social. One cannot be isolated from the culture of the society in which one lives. Culture is historical, maturing in a long slice of life. Culture is a way of life, a social behavior. The person is influenced by the cultural structure he belongs to and has to adapt to the dominant structure in the cycle of his life. Culture is the whole of values that occur in a society. The values that appear in every aspect of human life reflect culture as a system by integrating in different directions over time. Cultural structures in general are indicators of development, and if culture, which is the measure of progress, is taken seriously, it also provides the opportunity for development.

As a term, "culture" is derived from the Latin verb colere. Colere has a rich meaning that includes means such as processing, cultivating, organizing, repairing, building, maintaining and caring, mowing, healing, educating and so on. Two Roman philosophers, Cicero and Horatius, used the term for the first time in the sense of raising, processing and educating people. Cicero's *cultura animi* is also a precursor to the terms *geist*, *esprit* (spirit, tin) used in Modern Age philosophy. The French thinker, François Marie Voltaire uses the word culture to mean the formation, development and glorification of human intelligence. The word is translated into German

from here and appears as Kultur in a German Language Dictionary dated 1783 (Güvenç, 2003, p.96).

It is often stated that today's stage, called late modern or Post Modern, points to consumer society. "The logic in which all objects become culturalized and every commodity that becomes an appetite-swelling object of consumption, together with a lifestyle that makes the consumption of everything possible, which is defined as consumption society" (Karakas, 2001, p.22). Globalization undercuts our conceptualization of culture, as the associations of culture until now attribute culture to the idea of a fixed locality. The idea of "a culture" correlates the construction of meaning with the particularity and spatial location as the iron is closed (Tomlinson, 2004, p.46).

Communication technologies have made it as fast and easy as possible to produce, receive and send common information. As mass media, radio, television and newspapers spread day by day, the communication process also accelerated. By means of mass media, the opportunity to be aware of the events that are developing in the world is provided in a very short time. The development and expansion of Internet technology makes communication very easy, while making our world smaller. The individual who is bombarded with information by the mass media is pacified and his ability to criticize and question is minimized.

For Z. Bauman, who defines consumer culture and society as a part of The Post-Modern process, "our society is a Consumers Society in the same deep and fundamental sense as the Society of our ancestors, the modern society at the stage of establishment, and the Society of 'producers' in the industrial era" (Bauman, 1999, p.92). In short, the consumer society is a society of people ready to throw and items ready to be thrown out. For Baudrillard, "the consumer society is a society of learning, social preparation for consumption i.e. a new and specific society proportional to the emergence of new productive forces and the monopolistic new structure of an economic string that brings high productivity is a style of socialization" (Baudrillard, 1995, p.98). There is no alternative but to increase the current consumption for human beings, who are faced with increasing options in the current period. In order to survive in a consumer society, it is imperative to make consumption at the level required by this society. Culture and consumption are intertwined. The materialist side of culture, i.e. the material part, manifests itself in the culture of consumption.

With the Modern stage, or rather, the mass consumption of mass production, which emerged with industrialization, has become an issue. This has only been achieved through a suggestion to individuals that their needs are limitless and that the options to meet them are in the market. The capitalist system came into play here, commoditizing the culture with its tools and offering it to the market. It instilled in the individual that he was free in the market. It has led to the use of consumption as a means of experience in the search for junility, freedom and happiness. The characteristic of consumption culture is the display of culture as a commodity. In such a society, objects that reflect the cultures of societies are made subject to negotiation. Guy Debord says that commodified culture has also become the most famous commodity of the show society. In today's consumer society, the concept expressed as "a bite and a cardigan" or "meeting basic needs through scarce resources", which stood out in the early modern period, has completely replaced the opposite approach. In other words, people are moving away from a situation that is less than acceptable. Individuals present their existence by consuming them today. The way to exist in the system is only through consuming what this system has produced (Karakas, 2004, p.11). In a commodified society, traditional values are dissolved and everything is reduced to monetary values.

Addressing the pleasures brought together by the act of consumption, Campbell tried to grasp the development of consumption through the pursuit of pleasure. According to him, people generally think that necessities and luxury expenses are different from one. Needs feed us and give us satisfaction, but luxury Junkies give us pleasure. According to Campbell, the need to be met and the pursuit of junility are counterproductive situations. In this context, it is stated that there is a contrast between traditional and modern hedonism (Zorlu, 2006, p.109). The analogous aspect of modern hedonism with traditional hedonism is the development of behaviors to achieve greater junility at the basis of both. In consumption culture, dream-producing products are used to ensure hedonistic satisfaction. Mass media guides individuals who tend to satisfy their desires with these products. In the context of consumer culture, hedonistic consumption is the opposite of utilitarian consumption. In utilitarian consumption, the individual takes into account the functional properties of the product, while in hedonistic

consumption, the product is purchased not because of its functional properties, but according to the powers of dreams and fantasies it has created. Day by day, the fantasy meanings of the products were brought to the fore and the usage values of the products remained in the background. Consumption culture consumers also take into account the created, false meanings of products.

"Consumption culture is based on the expansion of capitalist commodity production, which has led to the massive accumulation of material culture in the form of consumer goods, shopping areas and consumption areas. In this case, greater equality, and individual freedom on the grounds that it brought was welcomed by some, but others, according to an alternative of the population "better" social relations "option removed from the start" to be removed, which causes leisure and consumption activities in contemporary Western societies increasingly prominent and ideological manipulation, respectively (Featherstone, 2005, p.36). Together with leisure, the culture of consumption manifests itself as a result of the commodification of both objects and time. Innovation is the fundamental dynamic of this culture. Because the consumption culture always lives with the creation of new things.

The concept of the consumer society is primarily intended to be expressed in the concept of a society that is oriented towards consumption with all its individuals. Each individual in this society was considered as a potential consumer, and the social conditions required for them to fulfill this role were prepared. The continuity of the process has been achieved by encouraging the individual to consume with marketing tools such as advertising. With the use of such tools, it has become possible for the system to grow more and more every day. Baudrillard points to the power and fate of the huge consumer audience by saying: "the dark cloud that absorbs the beam of light and energy around it with its ever-increasing intensity will eventually be crushed under its own weight. The mass is a black hole in which the Social is lost" (Baudrillard, 2003, p.12). The impasse of this black hole is provided by means that support continuity.

Illich states that mass culture is full of distorted facts, deceptions, illusions, and points out that mass media also serves this purpose of mass culture (Illich, 2006, p.37). The concept of consumption culture occupies a central place in terms of the understanding of the world of products and the

principles of the structuring of products in today's society. The consumption culture represents the desire to reach the commodities, which are differentiated from the expenditures made to meet fixed needs and whose original use values disappear. Since the things that need to be achieved are now indicators, the lifestyle is also based on consuming them. In the Post-modern consumer society, more than the goods consumed, symbolic meanings of these goods became prominent, and these meanings brought about a new economic structure based on the consumption of symbols with the power to attract the consumer to the product, and accordingly, the way of life.

Consumption As A Way Of Life And Identities Created According To The Way Of Life

Consumption is the most beautiful pattern that the individual has knitted in the adventure of daily life. According to Zorlu, buying does not just mean choosing between products; it also covers a choice made between values and lifestyles. By deciding which products to consume and which not to consume, the individual classifies both identity and objects in this way. This way of life takes place within the hedonistic, material and aesthetic dimensions that are the characteristics of modern culture. Consumption is an effective tool for building, exhibiting, and sharing or excluding lifestyles through products (Zorlu, 2011, p.4).

Consumption is a way of participating in social life in cultural practice and is an important element in strengthening social relationships. Consumer products are effective not only in establishing our own identity, but also in making inferences about us and determining the behavior of others towards us. Because consumption, and especially lifestyle choices, includes judgements that discriminate, which also defines and classifies our own custom-made judgments about others. Symbols and signs that people use to distinguish themselves from others should be interpreted by other people. Some people may also emphasize that they are different by sharing common cultural codes in a way that allows the reading and interpretation of "differences" signs in their relationships with others.

Instead of consuming people for their needs, consumption in itself becomes a goal, a need. Consumption is the universality of daily news in Mass

Communication, which determines society. It's not the reality that Mass Communication gives us, it's the vertigo of reality. Consumer society needs objects to exist, or rather to destroy them. Consumption is merely an intermediary term between production and destruction. In the consumerist society, desires and emotions become the object of consumption. In other words, what is more desirable and what is more consumed is not determined by the individual, but by business organizations. It occurs through the various products of the cultural industry through the ideology of consumption, and especially through advertising (Çubukçu, 1999, p.87).

When consumption is thought of as a way of life, objects play a very important role in the formation of an individual's identity through the symbolic meanings they contain. For this reason, it becomes inevitable that the individual's clothing, everyday objects that he / she consumes will be treated as tools that reveal his / her philosophy of life. According to Chaney, the mode of consumption of goods is reflective of the way of life; instead of being static, it exhibits the quality of collective forms of identity that are highly mobile (Chaney, 1999, p.17). The brand also has a very active role in determining the identity of the individual because of the symbolic meanings it contains. Users of certain brands sometimes come together, leading to the construction of special brand groups. Even in situations of objective poverty, when purchasing goods, people consider not only their value of use, but what it means to them and what messages they carry (Yanıklar, 2006, p.129).

Consumers want to invent the meanings that brands represent into their own lives. The formation of these symbolic meanings arises due to the individual's interaction with members of the reference group, and the brand serves as a non-verbal means of communication. The individual, with the brand he carries on, almost introduces himself to his surroundings in a quiet way. In this sense, "glorified and idolized brands, products are made into earthly icons for the consumer; magnificent shops, shopping centers are offered to the public in the form of consumption shrines, and the actions of shopping and consuming from there are expected to be carried out within the framework of a ceremonial phenomenon" (Odabaşı, 2006, p.77). Shopping centers, such as the consumer places, offer magical, gratification and satisfaction juniors, status-gaining services thanks to the branded products they offer.

"Products that are organized according to the consumption of the masses and largely determine the structure of that consumption are produced according to a plan more or less in all sectors. The cultural industry deliberately adapts consumers to itself" (Adorno, 2003, p.76). Elements of the cultural industry instill the concept of consumption in people's consciousness. It calls out to people in all aspects of life, whether at work or at home. According to Adorno and Horkheimer, distinctions are emphasized and expanded by methods that address different consumption patterns, such as marketing the same goods in different forms and at different prices, so that they can be addressed to everyone and no one is left out of the system. Now everyone is part of a whole. In an age of Culture Industry, order frees bodies and attacks souls. Now, instead of the order saying, "Think Like Me or disappear," you're free to not think like "me". You can protect your life and all that belongs to you. But from that moment on, they say, "you're a stranger" among us (Dellaloğlu, 2003, p.17).

Their way of life is the behavior patterns that make people different from each other. In our daily relationships, it describes what individuals do, why they do it, and what it means for themselves and others to do it. While their way of life depends on cultural structures, each form is a manner and a way of using certain items, places and times belonging to a group. But it's not the whole of that group's experiences, it's the sequences of practices and behaviors that make sense in specific contexts. Chaney attributes the "new forms of social identity" that he asserts are unique to lifestyles, with the statement that new social identities are a kind of choice, and that the typical behavior, value judgments and tastes of group members play a role in this choice. Choices are a cultural choice, according to Chaney. Rather, these choices focus on living areas such as leisure activities or consumption activities. The outward value judgments and tastes, no matter how personal, must conform to the specific patterns associated with other social cultural traits (Chaney, 1999, p.19).

According to Featherstone, the term lifestyle evokes individuality, self-expression within today's consumer culture. The individual's body, clothes, speech, leisure use, food and drink preferences, home, car and holiday choice are seen as signs of individual style. Lifestyle evokes individuality, self-expression and stylistic self-consciousness within today's consumption

culture (Featherstone, 2006, p.141). New cultural agents play a role in popularizing these desirable lifestyles. This class ensures the social reproduction and legitimacy of capitalism both as the producer and bearer of consumer culture and as the consumer (Dağtaş B. and Dağtaş E, 2009, p.50). By means of mass media, which is the area where intellectuals make their voices heard the most, individuals feel or engage in the influence of created movements and activities.

Because consumer culture contributes to the rise of the service class and the jump in status, there is a function of cultural intermediaries working within this group. Cultural intermediaries include members of the new middle class who work in media, the fashion industry, design, advertising, marketing, public relations and the cultural industries. They help to design the experimental dimension of presentations and consumption spaces of consumer culture and take an attitude towards life. These new intellectuals, who serve the development of consumer culture, also use the objects of consumer culture themselves (Özcan, 2007, p.46). The phenomenon of leisure has been provided to take place in everyday lives by using lifestyles in the consumption culture. Through consumption, a lifestyle is created that requires people to have more free time. Shopping malls that are offered as the best method of leisure time assessment, established for the purpose of disseminating images of different forms of shopping through the media, websites that enable electronic exchange, and consumer lifestyle and leisure activities are matched with such developments.

“Investigation Of Globalizaion, Media And Consumption Culture With “A Bite And A Cardigan Philosophy” And Consepts Of Alienation...”

It is possible to describe the culture, which we can define as the whole of behaviours learned through the behavioural results shared and transmitted by the members of societies, as a whole of complex elements that include individuals' knowledge, their experiences such as art, aesthetics and fashion, beliefs, laws, moral rules, traditions, customs and values. The patterns or standards that make up culture are important factors that accelerate cultural changes due to technological developments, globalization, innovations and derivatives in the field of communication.

In the age of the culture industry, order frees bodies and attacks souls, trying to influence spirits. Now, instead of the order saying, "Think Like Me or disappear," you're free to not think like "me". You can protect your life and all that belongs to you. But from that moment on, it says, "you're a stranger" among us. The concept of "alienation", which is described by dictionaries as the name of any kind of social or psychological evil that qualifies the separation, separation and crumbling of things that stand in harmony with each other, is, in more general terms, "forgetting, not being aware or embracing your own self". The phenomenon of alienation can basically be described as the expression of a man's disengagement from his own abilities and qualities, and as a result of this disengagement, a man's submission to that entity by glorifying a being other than himself and created by himself. In a sense, the individual means to lose his or her subject position in front of life and move to the object state.

The understanding of being human and futuristic, which is known and emphasized as of the Ottoman period, and which determines the way of life of the Muslim subjects and takes its source from the sufi teachings, filtered through Ottoman culture and transformed into Turkish society. These qualities, internalized by the Turkish community, have survived for a very long time, but have gradually changed and begun to unravel since the modernization process in which Turkish society had to establish close relations with the West. Especially with the development of technology, people have begun to acquire aspirations that cannot be met in the present order and to make efforts to realize these aspirations. These ambitions and aspirations have also led to their lives being constructed in different directions. The understanding of conscientious consumption, in which social relations are not regulated by individual greed, and where life is maintained by being satisfied with existing ones, is the product of a cognitive structure in which human relations are not yet fully earthed and exclusion from the requirements of matter and material life is accepted as an important principle. It would not be wrong to say that the phenomenon of alienation does not take place as a form of religious perception in the Eastern culture represented by Islam.

The basis of the Islamic economic order is a major framework drawn by religious sources. According to Islam, the world will one day be destroyed. The beginning and end of matter are a reason for existence and destruction, i.e. existence. For this reason, i.e. Life in the world doesn't have

much of a place. What matters is the life that is believed to exist after death. That's why it's going to be like, "I'm going with the influence of these and similar ideas, the science of economics in the Islamic world have not made any significant progress in the Middle Ages and the following periods. The economic life of Islamic societies is shaped by the influence of religious and ideological structure and this formation is constructed with a thought that corresponds to its discourse as well as its discourse. The Islamic economic structure and finance consists of the application of Quranic verses and hadiths. The relevant situation should not lead to the idea that economic problems in the Islamic world are never discussed or involved. During the natural life, economic activities were interpreted in the light of religious sources such as the Quran and Hadith and found a space for discussion.

To this day, İbn Khaldun has been examined by many environments and authorities, while his views have been evaluated according to various ideological currents and he has stated that his views on every current are their precursors. However, İbn Khaldun expressed his views in *Das Kapital*, which included Marx's claims, in his life about 400 years ago. For this reason, İbn Khaldun's views were evaluated with left tandans. However, the arguments of other theorists based on the views of İbn Khaldun had superior qualities far beyond their time. In interpreting İbn Khaldun's views, it is possible to express that he is not under the influence of a capitalist belief in defending the free market. In glorifying labour, it is clear that Marxist thinkers do not act with the feelings and thoughts they have. İbn Khaldun observed what happened around him very well and expressed what should have happened. Although there are some aspects that may be references to Marxism in his thoughts, he has an attitude that prioritizes individual preferences, opposes interventionism and advocates freedom in the economy. Nevertheless, due to the consistency of the ideas he put forward and the correct fictions, he has become a pioneer that every segment owns and takes over. For these reasons, his thoughts can be associated with Liberalism in some subjects and Marxism on another subject.

In the economic context, the basis of order in the capitalist system is that individuals and firms acting in a manner that maximizes their own interests in society will also maximise the benefit of society through their decisions. It is therefore necessary to release these decision units in their preferences.

Socialist thought, on the other hand, emerged as a reaction to the setbacks in the liberal capitalist order. This idea was scientifically put forward by Karl Marx. In order to eliminate the inequalities of income distribution in socialist thought society, it is envisaged that the ownership of factors of production, such as land and capital, will be made public, and that the enterprise factor, such as the organization of production, will be made public. Thus, the movement with the profit motive, which constitutes the basis of the capitalist order, disappears in the socialist order.

Islam has not set out very concrete rules and arguments in economic terms. It has set some basic rules based solely on the Qur'an and Sunnah, but also in a moral sense. Unlike these basic rules, there are no rules except the facts of life. Although poverty in Christianity is praised and described with superior qualities, the concept of property is included in the Qur'an. In the Qur'an, he said, "Allah has made some of you superior to others in provision, and those who are superior do not give their provision to those who are under their control in such a way as to be equal in it." (Surat Al-Nahl). Prophet Muhammad engaged in trade for part of his life. He recommended trade by saying that sustenance is in trade. In this case, it is wrong to say that Islam is close to capitalism because it envisions a free market economy or defends property rights, or to say that it is close to socialism because it glorifies labour, because some of the Prophet's friends take a stand against the proprietors, or because they think of a bite and a cardigan. Islam gives importance to individual preferences, provided that it does not encroach on the law of others in economic terms. Theoretically, it has its own rules. According to this religion, it is legitimate to work, to produce, to be rich, but it is due to some mystical interpretations that it has an image to the contrary.

In terms of social justice, social justice is one of the most important issues that all religions, political and economic systems try to realize, rather than being a system protected by law and legal system, it is a system provided by individuals who have attained human maturity and saturation. The concept of " a bite and a cardigan " is to possess the property, to share it with others, to distribute to others what is in his hand and palm, except for a bite and a cardigan, preferring his brothers to himself. It is not to stop working and run away from production, but to choose your brother in need by running away from personal and self-consumption, that is to have "isar". In a society where the understanding of Isar exists, social justice takes place in

an environment of complete love with the spending of people who are willing to justify it with a bite and a cardigan.

If we approach the issue from an economic point of view, as is known, economics is the science of meeting unlimited needs from limited sources. According to today's modern economic understanding, needs are unlimited and resources are limited. The challenge of meeting unlimited needs from limited resources is the challenge. Human's desires, hence his needs, are endless. All of these things can not be met in a lifetime. In this way, people spend their whole life to fulfill their needs and cannot devote time to spiritual needs such as divine feelings, worship and art. However, as Bektaşî says, a person has not come to the world only to "wash shirts" or "to eat bread" in the words of the poet. As a matter of fact, they told Bektashi that he had to wash his dirty shirt: "it will get dirty again anyway." He said, "wash it again," and he said, "it'll get dirty again." When it was said again, "you'll wash it again," he said, "We didn't come into this world to wash shirts." he responded. A poet says: "We have come to this world not to eat bread, but to love beautifully."

The Sufis combined the cardigan with the judge and reduced the basic needs to two because their homes were on their backs. This understanding does not lead people to laziness and disguising productivity as it is thought or claimed. On the contrary, it leads to pursuit of knowledge, wisdom and worship. It's not hard to imagine how a world's property that he can't have and burns with love can ruin a man's soul life. The Muslim, who consented to a bite and a cardigan, at least got rid of the love of goods and the boredom of the world, and had a certain sense of repulsion (Yılmaz, 2011, p.3). It is a sign that the concept of "a bite and a cardigan" remains valid in consumption areas and on the basis of the consumer society and that its influence is strong. In today's economies, the relationship between leisure and consumption is established, the attractiveness of waste economy-based consumption by means of advertising and marketing is increased and encouraged to consume individuals who are between their own self and their conditions.

The aim is to minimize the waste economy by reducing the charms of advertising and marketing metaphors in order to control the unlimited needs of human beings by using the philosophy of "a bite and a cardigan".

With the replacement of the wasteful economy and the needy economy, human beings will be able to be saved from their unconscious spending among their insatiable eyes and desires. This will enable social sharing over time to bring together common denominators in order to reduce the distribution of income between rich and poor. He will divide his property with the rich and the poor, and he will be able to take steps to dull the feelings of pain and envy towards the rich. The idea of "a bite and a cardigan" is a measure of conviction and consent and an expression of mysticism. Certain assets and human emotions and values can also be preserved as long as this measure can be protected away from bankruptcy and isolation. In fact, all sufi elders have disparaged not the world and the world's goods, but the "love of the world" that fills the heart and leaves no room for other love. The concept of "a bite and a cardigan" is a matter of trust. Trust is an act of the heart. Trust in God. It is consensual to those who come from God. In addition, "a bite and a cardigan" is one's attitude towards the self.

The concept of "a bite and a cardigan" allows us not to discredit the world's property, to discredit the world's property, to trust and be patient with the owner of the being, rather than the existence, that the world is temporary, that the important thing is not the present world. Earthly worries and troubles cause stress and various ambitions in human psychology. In this case, it causes the spiritual world of human not to develop or even collapse. Human beings, as long as they can not meet their limitless needs, while deep sadness becomes gark, without knowing to live the day with feelings of pain and grief, without knowing the value of what they have, without enjoying the satisfaction of the soul and the pleasure of being able to nurture their own lives simplified. The philosophy of "a bite and a cardigan" is the key to the process of achieving spiritual saturation.

Conclusion

Consumption culture is a structure supported by artificial images, where needs are deflected and new demands are created, rather than a system in which consumer products are used and needs are eliminated. With the increase of mass production, the materialization of social values and the increasing spread of consumer culture, daily life began to be formed around consumption. Today, the material and spiritual elements produced by this

system have been an important factor in defining social status and identity. In the materialized social environment, consumption has become both an element of culture and a part of identity. It is an irrefutable fact that consumption is effective in determining identity and status in modern societies and breaks strict status classifications. In Modern societies, there is a functional relationship between people's social identity and consumption. Therefore, consumer products influence how we look and live by others. By procuring or consuming new goods, products, people connect themselves with the meanings that are entrenched in these products. Therefore, these mentioned meanings become part of the individual's perception of "his".

Individuals constitute an important part of their modern identity both socially and personally through the products they consume. As a natural result of this understanding, the person can change the fact of who he is, or at least try to change the products he chooses to dress, use or surround himself with. Since all identities are formed within a system of social relations, they affect each other as they do in cross-cultural relations. The development of identity depends on the relationship between different cultural identities. So identity is the dynamic and evolving aspect of collective action, as in cultures. At the beginning of the Modern period, consumer culture and lifestyles played an important role in people's lives beyond their basic needs, emerging as an indicator for distinguishing social identity and social group. The most important reason for this is that capitalists create a cultural environment that covers everyday practices in order to ensure that the consumption action is perceived differently without addressing the needs. In this way, people are trying to be transformed into a consumerist being who seeks artificial pleasure and satisfaction. Consumer culture is seen as a re-emergent, deliberate adaptation of reality in this context between the capitalist system and the phenomenon of consumption.

Today, people consume more in the realm of images than they need. It strives to purchase or attempt to purchase advertised products or services. The capitalist system minimizes the satisfaction of these products and services, paving the way for the satisfaction to be received from new services. In this respect, mass media and especially advertising have been among the factors supporting the consumer market. Advertising is a field that promotes products in a way that corresponds to certain symbolic meanings, both by manipulating the link between consumption and need, and by

fueling desires such as obtaining/maintaining status and feeling belonging to a lifestyle group. One requirement that the system offers to sustain its existence is the phenomenon of differentiation. People try to consume the indicators and images presented in order to show their differences in the socio-cultural environment they are in. Individuals who want to reveal their individuality and difference with the lifestyle that passes through consumption give information about consumption practices and social classes that they feel belong to with their preferred places. The media's reach to wider audiences, especially through visual and auditory elements, plays an important role in reflecting existing cultural phenomena to the public, or directing individuals in line with a particular phenomenon, or teaching individuals specific facts.

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