

# Fashion as a Concept that Designs and Consumes the Body\*

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## Article Info

## Abstract

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*Fashion makes individuals lose their originality and authenticity, making them people who dress, eat, drink and live like each other. With the widespread and diversified use of mass media, fashion's access to the masses has become faster in parallel with this. Fashion itself is rapidly changing and becoming the locomotive of consumption culture, advising the masses to buy better and newer. The concept, which continues its existence in the easiest and most effective way through the body, has also made the body itself consumable. Thanks to the help of mass media and improved media tools, fashion spreads widely. People get aware and follow the new trends around the world easily. In this study, the concept of fashion is discussed with the claim that it is an element that designs not only objects but also the body and even consumes it.*

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## Introduction

In order to understand in detail how the body becomes uniform under the influence of the West, it is necessary to look closely at the history of the world. The aim of all empires that have existed in the world so far is to rule the world, spread and dominate the whole universe. The Westernization of the world first started with the crusade. Christianity, which was born in the West, took action from all sides with the crusades. "Westernization of the World with the Face of Christianity 16. Results in the victory of Christianity in the 21st century" (Latouche, 1991: 19). The discoveries made by sailors such as Magellan and Vasco de Gama in the geographical area strengthened the power of the West and made it even more successful in economy, trade, politics and military. With geographical discoveries, the motivation to dominate nature has gained strength, maps have been redrawn, and more information about the locals has begun to be available. All these achievements were replaced by the 18th Began to receive scientific achievements in the 19th century. "The Netherlands takes most of the giant empires from Spain and Portugal by putting Christianity in the background and focusing on trade, and British hegemony is strengthened with the Paris Treaty of 1762" (Latouche, 1991: 21). The Westernization of the world to the extent that it was colonized by Europe ended on the eve of the First World War. America, which was the old Europe and the new Europe at that time, saw itself as the emperor, legislator and ruler of the whole world.

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Latouche, the 19th century of Western sovereignty Century, attributes its interruption to four main reasons. The first of these is that modern society has lost its Western ideology and values with the rise of socialism, the second is that the competition between Western countries ended in the 1930s due to the Second World War and then the Great Depression, and America now sees colonialism as a threat to the domination of the West and therefore rejects it (1991: 28). With the effect of the Enlightenment, dogmas lost their realism and scientific and technical knowledge began to gain universality. "From now on, the whole world shows a single technician society at different levels. Science is one, mathematics is the true common language of all nations" (Latouche, 1991: 31). Capitalism has to build harmony, homogeneity, and even homogenization among consumers, because the goods brought to market by mass production still have to be massively consumed by the masses. These goods produced thanks to mass consumption are consumed as soon as possible and new goods are started to be produced. "The system needs to develop 'mass consciousness' to facilitate 'mass production'" (Heath and Potter, 2013: 243). While it was previously aimed to give the consumer his/her needs, now with mass production and capitalism, it has become essential to direct consumers to want and 'need' what the business world produces and sells. "The business world was only concerned with 'standardization, mass production and mass distribution' and consumers were seen as 'units within the 'mass' or 'mass consumers'" (Ritzer, 2011: 59). The capitalist order has to create people who like, desire and want the same things so that it can sell what it produces. In addition to all this, mass-produced goods are cheaper than other goods because they require less labor and labor. The fact that these products are sold cheaper in the market is also an important reason for the masses to prefer them. As the masses prefer similar things, identical societies emerge. In this study, it is discussed how the human body was designed by fashion since Industrial Revolution, Fordist mode of production, capitalism, the spread of mass media and the emergence of the fashion sector in line with world history.

### **The Birth of Fashion in the Historical Process**

The United States was founded by Anglo-Saxon (British) immigrants who migrated from Europe to the Americas. This state has set its own social and economic standards and developed a multinational cultural understanding. It joined the Second World War later, but it did not experience as much destruction as Europe because it was located on a separate continent. After this war, it undertook an important task in protecting Europe against Soviet expansionism. What happened after this period started American expansionism and the USA started to see itself as the gendarmerie of the world. This expansionism has been both military, political and economic based. Although it remains behind the scenes, its most felt form is cultural expansionism. The policies of encouraging American admiration, which continue even today, have been effective in making this country's products sought after in world markets. In this context, the naturalness and historical course of cultural shaping shifted in a different direction as American-style clothing and body styling (such as hair, mustache, and body measurements) spread rapidly. As a result, the cultural effect of clothing has been indexed to international norms with the effect of colonialist approaches, rather than being national.

"A cultural exemplar is imposed to secure the discipline of machinery and assembly line. When the market is constrained by the national scale, this results in the erosion of individuality within each nation's culture. Since globalization expands the market to an international scale, the system smoothes the differences between nation cultures" (Heath and Potter, 2013: 255). With Fordist production, national differences disappeared and the whole world began to exemplify. This production, which affects people's preferences, tastes and styles, has reduced the need for human power of individuals and caused an increase in mechanization; this mechanization has also manifested in the way of life of society. Taylorism (scientific management) has begun to eliminate the mechanization of people and their habits of taking initiative. The influence of Fordist production and Taylorist management has been

visibly reflected in social life, especially in the USA. On the one hand, a society with a rising economic level, on the one hand, the people who make up this society but become mechanized due to the economic system, and on the other hand, their efforts to increase consumption as a result of increased production. Thus, a culture based on dressing to the extent and in the amount desired by the producers has emerged. While at first clothing gave an idea about the regions where people live and was a symbol of regional identity, later it became a symbol of the class, profession and gender to which people belong. "As Western societies industrialized, the effect of social stratification on clothing behaviors transformed. The expression of class and gender began to precede the transmission of other types of social knowledge" (Crane, 2003: 14). With industrialization, "People's relations with the world and interpersonal relations (especially male-female relations) have been turned upside down and have become more and more abstract, lose their essence, and become mechanical and functional (Latouche, 1991: 88). As production relations change, people's consumption patterns, lifestyles, thinking structures and patterns differ. With the diversification and proliferation of mass media (traditional and new media), goods, products and even culture have begun to spread rapidly all over the world. This cultural invasion of the West has led to the disappearance of the intercultural difference; the 'other' culture, which has characteristics such as peculiarity and uniqueness, has disappeared. As a result, cultural identity has disappeared and the uniformity adopted by the world has occurred. The structure that focuses on producing more has evolved to consume more, and the motivation to have more is reinforced by the desire for more happiness. "There is *instant* universalization with communication satellites and computers. The standardization of cultural products and the production of norms and styles do not allow rooting in any way" (Latouche, 1991: 119). Culture, which is known and recognized by the whole world through mass media, has been the determinant of the needs, styles, lifestyles and dreams of the buyers. This culture has started to market a certain standard to the whole world and to make the whole world the same. In addition to all this, Latouche argues that the transition of the whole world to the Greenwich time zone by making a very interesting claim and the adoption of the Newtonian time understanding caused all humanity to adopt similar lifestyles and ways of thinking with the same concept of time. At the same time, the differences between people who do similar things gradually decrease and after a while they start to eat, dress and think in the same way. "It is impossible for the transnational flow of information not to 'inform' the wishes and needs of the recipients, their behavior patterns and mindsets, their education systems, their lifestyles" (Latouche, 1991: 119). The other, who has lost his own tradition, style and style, speaks the language of the West and sees himself through the eyes of the West. While clothing was one of the most important symbols of class distinction in the West in the Middle Ages, the clothing structure of European society in the late Middle Ages began to resemble today's clothes: shapeless robes were replaced by custom-made clothes that fit the body (Crane, 2003: 13). As a result of this brief historical information, it is possible to say that the West was formed by the European continent belonging to the Christian religion, with the philosophy of enlightenment, the capitalist system and the white race. On the axis of all these, the desire of modern man to dominate nature with industrialization The first step of the transition from the mixed economic system to the capitalist system was taken in our country with the decisions of January 24, 1980. Following the elections held in 1983 after the coup d'état of September 12, 1980, reforms that were a continuation of this step began. In this process, while the economic opportunities of the people increased, social life also started to integrate into the capitalist economy with the lifting of many prohibitions such as having foreign currency and selling foreign cigarettes. Liberalist society, which is considered a sine qua non of the capitalist economy, started to form in this way. With the removal of restrictions on imports, foreign goods have increased in the market, especially in areas such as clothing, accessories and cosmetics. With the effect of this change, the values of the national culture began to be abandoned and the values of the West began to be decisive. With the introduction of private television and radio broadcasts after 1990, this process accelerated further. This process has had a widespread impact on young people's sense of

dress. In the 1970s, jeans and similar clothes, which could not be accepted by the conservative segment, began to be worn even by the elderly of this segment. The use of furniture and white goods in the houses has also kept up with the different cultural structure. Now, industrial products such as seating groups and sofa sets have been switched from seats, which are expressed with names such as sofas and cedars.

In primitive communities, skin and vegetation meant almost the same to the natives, and the skin of the earth was the same as the skin of the earth, and the skin they carried on them was their vegetation. When the living body of man died one day, it mixed with the cover of that soil and continued to live in nature. The phenomenon of the individualized body had not yet existed. Since people live in tribes in a commune way, the idea that bodies that contact and look at each other in the minds of tribal members are part of a whole prevails. "The locals were 'unaware' of their bodies, their skins, their outer surfaces. However, when they met the colonialist West (the other), they would 'understand' that they had a skin and say to them 'you brought the body to us'" (Çabuklu, 2004: 96). With modernism, leather has become a boundary that separates and isolates the person from others and draws between him/herself and society. In the past, while the skin was a part of nature with its sweat, smell, and all the substances it secreted, with modernism, the smell of the skin has become a phenomenon that disturbs others and needs to be suppressed and destroyed. With the aging, wrinkling, smell of the skin and the effect of enlightenment, the mind replaces the body. And natural processes such as death have become intolerable; all people are young, fit, beautiful and immortal in the same way. While the primitive body is identified with nature, the modern Western body is identified with culture. The cultured body cannot work and smell because it is not poor; it cannot grow old because it is well-groomed; it cannot be black because 'white' is the superior race. The modern West has now brought sight to the forefront by ignoring touch. In an age where vision and visual are so effective, the body has also taken its share from this demand. The important thing is to be visible, so visual elements are becoming widespread and everything is becoming more visible. "By overflowing from typical places such as hospitals, clinics or gyms, all screen models, from television to computer screen, from magazines to advertising posters, are included in the screens that organize the spread of body issues to every moment and area of life, body measurements are updated and distributed" (Demir, 2017: 45). Expressing that everything has become spectacular with modernism and that everything has to be shown on a certain ground, Çabuklu says that this is sometimes a photograph, sometimes a screen, sometimes the exterior of a building, and sometimes an organized park (2004: 100). The West has shown people who are not even aware of their skin that they have a skin and a body and has given them a second skin with the cosmetics, fashion trends and aesthetic perception it has created. This second skin should be well-groomed, vibrant, shiny and flawless in accordance with the requirements of the age in which it is imposed, so that it can be an object of visibility at any time. The greatest power that enables the body to become uniform under the influence of the West is undoubtedly the mass media. Mass media, especially those that serve visual culture, have laid the foundations of the uniformity of society by creating a mass culture. Although mass media promises to multiply our preferences and increase our options, they make everything the same, from what we eat to what we travel, from what we read to what we wear. "Global body politics at every hour of the day, regardless of space, from radio to television, from the internet to cinema, suggests that being healthy and beautiful is a right that should be earned in social cooperation (Demir, 2017: 47). Visual and auditory media reflect how the body should be through each organ, the 'ideal' male and female type, the 'beautiful' face and the most admired body figure. The masses, who are exposed to the body samples that should be in this way, adopt the ideal type approved by everyone and try to adopt this ideal type. Individuals who meet the Western-origin ideal body phenomenon through mass media become uniform by massing. As a result, the body turns into an object that can be consumed by the masses and is consumed subject to time, age and fashion.

While it is thought that the mass culture that emerged with the Enlightenment will make the society more rational, based on scientific knowledge, questioning and critical, on the contrary, it has created a more shallow and superficial thinking, passive and utilitarian society that is incapable of questioning. The dominant ideology's use of its power to destroy the values created by people and to benefit from them has led to the loss of the originality and uniformity of the members of the society. "Bureaucratic, technological and ideological forces have restricted human freedom and created a of passive and uniform consumers" (Smith, 2005: 70). As a result, bodies such as human relations, lives, styles and ideas have become uniform.

Another task of the media is to make the unusual ordinary and to ensure its acceptance by the masses. Gustave Le Bon lists the following as the main characteristics of the masses: "The disappearance of the conscious personality, the dominance of the personality moving with the subconscious, the direction of thoughts and emotions in the same direction through diffusion, and the desire to start the practice of indoctrinated thoughts immediately" (1997: 28). The masses are mostly the majority whose souls are taken over, who cannot think freely and make decisions. They tend to adopt mass characteristics because of a certain leader, a celebrity, or admiration for the pioneer they take as an example, or because of the 'somehow everyone is like this' subconscious thought. "The masses are guided by models, not by evidence and evidence. Some people, who are few in number in every period, leave traces of their movements and unconscious masses imitate them" (Le Bon, 1997: 115). The masses who start to act as an example are also consuming by the masses. They try to read the same book, follow the same movie star and want to maintain a common sharing by taking from the same mass media. When many people start talking about the same thing, others join this community and create a large audience. Heath and Potter explain this motive as "People often want to consume the same thing as others, precisely because goods are consumed not by individuals but in a social context" (2012: 235).

### **Creating Mass Psychology in Consumption with Fashion**

The development of technology and the widespread use of new communication tools in human life have led to the transformation of fashion into global clothing. For example, thanks to Western films, jeans produced for miners due to their robustness have now become an indispensable clothing for people from all over the world, from all walks of life, from all classes and age groups. Le Bon mentions the mass characteristics as follows; "The conscious personality disappears, the thoughts and feelings of all these united individuals are directed to one side. Undoubtedly, a collective consciousness is formed that shows temporary but very clear characteristics" (1997: 20). According to Le Bon, a united majority does not constitute a specific audience; in order for communities to become a mass, they must share the same desires, tastes and emotions. This shared partnership enables them to behave in the same way and lose their individual characteristics. In this context, it conceptually uses the expression "crowd". "The easy acceptance and spread of some thoughts is due to the fact that most people lack the opportunity to have a thought based on their own judgments" (Le Bon, 1997: 60). According to Le Bon, even if the masses think that their preferences belong to them with the delusion that they have free will, they have lost their individual initiative. Likewise, John Stuart Mill (2009: 129) states that the mass is a threat to the mind and that individuals disappear in crowds. The masses who follow fashion, follow it and design their lives in that way feel that they have to follow the current of that era. According to Farraley, what fashion does is establish a compromise; "Everyone agrees that having a trendy look gives strength, whether it's your face or body, pictures or video clips" (2015: 51).

The most important factor in individuals becoming uniform masses is mass media. The mass media, which are under the monopoly of global powers, undoubtedly changed and transformed the masses they addressed in any direction they wished. It has replaced consumption culture by eliminating the

traditional one. This created culture has caused everyone to like, prefer and consume the same product. "Society is controlled by the ideology of the visual discourse created by the rulers, this process is considered natural for the society because it is outside the limits of visibility and a reaction is not tried to be developed" (Çoban, 2002 :692). Individuals exposed to the same type of image through mass media tools which have gradually started to resemble people to each other. "It is a fact that what is repeated eventually descends to the deep layers of the subconscious where the factors of our movements are prepared" (Le Bon, 1997: 113). Individuals who are exposed to these indicators through many channels are involuntarily under this influence, it does not even matter where and from whom the message comes first, and after a while they get used to this information. Toffler states that even the messages produced by the mass media are subject to fabricated production, "Just as factories produce the same goods for use in millions of homes, mass media produce the same message to transfer to millions of minds" (Toffler, 2008: 47). Concepts and perceptions are also produced in a standard way and delivered to millions through large networks. Repeated claims spread to other individuals and are easily accepted by the masses. The book read by a few people, the perfume used, the jewelry worn spread to many people after a while and all of them become consumed by the masses. What we call people imitating each other is essentially the penetration of thoughts, feelings, and behaviors into people. Individuals, who are under the illusion that they make their own choices among many options, actually choose what everyone has and what they are asked to choose. The products produced in this way continue to be reproduced and the consumer objects offered continue to be consumed by the masses. "The modern individual, who has reached the final stage of his own 'liberation', his own liberation, through networks, screens and new technologies, is transformed into a fractal subject; he is both divisible forever and indivisible, both closed on himself and dedicated to an infinite identity. He is, in a sense, the perfect subject, the otherless subject-his individuation in no way contradicts the status of mass. " (Baudrillard, 2012: 52). The individual's thinking and acting as part of the 'audience' has pioneered the development of persuasion strategies of the advertising industry. "As a result of these transformations in the social field, many products that could only be owned by the rich of a period have now become desirable by a large socio-economic audience (Babür Tosun, et al. 2018: 316).

The social impact of the internet, which has an important place in the uniformity of the masses, has blown perhaps the biggest winds of change in human history. Because now all kinds of developments have become available to be learned and shared. Accordingly, institutions and groups that specialize in shaping and managing societies have begun to carry out highly effective activities, thus creating a new understanding of identity and belonging. Information obtained from the internet has begun to be sanctified, and people who are influential on the internet have begun to be blessed. The new vision of culture and social norms is now faced with the necessity of being registered in the virtual world.

Both social, economic and psychological factors have created societies shaped by the internet. People who can only express themselves in the virtual environment and get rid of their own realities in that environment have become accepting of the norms developed in addition to all the opportunities offered by the internet. Internet culture has also shaped commerce, and therefore clothing. Being able to buy the same product more cheaply over the internet, to examine a product range beyond what is imagined by finding a legal basis on issues such as installment shopping, warranty, exchange and return have provided a serious orientation to this sector.

Determining the orientation of the masses and designing their bodies as well as every stage of their lives are carried out by the West. The West does this best through one of its ideological apparatuses, the media. The West, which owns the communication industry, sells a lifestyle to people through threshold keepers in line with the request of the government. Economically and technologically advanced Western countries, which own the mass media, also share their culture with the whole world through the media.

They are spreading. They show them what to eat, what to wear, where to vacation, what to listen to, and eliminate differences, individuality, and originality by ensuring that everyone does the same. The media, which holds the monopoly of the imperialist culture and reproduces it, uses its power to spread this culture and reach everyone. Individuals who are under the visual influence of the media lose their personal qualities and become a uniform mass that is alienated from them and ignores them, like others. "Scattered individuals who adopt the acceptable measures of the ideal body become a 'sense of us'" (Demir, 2017: 49). The most effective tool for individuals to adopt this idealized and uniformized body perception is the media elements they are exposed to at any moment. The media does not do this through a single channel; it influences people through indicators by using traditional and internet channels such as television, newspapers and the open air effectively in every aspect. "It is obvious that the greater the number of communication sources, the greater the number of information-type messages, and the deeper the effect will be" (Schiller, 2005: 36). The increase in the number of messages makes the information powerful. Although each channel offers its own contribution, the aim is to preserve and even strengthen the status quo that serves the dominant ideology. "Media is an industry in itself. It is not a whole of units, one of which operates independently of the other. They do not offer different products. The images and messages they give claim to achieve similar goals, with few exceptions, in terms of their design and goals" (Schiller, 2005: 38). Mass media are very suitable for creating similar people because they are visual, auditory, written and widely used.

Louis Althusser, when talking about the effect of the ideological apparatuses of the state on the masses, lists them as follows; family, law, politics, trade union, media and culture (2006: 34). According to him, the power of the ideological apparatus of the state to rule and control the masses lies in the ideology as opposed to the oppressive apparatus of government, courts, police, prisons, army or government. The ideological apparatuses of the state influence the masses without any pressure, punishment or sanctions. Althusser describes this as disciplining herds ideologically. The fastest and most effective of these devices is the media, which provides easy access to many mass media with the development of technology. The media can reach a wide audience in a very short time by using the power of the visual culture it produces and offers. The press, which is the ideological apparatus of the state, is obliged to create masses by conveying the ideology of the ruling class to individuals. Individuals who are exposed to the messages produced by the press from various sources fall under the influence of these messages and enter into a mass psychology and become practitioners of the visual culture they are influenced by through various channels.

Stating that the manipulation of minds is the most important task of the media, Schiller states that the determinant of our behaviors as a result of our beliefs and attitudes in the creation of images is also in this power (2005: 9). Messages that are far from reality and that people have difficulty perceiving in the first place are intelligently fictionalized by the media and people's minds are manipulated. It becomes very easy to capture manipulated minds and direct them in the interests of the current ideology. The media is the most effective social control tool of the dominant ideology in terms of capturing the masses. Individuals whose subconscious is overloaded with information thus lose their ability to think, comprehend and evaluate. The most important goal of the media is to pacify individuals and ensure that they become buyers who have lost all these abilities. According to Schiller (2005: 47), as a result, passivity guarantees the perpetuation of the status quo. The more passive individuals are, the more active the status quo becomes. Individuals whose minds, bodies, emotions and money are exploited are becoming more and more passive thanks to this working wheel. The power that thinks for them, designs for them, shows them how to behave and live for them, makes them passive both physically and mentally. Thanks to this power, individuals become uniform masses with a collective consciousness that can no longer focus their attention, make their decisions, and say nothing even on their own lives and bodies. The purpose of the media, which enables information to spread to society, is not to raise

awareness in society, but to standardize identities, minds and bodies by reducing consciousness as much as possible. Mass media aims for individuals to have fun, not mental development, and to have a pleasant time without even being aware of the flow of time. The messages conveyed by these tools are quite deliberately designed to cause the public to lose consciousness. The unconscious society, on the other hand, begins to become identical with all its members. Different ways of thinking, different lives and distinctions between individuals are disappearing. The dominant ideology designs the society in this way so that the judge can easily convey and spread his opinion to everyone. The dominant ideology, which can only spread this view through the media, thus creates a homogeneous society. "The media produces homogeneity uniformity with the discourse it creates and reproduces it in every new message" (Çoban, 2002: 687). Society detaches itself from its own self and assumes the identity of the dominant ideology, and thus, uniformity begins with the disappearance of the difference in individuals. The dominant ideology aims to both spread its own ideology and drive the society to consumption by using mass media. It is not difficult at all for individuals who have lost consciousness and have the ability to think and comprehend to become uniform and to be motivated in the context of consumption. The society, which is easily guided and motivated, is now becoming a product of a kind of dominant ideology. As a result, it is possible to base uniformity on many reasons, such as consumer preferences, the economy, the situation brought about by the masses of production, the markets and the universal tendencies of people. Whatever the reason, it is possible to say that the masses programmed to consume are most effectively driven to it through the fashion phenomenon.

Societies are forced to consume through the media and other means and are dragged into the understanding of 'thinking you need', which is called 'consumption frenzy' today. While regulating international relations, states also try to create grounds for marketing the products of the industrial sector in their own countries. This is not only achieved through diplomatic or commercial negotiations. Behind the scenes is encouraging and encouraging consumption. The effort to impress other societies on their own culture, which was called "cultural imperialism" during the cold war period, includes the consumption pillar. The crucial factor here is clothing and fashion, which makes it a means of uniformizing people.

"The word *fashion*, which derives from the Latin words *facio* or *factio* and means 'to do' and 'to do', has acquired the meaning of traditional use or current use in clothing or lifestyle observed especially in the upper layers of society since 1489" (Kawamura, 2016: 19). In Turkish, the concept of 'fashion' comes from the expression "mode", which means the most frequently repeated in a certain numerical sequence. Therefore, fashion is most frequently related to what is repeated by the majority (Vatandaş, 2015: 52). 15. Century has been a status symbol in the monopoly of the aristocracy, very different from today's perception of fashion. 19. Century, the wealthy segment in society replaced the aristocrats and became the determinant of fashion. 20. Century, the decrease in status and class difference in society and the increasing democratization of society prevented fashion from being under the monopoly of a single segment, and fashion has become a phenomenon that is produced, followed and spread by everyone. In its most common definition, fashion gains meaning as the dominant style of clothing used and accepted by a certain group of people at a certain time and place (Vatandaş, 2015: 52). Fashion defines the wearing of what is not on the agenda as offensive by creating a pressure mechanism in people's lives. Following fashion, buying and wearing what is fashionable has become an occasion of respectability in society. Fashionable, beautiful, respectful, attractive, rich, modern perception has been created. "After the Industrial Revolution, fashion, cosmetics and medical people began to suggest that a certain form was beautiful and that the person could be excluded from the society if he did not try to protect that form" (Vatandaş, 2015: 57). Therefore, the masses are imprisoned in their uniformed bodies in the wheel called fashion. One of the most effective ways to influence the masses is to turn to emotions and address them by eliminating the mind. As a result of the images created, the masses can



be controlled by creating a certain perception. The concept of fashion, which is often used with the form of clothing, has an impact on the dynamics of mass psychology. "The prevalence of fashion is closely related to mass culture. Ferdinand easily adopts many things in the mass that he cannot do alone in connection with the disappearance of the subculture in the mass culture" (Barbarosoğlu, 1995: 53). The socio-cultural, mental or aesthetic differences of individuals in the mass do not matter much because communities that have become masses already occur with the disappearance of these differences. A trend that is accepted and applied as fashion by a certain audience can be called outdated after a while. The same audience can also agree that that trend is outdated and give up on it.

With the Industrial Revolution, mass production started; production became uniform, the difference in clothing between classes disappeared, and concepts such as fashion/outdated emerged. 'Fashion' evokes what is current, while 'outdated' evokes obsolescence. In fact, as soon as fashion emerges, it starts to get old and outdated. Baudrillard describes fashion as the aesthetics of starting over (2016: 154). What is fashion, by its nature, disappears after a while and gives us the idea that nothing will last; this is the movement of fashion in itself. "The body industry resembles a monster that grows by eating itself. The new begins to disappear from the moment it appears. Every product is released to the market with the promise of obsolescence and extinction. Everything is fashioned on the condition that it is outdated and thus the concept of 'new' is hollowed out " (Demir, 2017: 75). This mechanism guarantees the continuity of sales and consumption. It is also a fashionable attitude that what has disappeared comes back and reappears, is up-to-date and belongs to today. "However, fashion is never up-to-date. It repeats dead and stocked forms by placing them in a timeless warehouse and turning them into indicators " (Baudrillard, 2016: 156). Fashion is a wheel that is constantly spinning and dragging the masses after it. The ability of the consumption mechanism to function is made possible by the fact that fashion produces new styles in a continuous movement and then rejects the style it produces. "The construction of fashion cultures does not depend on the amount of money consumers spend on clothing. A fashion system allows fashion to change non-stop with the tools it produces " (Kawamura, 2016: 23). This is the continuity of the fashion system in itself; something new emerges; it spreads to the masses, is accepted by the masses, consumed and becomes obsolete. Since the survival of the capitalist system depends on meeting existing needs and creating new needs, it proceeds in a continuous cycle of obsolescence and production of new ones. At this stage, consumption culture becomes dependent on what is new, trendy and trends with concepts such as fashion or trend. In order for the system to proceed properly, it must always be renewed. "Fashion, in the sense of an order of appearances based on iteration, is nothing more than a recovery process" (Baudrillard, 2016: 155). With the continuous presentation of each new fashion trend created in various channels, the idea that the masses need it is imposed. The individual, who is constantly exposed to the latest fashion products, feels the desire to be included in the audience by feeling himself/herself outside the audience. Individuals feel the need to belong to an audience because with the confidence of being outnumbered, they can give up their sense of personal responsibility and attribute the responsibility to the audience they belong to. Bush mentions the positioning feature of fashion and that it helps us align ourselves with the people under the guidance of a group we want to join (2017: 16). Fashion causes the objectification of personalities by eliminating individuality and originality. According to Baudrillard, fashion imposes a mind that includes every conceivable sender system by ending the imaginary universe we have (2016: 153). Individuals who meet the fashion in magazines, television, advertisements or other visual media identify their identity with others. Individuals who identify themselves with the models in the fashion shows, the models in the posters, and the characters in the advertisements take them as role models. After the model is taken, the person begins to imitate only what is presented to him/her, regardless of his/her own tastes, tastes and aesthetic feelings. The person who strives to be like others begins to look like an increasingly uniform audience by giving up his/her own self. "Within the collective consciousness, the mental abilities and

personalities of individuals are erased. It drowns and disappears in the same sex, which is not the same sex, and the subconscious characteristics of the mass become superior" (Le Bon, 1997: 25).

With the developing technology and the life practices it has transformed, all data on people are now collected in the big data pool called 'big data' and with the better recognition of the target audience, fashion trends are changing in line with people's needs, demands and desires. With the transition of the target audience from a passive buyer to a demanding active individual through social media, an interaction environment has been created and sectors, production forms and movements have been organized according to these people. Therefore, there is a two-way interaction between fashion and the masses. In line with these data, fashion is shaped according to people's lifestyles and takes shape according to their demands and affects people's styles, living and dressing styles. While the sovereigns who hold the power see themselves as very competent and effective in changing and transforming the masses, individuals also influence the process without losing their willpower, as in the traditional media age. Yet, no matter how the masses interact, it is impossible not to mention that the global economy and industry are uniforming individuals. The global economy produced by cultural imperialism has always been the representative of the culture it tries to spread and has served it. The most concrete application of the form of exploitation called 'cultural imperialism', as it is, is fashion.

Adorno and Horkheimer explain the functioning of the culture industry, where cultural imperialism is most widely applied, as follows; "While the involvement of millions of people necessitates reproduction methods, these reproduction methods make it inevitable to meet the same requirements with standard products in numerous places" (2014: 163). It is not possible to separate the culture industry from the fashion phenomenon because the function of both is to standardize everything with mass production in the light of the rationality of sovereignty. It is influenced by the standardization determined by the dominant powers, the products it produces, the movements it creates, and the lifestyles it imposes on people in the context of consuming the masses. "The domination of industrial society will now have a lasting effect on people. Culture industry products will be consumed alive even if people are miserable" (Adorno and Horkheimer, 2014: 170). Thus, the masses themselves, which are put into an endless consumption wheel, become the objects produced after a while. The masses, which become uniform by purchasing the product produced and offered by the industry, discard the old-fashioned and turn to the new-fashioned, try to adopt the imposed and advertised lifestyle, turn into raw materials processed and consumed by the industry. Adorno and Horkheimer define these masses as workers, civil servants, farmers and petty bourgeois and state that the capitalist system of production surrounds their bodies and souls in such a way that they are captured without resisting anything put in front of them (2014: 179). The masses, caught in the flow of the culture industry, do not like anything static and demand constant movement and change. The production and reproduction brought by the system has also made them tired of stagnation, tired of the old and demanding a new one. The masses, which are misled into the misconception that they reach saturation as they consume with the culture industry, are actually turned into consumed objects.

"Fashion is the way our bodies express themselves; it is simple, clear, and affirmative. We affirm the life in which we live with other people, reveal ourselves to be heard and seen, and hear and see other people in human relations" (Bush, 2017: 20). Uniformity of sizes is most effectively achieved through clothes. So much so that individuals who like, buy and dress the same things have similarized bodies through their clothes. Clothes called ready-to-wear, which first appeared different to people, were not designed according to climatic conditions, were produced seasonally, were discontinued after a while and were produced by factories. Investigating the relationship between fashion and mentality in the modernization process, Barbarosoğlu says; "At the end of the research, it was seen that people's dressing as an example is related to the fact that different civilizations started to take place in Western civilization

and has deep pains within its body" (1995: 83). Dominating the cultural market, the West (until the 1960s, the center of this dominant culture fashion was France, now the center of the culture industry is Hollywood) influences the whole world from a single source and ensures the uniformity of everyone through mass media. "In the 19th century, fashion largely spread from a single source, Paris, whose dictates were widely accepted in other industrial societies" (Crane, 2003: 29). With the globalization of brands and the appeal of mass media to the whole world, fashion trends have started to affect the whole world by transforming the customer base from local to national and from national to global. The fashion phenomenon, which led everyone to dress as an example leads every society carries clothes for different purposes, and as a result, created mass culture. While clothing was a status symbol in ancient times, not everyone could dress in the same quality and model, with the French Revolution, all layers of society had the right to dress in the same style. This led people to buy more and believe that it looked more beautiful and modern the more they bought it; therefore, it became consuming both its products and itself over time. Being like everyone else and having others wear the same thing provides people with a comfort zone. "In terms of wearing what the whole society wears, the individual may think that he/she is free from opposing the society by following the fashion and this provides a certain amount of slanted relaxation and social identification" (Barbarosoğlu, 1995: 45). People move away from the risk of being outdated by following fashion, prefer to be 'stylish' as dictated by society, easily make themselves accepted by a certain group and avoid being exposed to social criticism. Regardless of body size, lifestyle or values, the person who accepts the clothing that others deem appropriate for him/her has the problem of not being an individual in front of the mass, not having his/her own likes and not having a worldview. At the same time, a culture is bought and sold through fashion. The individual who fits the fashion of that day gives up his originality and assimilates into the fashionable culture and begins to resemble the general. "Today, everything that can be evaluated at the level of the principle of identity has been influenced by fashion.

The reason for this is that it can make all forms forget their origins and has the power to condemn them to recur" (Baudrillard: 2010: 154). Fashion is not intended to provide meaning or produce content; it is an instant socialization consisting of indicators and a means of bringing them together with the support of mass media. Bush expresses the collective implementation of this socialization, unity and community as the power of fashion (2017: 57).

Simmel, who proposes one of the most well-known theories on fashion, argues that fashion responds not to vital requirements but to cultural requirements. He defines fashion as the process by which the elite are imitated by their subordinates. "Fashion is a form of imitation and social equality, but paradoxically, it unceasingly separates one time from another, one class from another. It brings all classes together and separates them from each other" (Simmel, 1957: 54). According to Simmel's top-down model, fashion is first adopted and applied by the upper classes, then imitates the middle class upper class, and finally is adopted by the whole society by being applied by members of the lower class<sup>8</sup>. However, the upper class, which wants to appear different and superior from other segments of society, adopts a new fashion and the process starts to work again in the same way. With the population explosion in the 1960s, the young generation's density and better economic conditions compared to other generations made them the determinants of fashion. According to the bottom-up fashion model, new fashion trends and styles are primarily adopted by lower status segments and spread towards the upper status. In both processes, fashion spreads thanks to mass media and penetrates the society. Thus, fashion uniforms people from all walks of life by eliminating individual freedom. According to Simmel, imitation is a dominant motive because it makes you feel the ease and comfort of being with the power and the majority without requiring any personal or creative practice. Moreover, imitation gives individuals the satisfaction of not taking responsibility for their behavior alone (1957: 542). Therefore, fashion is the symbol of meeting everyone in the same class and leaving all groups with each new

fashion. To follow fashion, to follow fashion, or in other words to catch the age, is to imitate other consumers, that is, to pretend. According to Simmel, following fashion is a manifestation of our desire to reduce the tension between the expression of individual tastes and belonging to a wider audience (as cited in Smith, 2005: 37). People may tend to imitate other people due to their psychology or taste; on the other hand, they can personalize something that is fashionable according to their own taste and style and reveal their own individuality.

Spencer, another of the fashion theorists, considers fashion to be imitative in its own structure. According to him, fashion is imitated for two reasons; respect for the imitated person and a sense of competition with a person (Spencer, 1966, cited in Kawamura, 2016: 45). Like Spencer, Tarde claims that fashion is spread through imitation. According to her, women belonging to the upper classes of society invent something, these inventions spread when people imitate them, but every person who applies this invention creates new styles by adding a difference from himself (Tarde, 1903, quoted in Kawamura, 2016: 45). According to Veblen, fashion is the spending and living standards accepted by the society or class to which the person belongs. He/she habitually thinks about the person and adapts him/her to the life scheme to which he/she belongs (Veblen, 2005: 83). In fact, according to him, fashion has influenced people so much that accepting and applying it has become an indispensable element for personal comfort and success in life in the world of ostentatious consumption. Veblen also suggests that practicing what is fashionable also gives people pleasure (2005: 95). Considering these claims, it is possible to say that fashion is mostly based on an upper and lower class relationship and has become widespread through imitation or spreading from top to bottom. From this point of view, it is seen that fashion has a democratic and egalitarian role in society as a result of spreading to the lower classes and being followed and followed by everyone. The elites start a fashion with the movement they create, the lower classes adopt it, imitate it, and the elites try to invent again. Fashion, which separates social classes from each other, also unites them. In other words, fashion has become a phenomenon that starts in the aristocracy and continues with democracy by uniforming people through assimilation and imitation. Change is the essence of fashion, its own system continues in this way; without change, it becomes impossible to talk about a phenomenon called fashion. This change, which is the main requirement of fashion, should be accepted by the masses it affects so that it can continue. While communities' approval, acceptance, and adherence to the ever-changing fashion makes them uniform, fashion also makes them fashionable. The fact that fashion has changed by itself means nothing. In addition to this change, it performs the task of fashion uniformity with the presence of the masses that keep up with it.

According to Kawamura, fashion is not created by a single individual, but by everyone involved in fashion production, so fashion is considered a collective activity (2016: 17). It is not possible to say that a product, clothing or style is fashionable unless it is accepted by a wide segment of society. Therefore, in order to call something fashionable, it must first reach large masses and then be consumed by those masses. The internalization and compliance of the masses with fashion depends on mass communication, official communication, individual communication between those who have adopted fashion and those who have not, the persuasion power of consumer leaders and how the emerging fashion is transferred (Kawamura, 2016: 121). In addition to all these, the correct perception of the demands of consumers, the ability of producers to respond to these demands, the good analysis and recognition of the structure of the masses, the launch of products that will appeal to them and the promotion of them to the target audience through appropriate channels accelerate the adoption and spread of fashion.

It is possible to say that this uniform feature of fashion is a kind of show of violence on people. The fact that everyone purchases from different stores of the same brands, likes and consumes the same things shows that a psychological pressure is built on them. This indicates that there is a power over people

that influences and directs their preferences. Fashion, which promises freedom on the one hand, directs people about their preferences by putting them under pressure and domination on the other. Thus, individuals feel less powerful and lose their individual qualities and become a passive part of the consumer society. People are afraid of being disapproved, disliked, excluded, "in" and "out" in fashion because society judges people according to the latest fashion. People often want to be different from others, but at the same time they prefer the comfort of conforming to the majority with the concern of being judged. Their preferences are usually influenced by the society and environment they live in. Bush claims that fashion originates from 'other people' and that we are judged by 'other people' (Bush, 2017: 77). If people follow fashion, they are judged by society by being described as 'outdated' or 'outdated 'if they do not' modern '. At the same time, evaluations of fashion lead people to differentiate in the context of cultural levels, classes, occupations, race and ethnicity to which they belong, and to be judged for these. Even this fear that people feel is an indicator of psychological violence inflicted on individuals. According to Bush, this is due to our social fears. "Violence in fashion exploits the natural power of fashion and imitates the power of fashion through consumption materials" (Bush, 2017: 60). The desire for everyone to look like everyone else makes it clear how the element of pressure on people makes them uniform. Although it is thought that consuming the fashionable gives people a tremendous pleasure with the comfort of being a part of the mass and like everyone else, the underlying reality is the fear of exclusion by society. Fashion determines its provisions by establishing a totalitarian regime on people and expects people to comply with these provisions. In any case, fashion has tremendous power of uniformity. In summary, fashion can do whatever it wants. It determines who will consume what, what they prefer and directs people's lives. In addition to all these, fashion also has a challenging role; it can redesign traditional movements, gender roles, social class differences. The concept of fashion, which often and mostly gains prominence in visual media, can easily spread an idea to the consciousness of an entire audience. With the power of reaching very large masses, it can even change and transform the way society sees. The concept of fashion, which is one of the most effective tools of uniformity, causes bodies to be increasingly visible through visual mass media. In this way, bodies become objects designed and intervened by the society, over which the whole society has a say.

With the shift of the economy to capitalism, there have been radical changes in the banking and retailing sectors. Developments such as the spread of shopping with credit cards, the production of cheaper goods using artificial products, the proliferation of shopping malls and the fact that consumer rights have found a solid ground in law have added a new dimension to the understanding of fashion. Since its emergence, fashion, which mostly appeals to wealthy people and covers expensive products, has now appealed to all economic segments. Offering installments even for small purchases encourages more and more frequent shopping. The ease of purchase of the products offered as a brand has made shopping itself fashionable by forgetting the fashion based on the shape of the product. In addition to so many products consumed with changing conditions, the body, which is more visible with the effect of fashion, has also taken the position of an object consumed by society.

Fashion shows undoubtedly have a very important place for brands and designers in announcing what is fashionable and presenting it to the masses. Since fashionable colors, styles and pieces meet the target audiences for the first time at fashion shows, they are also considered a tool in terms of communication. Even fashion shows can be considered as a public relations practice. "In these shows, the first demonstration of the first commercial product offered for sale is made to retail buyers, fashion editors, photographers and the press" (Oyman and Erdoğan, 2014: 114). It is also possible to say that fashion shows are a marketing element as the impressiveness of the presentation encourages the masses of decor, make-up, design and organization to buy the products exhibited. Especially today, the fact that fashion shows are broadcast via social media enables the masses to be instantly aware of fashion trends and to give instant feedback in the same way. Oyman and Erdoğan also underline that fashion shows

are also advertising activities; "The purpose of fashion shows is to promote, advertise and make a name for a brand rather than promoting clothes. Designers and companies participate in fashion shows to increase their profits, protect their image and strengthen incentives" (Oyman and Erdoğan, 2014: 113). Thus, fashion, by its own nature, imposed the same lifestyles on societies by shaping them in similar ways and continued its existence through this system. Bodies that have ceased to be individuals and have lost their originality and authenticity have become the means of consumption of power holders with the passion to feel belonging.

## Conclusion

In summary, the decreasing costs caused by the fact that mass production, which increased especially after the Industrial Revolution, required less manpower, the habit of dressing as an example born of Fordist production, the introduction of the created fashion by the mass media to the masses, and the spread of it from all organs as if it were what it was supposed to be, caused societies to lead similar lives. People watching the same things started going to the same places, wearing the same things, eating, drinking, and even thinking in the same way. This activity, which looks like the design of the body, has actually created a mind structure and literally *ideal* masses have been revealed. What is similar is always harmless because there is obedience, harmony, uniformity, and submission instead of opposing opinion, objection, rebellion, and rebellion. Power holders who hold the hegemony want to see societies as a mass, free from their individual characteristics.

One of the most effective ways to turn individuals into a mass is fashion. Globalized with mass production, brands have become accessible all over the world and have been introduced to people through mass media. All products designed and produced seasonally have been offered to the world's supply and have been purchased together with advertising campaigns. Fashion, which has gained a place in the visual media most commonly among the mass media, provides eye familiarity in the masses by being shown in various media and is among the preferences of the masses. The easiest and most effective way to make fashion visible and popular is to make the body a tool and introduce it to the masses. Therefore, the body has become a medium of show through fashion. The price of making the masses an example through fashion was paid *by the fact that the bodies became a visual that was watched, had a say in and shaped with fashion.*

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