Contents

ConICom

List of referees who contributed in the 1st issue

Prof. Dr. Ayşe OKANLI (Medeniyet University)
Prof. Dr. Sibel KÜÇÜKOĞLU (Selçuk University)
Assoc. Prof. Dr. Esennur SİRER (Usküdar University)
Assoc. Prof. Dr. Evren KAVUKCU (Atatürk University)
Assoc. Prof. Dr. Mert GÜRER (Kocaeli University)
Assoc. Prof. Dr. Nursel BOLAT (On Dokuz Mayis University)
Assist. Prof. Dr. Ayla BİRİNCİ (Erzincan Binali Yıldırım University)
Assist. Prof. Dr. Batu ANADOLU (Çukurova University)

FROM THE EDITOR

Dear Scientists and Academicians,

With the first issue (September 2022) of the academic journal Contemporary Issues of Communication (ConICom), which started its publication life in 2022 within the body of Atatürk University Faculty of Communication, we have a conversation with you, our esteemed readers. We are happy to meet you. As an open access environment (ConICom) where academics, researchers and scientists can publish their "communication"-oriented articles, it was established to support universities, research institutes and researchers at international level to publish their studies.

ConICom, which started its broadcasting life with the aim of publishing original theoretical and practical studies at multidisciplinary level and contributing to the field in all major branches such as Social Sciences, Natural Sciences and Applied Sciences, is anthropology, archeology, communication, culture, education, government, linguistics, international relations, politics science, sociology, ecology, life science, statistics, sociology, systems theory, theoretical computer science, economics, history, commerce, medical science, machine learning, computer science, industrial arts, informatics, business, artificial intelligence, psychology, human behavior, it brings together areas that intersect with communication such as law, religious studies, teacher education.

In the first issue of our journal, Aker and Erdem evaluated the use of graffiti as a communication tool and its place in graphic design with the article titled "Graffiti as a Communication Tool and Use of Experimental Graphic Design in Graffiti Applications". In the article titled "Perinatal Communication", Özkan and Uzun Özer analyzed the communication of the woman with the healthcare professionals and hospital staff in the hospital environment during pregnancy. Koca and Akmeşe Demir discussed the use of augmented reality applications in digital advertising in their study titled "Augmented Reality and Transforming Advertising". In the last article of our journal titled "The Image of the Body in Its Historical Transformation", Doğan discussed perceptions and thoughts on the body from a historical perspective.

I would like to thank our article writers who contributed to our journal, our valuable referees who supported us in the successful execution of the process, and my team who stood by me on this grueling road.

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Prof. Dr. Derya ÖCAL
Editor

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Graffiti as a Communication Tool and

Use of Experimental Graphic Design in Graffiti Applications

Hacer Aker[1] - Serhat Erdem[2]

Article Info	Abstract
Keywords: *Street art* *Graffiti* *Experimental graphic* *Design* *Communication*	*Graffiti, which emerged in New York in the 1960s-70s with the writing activities of young people to prove their existence, evolved into an original, free and aesthetic art, street art, by diversifying with different techniques, technologies, and styles. This study deals with the reflections of experimental graphic design practices in street art. In addition, this study deals with the reviews of practical graphic design practices in street art. Finally, the study, which aims to reveal the application areas, diversity, and effectiveness of experimental graphic design in street art, answers the questions of what experimentalism corresponds to in design, whether street art and graphic design interact, and how this interaction affects street art. A qualitative research design was used in the study, and the graffiti sampled over the concepts distilled from the literature were subjected to descriptive analysis. The findings show that 3D illustrations are at the forefront beyond realistic illustrations in today's graffiti applications.*

Introduction

The experiment can be defined as any "new" thing that has not been tried before, is unconventional, and cannot be easily classified. It can be said that the first of all the steps taken by human beings to reach the "new" is experimental in a sense. In experimentation, which is expressed as the state of all techniques when they are first used, new applications can be developed by combining different techniques. Graffiti, which started as a writing activity, developed over time with the experimental methods it used, evolved into an art form, and took its place as street art today. Today, street art turns walls into canvases, reflects the city's spirit, and expresses it in an aesthetic, figurative, and abstract style. It can be said that "Street" is now only a concept corresponding to where that work is done. Graffiti also interacted with different disciplines in transitioning to street art and benefited from the techniques of the disciplines with which it interacted. Among these disciplines, it has undoubtedly experienced the greatest impact with graphic design. Graphic design is a visual communication art with many sub-disciplines, from typography to photography, printmaking to illustration, and informational designs to environmental graphics. Expressing the idea through visuals is the common denominator of both art types.

While the interaction of graphic design and street art, which will be put forward by equating the evolution process where protest writing acts are replaced by abstract or realist illustrations, constitutes

[1] Assoc. Prof. Dr., Selcuk University, Communication Faculty, Radio, Television and Cinema Department, haceraker@selcuk.edu.tr, ORCID: 0000-0002-0116-6462.

[2] Assoc. Prof. Dr., Atatürk University, Communication Faculty, Radio, Television and Cinema Department, Serhaterdem@atauni.edu.tr, ORCİD: 0000-0002-3782-0147

the starting point of the study, examining the experimental design practices arising from this interaction and revealing their effectiveness include the purpose of the study. Starting from the problematic effects of experimental graphic design applications on street art, this study will also seek answers to some research questions. Among these questions are what experimentalism corresponds to in design, whether street art and graphic design interact, and with which sub-disciplines of graphic design and how this interaction affects street art. In this study, which assumes that the interactions in question are effective on the development of street art, a qualitative research design was used, and the graffiti sampled from the concepts distilled from the literature were subjected to descriptive analysis.

Experimental Graphic Design

Design, which Bernard refers to as "the thing that can be seen and has a communicative or functional purpose" (2010, p. 32), is, in general, a creative process in which the planned or conceived idea is materialized and made visible in any field. In other words, it is an innovative action that pursues a specific purpose (Becer, 2015, p. 32). It is the best means of expressing feelings and thoughts that cannot be explained verbally.

In graphic design, 'design' transforms a direction of information or need into a finished product or a solution that starts with the problem and ends with producing an effective, permanent and exciting solution. Using various techniques and mechanisms in the solution production process encourages people to think outside of the ordinary (Ambrose, Harrsis, 2019, p. 11). Considering out of the ordinary makes the design creative, while using an unusual technique makes the design an experimental design. Ciric expresses experimentalism as the state of all classically accepted methods when they are first used, new applications can be developed, or techniques and technologies can be used by combining different techniques. In this way, it is possible to experiment with attempts to develop new ways of thinking, formulate the known, create the unknown, or try to stay away from the original with new methods in which the old is used (2014, p. 1). In doing so, the aim is to dissipate the uniformity in design that is often encountered. It is not to limit the design field due to the necessity of adherence to a new rule but to offer more flexible and accessible structures where knowledge and intuition are combined. To give an abstract form to the materialized design product is to transform the materials into new visual rhythms and textures (Okur, 2003, p. 37). Creating materials such as line, tone, color, texture, shape, size, and direction by combining different techniques and technologies puts graphic design into a mixed discipline and expands the product range. From packaging design to illustration, from photography to printing, from interface designs to animation, from informational designs to environmental graphic designs, graphic design is the field where experimental studies find the most application environment.

Design on the Street: "Street Art"

This attitude of human beings, which determines the living space they own with the paintings, signs, and descriptions they have inscribed on the cave walls, makes that thing their own, and not only that but also communicates with us, conveys their knowledge and shares their experiences with the traces they left on the walls from thousands of years ago, is a form of artistic expression today can be said to have been created. The foundations of today's meaning and philosophy of this form of the word, street art, were laid with the graffiti tradition. During the Second World War, JJ Kilroy's writing "Kilroy was here" on buildings, walls, and even bombs was not simply an act of scribbling, but an expression of resistance against the pressures, marginalization, and restrictions brought on by the social, social and economic changes, and of individual existence. Both sides of the Berlin Wall dividing Germany were covered with the same protest texts and slogans (Balamer, 2015, pp. 29-31).

In the 1970s, young people from underprivileged neighborhoods like Brooklyn, Queens, or the Bronx, who couldn't afford to take the subway to Manhattan, found a way to get around: by writing their names or nicknames on the exteriors of subway cars, making their names appear all over the city. This is not an ordinary post. Inscriptions in a style and technique that will enable them to be easily read from

afar and distinguished from each other in areas where subways stop at night. Large and bubble-like letters, hard and thick contours, and vivid colors (Heller & Vienne, 2016, p. 186), in which spray paints are used… The graffiti, included as Vandalism Criminals by the press, defined themselves as Style Writers. These writing acts were more memorable with technical techniques and carried them to another dimension with their styles.

Graffiti is no longer just a manifestation of personal existence or a protest attitude. It has turned into a language where the details of daily life are hidden, information about traditions, attitudes and behaviors is given, and the social, cultural and political pulse of the period is read. It can be erased, washed away by the rain, changed, into a volatile language…

Over time, this volatile language became the main material of the exhibitions of photographed artists, so graffiti gained popularity and became documented and immortalized (Balamer, 2015, p. 34). There is an aesthetically valuable graffiti, where mixed methods are blended and applied, and simple handwriting turns into typographic compositions and artistic expressions. This period, which coincided with the end of the 1980s and the beginning of the 90s, was the period when graffiti evolved into "street art".

For street artists, streets are like large picture frames baked in the sun and washed in rain (Heller and Vienne, 2016, p. 186). Crossing the streets of New York where he was born in the 1960s, he soon colored the gray concrete walls of his living spaces and turned the walls into living canvases. Street art is emotional, ideological, protest, in love, angry, happy, hopeful, pessimistic, cheerful and angry. It does not need an invitation for its audience, a gallery for its exhibition, a permission for its existence; It has managed to become a free, original and aesthetic field of art that no one can ignore.

Street art born from graffiti, unlike graffiti, has incorporated more techniques and styles. It has become abstract by getting rid of the primitive forms that make up its origin, and attained aesthetic and figurative forms (Sarıkaya, 2018, p. 238). His concern was not to express the self but to address the world, and thus he became a part of the visual universe. Of course, in this process, he interacted with different disciplines and benefited from the techniques of the disciplines he interacted with. Among these disciplines, it has undoubtedly experienced the greatest impact with graphic design.

Findings: Experimental Graphic Design Applications in Street Art

Graphic design has a wide spectrum from typography to photography, from printmaking to illustration. While the interaction of graphic design and street art, which will be put forward by equating it with this evolution process, where protest writing acts are replaced by abstract or realistic illustrations, constitutes the starting point of the study, examining the experimental design practices arising from this interaction and revealing their effectiveness constitute the aim of the study. During the long readings and research made for this purpose, we come across a person who has studied graphic design and understood the importance of underground artists: Keith Harring. It is possible to define himself as someone who bridges the gap between these two cultures (Heller & Vienne, 2016, p. 186). Young but extraordinary artists such as Keith Harring and Jean Basqiuat, who produced their first works on the streets, attracted attention with their works and then began to appear in galleries. This is not a step forward, but it has attracted the attention of photographers, art historians, and art lovers. It has become the first step toward the evolution of graffiti into street art.

After these steps, the graffiti created became original, their size grew, and calligraphic, aesthetic, and impressive writing began; graffiti techniques, on the other hand, started to develop and diversify with the effect of the interaction with the graphic design discipline. Experiments have been started with many methods, from Xerox and screen printing to wood printing and linoleum printing techniques, hand or machine-cut stencils, stencils, collages, photographs, and painting made by projection with a projector.

Figure 1: We the Youth Keith Haring, Philadelphia

Figure 2: Untidled, Jean-Michel Basquiat

Figure 3: First trials with stencil– Blekle Rat
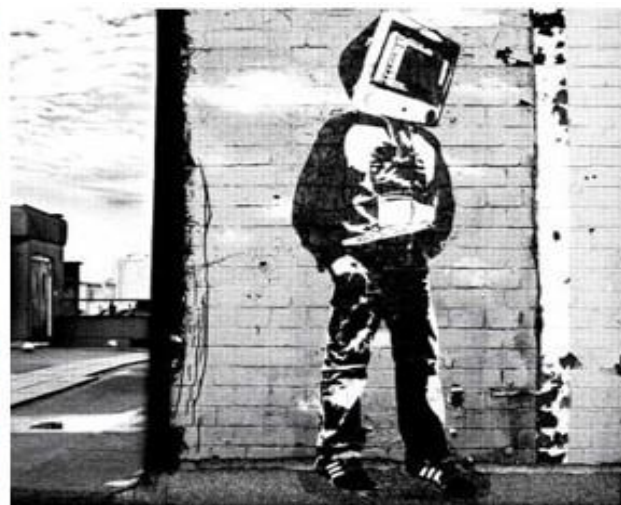
Figure 4: First trials with stencil– Blekle Rat

It is possible to say that the pattern created with stencils can be transferred easily and quickly to all kinds of floors, allows graphical expressions, simple typographic arrangements, and can be applied to many different walls of different cities, and it is possible to say that the stencil provides great benefits for the proliferation and spread of street art. In 1981, Blek le Rat applied "rats" (Balamer, 2015, p. 99), which he refers to as "the last rebels" and "the only animal living freely in the city" (Balamer, 2015, p. 99) to the walls of the city in real size with the stencil technique, and with this technique he developed, he presented the artists after him has been a source of inspiration.

Figure 5: Hope, Shepared
Fairey, 2008

Figure 6: Obey, Shepared
Fairey, 2014

Figure 7: Defend Dignity,
Shepared Fairey,
2017

Figure 8: Welcome Home**,** Shepared Fairey, 2017

One of these names is the world-famous graphic designer, street artist and activist Shepard Fairey. Fairey, who creates collages, wall paintings, design templates, posters and stickers on different backgrounds by blending various styles, is inspired by popular culture images (Irvine, 2012, p. 9). The poster and sticker, which is in the center of attention of punk and skateboarders, has succeeded in placing it in the center of attention of the world. *The HOPE* poster, which he designed as a street art work but later turned into a symbol, and the *OBEY* sticker campaign he created with reference to the definition of phenomenology, are good examples of the worldwide interest. Fairey, where his experimental designs are figurative and turned into material, is one of the best providers of the interaction of street art and graphic design.

Figure 9: Chuuuttt, Jef Aersol, Paris, 2011

Figure 10: When Hands Talk, Eyes Listen, 2019

After interacting with photography in the 1970s, it was seen that Jef Aersol, who combined the possibilities of photography with his own art, began to use the distortions and collages he obtained from photographs in his works. In the 80s, it started to use stencil printing possibilities and specialized in the use of stencils. Although the templates allow for the reproduction of their designs, the fact that the experiences in the transfer process of the templates are the first added experimentation to each work.

Anonymous people, contrast colors, texture effects, cultural icons… Even though his techniques have changed, the thing that does not change is the characters in his art and the 'red arrow', which takes its place in each of his works, leaving its meaning to the audience, which has become Aersol's signature.

Figure 11: Library Street Collective, Swoon, 2016

Figure 12: Time Capsule, Swoon

Swoon, who includes the city's unsung heroes in his works, establishes a dialogue with them. Current events and the people of the city where he works are a source of inspiration, so every work is a 'first' experience. Known for his life-size and realistic designs, Swoon brought his art to the streets by adding his printmaking education, thus making his works experimental and detailed (Schacter, 2013, p. 41). In his works in which he uses wood and linoleum printing techniques, he paints family and friends or people he photographed on the streets, perhaps at a bus stop, or while carrying a load on his back. It is a motif and ornamental. It uses abandoned building walls inside it. In this way, he talks about the pleasure of being a part of the urban fabric. Swoon does not hesitate to write his works inspired by his stories in museum galleries. Thus, it transforms gallery spaces into street environments in collages, scraps, metal, etc. For Swoon, who boldly uses all materials, every piece of his work is no different from his 'first' work experience.

Figure 13: Mural in Dierbahood, C215, 2013   **Figure 14:** Mural in Dierbahood, C215, 2013   **Figure 15:** Mural in Dierbahood, C215, 2013

He is one of the names who use the stencil, a graphic design discipline, as a tool in his art in C215. However, unlike his colleagues, he is one of those who pushes the limits of technique. According to Balamer's quote from Saff and Sacilotto, the main problem with using the stencil is the necessity of connecting each cut piece to each other with bridges (2015, p. 104). C215 was able to add different linear values to his art by turning this seemingly disadvantageous situation into an advantage. By pushing the limits of the stencil, he translated the graphical, plain and simple structure into a pictorial language. Summarizing his style as "template and contextualism", C215 was able to make a name for himself with the characters he integrated with painting reaching to realism. The purpose of C215, which characterizes ordinary people, is "authenticity and prestige within the capitalist system" (Bahar, et al, 2014, p. 41)

Figure 16: The Story off My Life, Logan Hicks, 2016

Figure 17: Medina Sentinel, Logan Hicks, 2017

What you see in figure 16 and figure 17 are not oil paintings. It is not in the photos that have been played with the light settings and applied a few color and texture effects. It is the result of Logan Hicks' meticulous and subtle stencil technique that fills the walls of the streets. The artist, who settled in San Diego by selling his screen printing company where he made logo and t-shirt prints, started cutting stencils because he did not have a machine to print his poster designs (Soteriou, 2012, p. 74). After mastering the technique, the artist paints the moments he frames in life with a photorealistic style (Bahar et al. 2014, p. 201) and a single point perspective, especially in his photographs that he prefers to take at night. Despite the crowds of the streets, he meticulously transfers the photographs he transferred to stencils to the walls. Logan, who paints the stencils he creates in an average of five or six layers one after the other, reaches the final result by spraying his own colors (Soteriou, 2012, p. 74).

Figure 18: Deny me tree times, Gaia, 2010

Figure 19: Half Rabbir, Gaia, 2010

Gaia, who examines the works of high-pressure artists such as Swoon and expresses that she is highly impressed, uses linoleum and screen printing in her art, which she prefers to experience on the streets. Stating that these techniques offer the opportunity to reproduce her works, Gaia (Brown, 2012) figures out her characters by combining animal and human bodies. Preferring to work without sticking to a single technique, the artist's use of lines bears the traces of engraving and woodcut applications. His sculpture, *Half Rabbit*, created by combining different, recycled materials and garbage collected from the city, clearly reveals the technical diversity used by the artist.

Except for the sameness of the figures he obtained by printing, each of his works is the result of an experimental work, in which no other work is the same. Sometimes collage, sometimes printing, sometimes painting…

Discussion/Conclusion

The place of graphic design in street art, where each work is an experimental experience, is undeniable. Born as an act of writing, graffiti is typographic when considered in terms of its formal features. Apart from the standard, its completely personal and original formation, in addition to its formal features, strengthens its characterization as art today. Graffiti, which we can say was born with typography, appeared in galleries and museums with photography, spread and turned into art. Street art, which has the opportunity to reproduce with the use of printmaking techniques, has gained momentum at the point of its development. Today, art on the street, where 3D illustrations speak beyond realistic illustrations, continues to make people experience different emotions and experiences. This change that the walls have undergone since Blek le Rat brought street art into contact with the graphic design discipline is an indication of the gains street art has gained from this interaction.

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Perinatal Communication[*]

Hava ÖZKAN[1] - Betül UZUN ÖZER[2]

Article Info	Abstract
	In the perinatal period, communication is often established between the health professional and the woman. Effective communication between the health professional and the woman during pregnancy, birth and postpartum processes is very important in protecting maternal and fetal health. In this direction, it is aimed to examine the importance of communication in the perinatal period with the planned review. For the study planned as a compilation, "communication", "perinatal", "pregnancy", "birth", "postpartum period" and related words were searched in electronic databases (Google Scholar, PubMed, Science Direct, Web of Science, Cochrane and Mendeley) between 01 March 2022 and 31 March 2022. The perinatal period begins at the 22nd week of pregnancy and ends at the end of the 7th postpartum day. In this process, care and consultancy services are provided in line with the principles of care that respect women and evidence-based practices. Consequently, effective communication is the most important component of evidence-based practice and respectful care in labor and delivery. In addition, effective communication between the health professional and the woman during the perinatal period will increase the quality of her care.

Introduction

Communication has a very important place in people's development processes (Yılmaz Esencan et al., 2019). Communication is the process of interpersonal transmission of information, feelings and thoughts. People always need communication. Today, communication has a special importance in ensuring the sustainability of interpersonal interaction in many sectors, especially in the education, health and service sectors. In particular, health is one of the sectors where the active use of communication is mandatory (Aybaş, 2021).

The health sector and communication started to be talked about in the 90s, but its development has accelerated in recent years. The main reason for this is the developments in technology. In addition to technological developments, the increasing prevalence of evidence-based practices in health care has shown that an effective communication should be established between the health professional and the patient (Aybaş, 2021). In short, these developments have necessitated the development of the communication network between the health worker and the patient. One of the causes of malpractice is

the inability to establish effective communication between healthcare professionals and patients. (Şengün, 2016; Aybaş, 2021).

The harm that occurs as a result of the faulty behavior of health professionals while performing their profession is defined as malpractice, and the failure to perform patient care correctly as a result of behaving carelessly and negligently is defined as malpractice (Demir Zencirci, 2010). It is known that malpractice and erroneous medical interventioning health care services are caused by the inability to establish effective communication between health professionals and patients (Metin, 2018).

Today, the number of lawsuits filed due to malpractice or erroneous medical intervention is increasing. These cases often involve malpractice or erroneous medical ınterventions occurring during pregnancy follow-up and birth, which are the basis of midwifery care. Many reasons such as lack of professional skills, negligent or careless behavior of midwives can cause malpractice or erroneous medical ıntervention. The inability to establish correct and effective communication between the healthcare professional and the patient is also one of the reasons for erroneous intervention (Türkmen & Ekti Genç, 2017; Metin, 2018). For this reason, effective communication between the health professional and the woman during pregnancy, birth and postpartum processes is very important in the protection and development of maternal and fetal health (Demir and Hotun Şahin, 2014). In this direction, it is aimed to examine the importance of communication in the perinatal period with the planned review.

Material and Method

For the study planned as a compilation, "communication", "perinatal", "pregnancy", "birth", "postpartum period" and related words were searched in electronic databases (Google Scholar, PubMed, Science Direct, Web of Science, Cochrane and Mendeley) between 01 March 2022 and 31 March 2022.

Communication and Perinatal Communication

Communication constitutes one of the eight areas of the quality of perinatal care within the framework recommended by the World Health Organization (Tunçalp et al., 2017). In addition, communication is a factor that is vital in the perinatal period and significantly affects the satisfaction of women in perinatal care (Attarha et al., 2016). For this reason, it is estimated that effective communication between the woman and the health professional during the perinatal period can help women have a positive birth experience (Nunes et al., 2014). Studies in the literature show that effective communication with women in the perinatal period helps to reduce women's anxiety and fears (Downe et al., 2018; Baranowska et al., 2021). In the literature, it is also argued that health professionals who provide care and counseling services to women in the perinatal period should develop their effective communication skills and base their care on respectful care (Vogel et al., 2016; Shakibazadeh et al., 2018).

Communication is at the foundation of midwifery care (Nursing and Midwifery Council, 2015). In addition, it is known that the effective communication of midwives with women affects women's satisfaction during pregnancy, childbirth or motherhood and their adaptation to these processes. For this reason, the importance of communication in midwifery services and especially in the perinatal period should be determined clearly (Ahmed, 2020).

Communication is the interpersonal transmission of information, feelings and thoughts by any means imaginable, especially by mass media such as telephone, telegraph, television and radio. Communication is derived from the word "communication". The history of communication goes back to the existence of humanity. As a matter of fact, it is known that people living under the limiting pressure of nature in the Paleolithic Age, known as the Old Stone Age, which started about 2 million years ago, needed to interact with other people and provided interpersonal communication by shaping carved stones (Yalçınkaya, 2000). The need for communication has gradually increased in every period of history, and as a result of this need, communication has developed rapidly and finally reached the

peak and contributed to the development of civilization (Aybaş, 2021). Today, the role of communication in the field of health, where scientific developments occur very rapidly, has begun to be discussed (Işık, 2019). Especially the concept of health communication has attracted a lot of attention in recent years and many studies have been done in this field (Şengün, 2016; Işık, 2019; Aybaş, 2021). The importance of communication and communication in the perinatal period, which affects the health of women in particular and the whole society in general, is one of the topics that have recently attracted attention and started to be talked about.

The perinatal period starts at the 22nd week of pregnancy and ends at the end of the 7th day after the birth. This period is very important for fetal and maternal health (WHO, 2020). It is a known fact that effective communication, which is an educational strategy and aims to affect the knowledge, attitudes and behaviors of the target audience, is necessary in the perinatal period, which is considered important for maternal and fetal health (Şengün, 2016).

Communication in the perinatal period is often established between the health professional and the woman. The aim here is to inform the woman and include her in her own care, to empathize, to inform her relatives about the health of the mother and baby, and most importantly, to facilitate the woman's trust in the health professional (Öztürk, 2009; Şengün, 2016). As a matter of fact, it is known that the communication established between the woman and the health professional during the perinatal period has a great role in the trust of the people who care for the woman and her participation in her own care. However, studies show that health professionals have difficulties in communicating and they often cannot communicate effectively (Wise, 2001; Kihtir, 2011). All healthcare professionals who encounter women at all stages of the perinatal period (pregnancy, childbirth and postpartum period), which is a special process, should have a more developed ability to initiate and maintain communication effectively than other healthcare professionals.

Communications in Pregnancy

More than 200 million pregnancies occur every year in the world. More than 40% of these pregnancies are unwanted pregnancies. Unwanted pregnancies are an important factor that affects maternal and fetal health. Therefore, it is very important for healthcare professionals to inform fertile couples about family planning methods (Annadurai et al., 2017; ACOG, 2019).

In our society, the fact that only married individuals receive information about family planning methods from health institutions and demand services causes extramarital pregnancies to occur frequently (Civil and Yıldız, 2010; Haskan Avcı, 2014). It should be noted that every couple has the right to plan pregnancy and decide when they are ready for pregnancy. 40% of pregnancies in marriages occurring in unwanted or extramarital affairs can be carried out without complications with qualified and high-quality prenatal care and consultancy services. Antenatal care services have an important place in this sense (Fowler et al., 2021).

Antenatal care is the follow-up, protection and improvement of maternal and fetal health, as well as regular follow-ups throughout pregnancy in order to detect risks at an early stage (Sönmez 2007). These follow-ups aim to continue the pregnancy process in a healthy way and to give birth to healthy babies, and a healthy communication with the couples during the follow-ups is very important (Ocakoğlu et al., 2008).

Prenatal care is provided by midwives, family physicians and gynecologists. Health professionals who provide prenatal care, which requires a multidisciplinary team understanding, should be able to use communication effectively and identify the risks that may occur in the early period by informing the couples about pregnancy, childbirth and postpartum period with a collaborative approach (Rule and Beckmann, 2019; Fowler et al., 2021). Therefore, it can be said that the antenatal care services, in which a healthy communication plays a key role, are sufficient in terms of quality and quantity, and that it

continues at regular intervals from the first trimester of pregnancy until birth is very important in maintaining a healthy perinatal period for mother and baby (Dibek et al., 2006).

Communication at Birth

Birth is a unique experience for a woman. The attitude of health professionals and the communication techniques they use are very important in this unique experience. The fact that the woman focuses on the health status of herself and her baby in labor also makes it necessary for health professionals to approach women with effective communication techniques (Kurz et al., 2019). International guides such as World Health Organization (WHO) and National Insitute for Health and Care Excellence (NICE) also state that providing care and counseling services to women by using effective communication techniques by health professionals in labor will help women to relax during labor, experience less pain and experience birth in a positive way. In this way, it will be ensured that women's birth satisfaction increases. In addition, international guidelines state that effective communication in labor is at the center of practices aimed at improving women's birth outcomes (WHO, 2016; NICE, 2017).

The importance of effective communication in health care has been known for a long time. Today, evidence-based practices have necessitated a review of the role of communication in decision making and an examination of how patient experiences can affect clinical safety and effectiveness of outcomes (Ames et al., 2017). In addition, this evidence-based approach also aims to provide respectful care to women throughout the action. Communication is of great importance in providing respectful care (Vogel et al., 2016). In this sense, it is very important for health professionals to base the care they offer women on respectful care and to be able to communicate effectively with women throughout the demonstration. Today, it is known that in some countries, health professionals are periodically subjected to various trainings in order to know and actively use effective communication techniques (Nursing and Midwifery Council, 2015). In this direction, it can be said that with in-service trainings, health professionals should be informed about respectful care throughout the action and communication techniques that form the basis of respectful care.

Midwives is the primary responsible of normal vaginal delivery. For this reason, continuous care under the leadership of the midwife has an important role in establishing effective communication with a woman in labor (Homer et al., 2014). It is very important that midwives, who are the health professionals who come into contact with women the first and most, can use communication techniques effectively. However, studies show that all healthcare professionals have difficulties in communicating (Care Quality Commission, 2013; Alderdice et al., 2016). Failure to communicate effectively with the woman, especially during labor, will cause the mother to become more stressed, prolong the labor and even stop it. In this case, it is inevitable that maternal and fetal health will be affected negatively (Mannava et al. 2015; Ayers et al., 2016).

Communication in the Postpartum Period

The postpartum period is a process that begins with the birth of the baby and usually lasts for six to eight weeks, and the mother's body returns to the pre-pregnancy period. In this process, women experience many physiological and psychological changes (Kalra et al., 2017). The postpartum period is very important for the health of the mother and her baby. However, in this period, the woman who takes care of the baby as well as her own care is usually left alone (Milani et al., 2017).

In the postpartum period, professional support is very important as well as social support. For this reason, health professionals should support the mother by providing care and counseling services in the postpartum period and make it easier for them to cope with the problems they encounter. In addition, it should not be forgotten that the majority of maternal deaths occur in the postpartum period. Therefore, it is very valuable to be by the side of the woman with an effective communication in this process (Haran et al., 2014).

Postpartum care is very important to protect and improve the health of mother and baby. The main purpose of postpartum care is to meet the health and social needs of the family (Saluja and Bryant, 2021). With effective postpartum care, it is aimed that both the mother and her baby receive individualized care. Effective communication is the focus of individualized care (Tharpe et al., 2021).

Postpartum care is provided with evidence-based practices based on the integration of patient preferences and evidence from scientific research (Saluja and Bryant, 2021). When the national and international guidelines on postpartum care are examined, it is seen that there is a consensus that the self-care of the mother and her baby should be planned and carried out with evidence-based practices. In these guidelines, there is the view that postpartum care requires a multidisciplinary approach and that effective communication should be established between health professionals and family members (Postnatal Care and Management Guidelines, 2018; NICE, 2013; Postnatal Care Program Guidelines for Victorian Health Services, 2012). Health professionals have many responsibilities in postpartum care services. Health professionals should approach women and their families with effective communication techniques, identify the issues they need and ensure that they receive appropriate care. In addition, early detection of risks such as infection, postpartum atony bleeding and breastfeeding problems is among the duties of health professionals (Postpartum Care and Management Guide, 2018).

Conclusion

As a result, effective communication between the health professional and the woman in the perinatal period will increase the quality of her care. Effective communication is the most important component of evidence-based practice and respectful care at birth. For this reason, all healthcare professionals serving in the perinatal period should have effective communication skills. However, it is not always easy to communicate with a woman who is worried about her own health and the health of her baby during pregnancy, childbirth and postpartum processes. The health professional, who knows effective communication techniques during these periods, should approach the woman in the right way and make the woman feel that she is not alone throughout the action, and thus increase the satisfaction of pregnancy and birth. In the postpartum period, it should facilitate the adaptation to the motherhood role and initiate mother-infant or father-infant attachment in the early period. However, studies in the literature show that health professionals have weak effective communication skills. For this reason, it is necessary to include perinatal communication in both the curriculum and in-service training in the undergraduate period, and the awareness of the students who are the hope of the future and the health professionals who are actively involved in the field should be increased.

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Augmented Reality and Transforming Advertising

Sultan Koca[1] Zuhal Akmeşe Demir[2]

Article Info	Abstract
	Augmented reality (AR) is the presentation of images of objects in the world by enriching them with additional data such as computer-generated graphics, audio, video and location data. AR basically refers to the addition of design-developed virtual reality elements onto the image obtained by video cameras. This is a technology that processes and presents 3D real-time data on the physical environment of the individual. In AR environments, virtual and real objects are presented to users in harmony. In essence, this is a virtual reality application in which users interact with the real world, interacting with virtual objects in the real world, without an application to affect the real world. AR applications in many different areas are seen intensively in the fields of education, entertainment, communication, health and advertising. Especially with the widespread use of mobile phones, the advertising industry has turned to digital applications. In this way, people are exposed to advertisements everywhere and at any time in their daily lives. With the new media form, content is embedded in advertisements and mobile phones produce advertisements with more information than can be seen with the naked eye. Advertising uses creative strategies while developing brand-product-customer relationship. Today's digital people develop reactions in line with the messages they are exposed to. AR, as a structure that pushes and stretches the boundaries of people's thinking, enables advertising messages to turn into remarkable, different, interesting and impressive presentations. In this context, AR is an important and indispensable field for brands that want to gain prominence among their competitors and make a name for themselves. AR applications are among the important strategies used in the context of digital advertising, and it is important to analyze digital advertising.

Introduction

Film is a motion-sensing program of consecutively viewed frames. The combination of many rules such as image, light, script and photography has pioneered the development of the film industry. In the process following the cinema, television's becoming a means of entertainment and visual communication for large masses paved the way for developments in image technologies and content production. In the historical process, television's access to widespread viewing levels all over the world has also taken an important place in the world of advertising, which is at the center of production-consumption relations. In addition to print advertising, commercials made to be broadcast on television have begun to take their place in history. Advertising activities have started to give priority to fictional productions shaped over multi-message (verbal, visual, auditory and written, etc.) techniques.

[1] Doctorate Student, Atatürk University, Institute of Social Sciences, Public Relations and Publicity Department, sultankoca.8@gmail.com, ORCID: https://orcid.org/0000-0003-1029-6119.

[2] Assoc. Prof. Dr., Dicle University, Communication Faculty, Department of Radio, Television and Cinema, zuhalakmese@gmail.com, ORCID: 0000-0003-3805-8649.

Advertising includes a set of messages designed to appeal to all senses and persuade by managing perceptions. Advertising, in essence, is the transmission of messages appealing to the senses, informing the consumer about the existence of a product or brand, through paid channels in order to enable them to prefer the relevant brand and product. "Ads designed to transform sensory and emotional interaction into desire creation in the perception process can be applied to almost every sector. The structure of commercial or social-oriented advertisements may differ in various ways according to the channels that the target audience to be reached can be affected. Visually static advertising works generally consist of printed elements" (Vural, 2020: 822). The delivery of the advertising message to the "right" person(s) is related to the selection of the right medium. Newspapers, magazines, television, billboards and internet broadcasting, which are used in the current sense, are some of the channels through which advertisements can reach the relevant audience.

Advertising film production has been shaped by the developments in the cinema industry. Advertising films were created with the technical infrastructure and scenario techniques in the movie shooting process. In the studio environment, in addition to developing the effect during the shooting phase, the use of computer technology on the film frames is also common. "The sounds, colors, forms, graphic visuals and movements that make up the structure of the advertisement; By combining it with the product or service and presenting it to the consumer, it is aimed to achieve the purpose of the advertisement. The main elements of the technical arrangement are cameras, sound equipment, assembly tables, animation, digital graphics and visual effects programs. Besides, the time limit for creativity and technical effort is usually not very long" (Vural, 2020: 823). The development of technology has provided the opportunity to reveal "virtual" realities. Augmented reality is a variation of virtual reality technology. "Augmented reality is created by superimposing digitally computer-based data enriched with multimedia elements such as images, audio, and video onto real-time media. In other words, augmented reality is a live, direct or indirect physical view of the real-world environment and its contents enhanced by computer-generated audio, video, graphics and GPS data" (Öztürk Göçmen, 2018: 176). In this process, reality is changed and enriched on the computer. Augmented reality technology, besides being a game of perception, also maneuvers on the individual's view of reality. Since this maneuver is done in real time and environmental factors are included in the process, the perception of reality is high.

Augmented reality basically refers to the addition of designally developed virtual reality elements to the image obtained by video cameras. This is a technology that processes and presents three-dimensional (3D) real-time data on the physical environment of the individual. Products/messages with augmented reality are offered through various applications on internet browsers, mobile smartphones and tablets. With these applications, consumers can access the advertisements that offer messages with devices such as cameras and microphones within the framework of their equipment, and they can be included in augmented reality environments (Coşkun & Sever, 2019: 586). Various companies have taken the process of increasing the sense of reality through smart technologies and wearable technologies to a much higher level through virtual reality and augmented reality technologies. The advertising world has followed this process closely and used augmented reality technology in the message transmission process. "The fact that fantasies, which can take the place of reality in a sense, can be shared massively through the media, seems to have brought with it a structure that both transforms reality and pacifies individuals in a sense. In an emerging sense, one of the best places to watch the new reality is undoubtedly the advertisements" (Demirci, 2016: 103). The advertising sector, which uses language and visual images intensively, has developed strategies to use technology-mediated communication. "Thanks to the applications revealed by digital technology, the individual, who is a prisoner of 'augmented' realities, can easily enter a mental process that accepts the reality of 'virtual' and 'artificial' without questioning them (Öcal, 2020: 1).

The media's effort to construct technology/tool and content-oriented reality points to the use of complex cognitive structure. The advertising industry, which uses the media extensively, also functions to impose a new and utopian lifestyle as a part of the marketing processes targeting the consumer. This

role that advertising plays in the world of the individual is closely related to the trend of reconstructing reality in the media. The increase in surreal advertising content and the use of this method in the promotion of almost every product reveals that advertising plays a role in reinforcing the relationship between reality and fantasy. In this context, examining the world of augmented reality and digitalized advertising is important in terms of revealing today's conditions.

Technology and Augmented Reality

Augmented reality is the presentation of images of objects in the world by enriching them with additional data such as computer-generated graphics, audio, video and location data. Augmented reality application can be traced back to the 1950s. "Towards the end of the 1950s, the young cinematographer Mort Heiling invented the Sensorama simulator, and with it 3D movies, stereo sound, mechanical vibration, fan and fragrance were combined together and at the same time. The first augmented reality application was created by computer graphics pioneer Ivan Sutherland in the 1960s. A small group from the US Military Air Force Armstrong Laboratory continued their research by NASA and the University of North Carolina throughout the 1970s and 1980s. In 1975, Myron Krueger, one of the pioneers of virtual reality, enabled the interactive use of an augmented reality system with virtual objects for the first time (quoted Uğur & Ceylan Apaydın, 2014: 148). This technology, which enables real-time interactive learning and knowledge discovery in the real world, points to the process that has been taken since the 1960s to obtain virtual images. This structure, where the real world and computer technology are intertwined, is the reconstruction of the images of the objects in the world through the enrichment of the data produced by computers. The concept of "augmented reality", which began to be used in its current sense in 1990, meets a technology created by placing new objects designed on real object (Şahinaslan, 2020:36-37). The process of animating images has gained a different position with the developing technology. While the animation made in the physical area remains artificial, the animation based on the applications in the computer environment can have a more realistic and lively appearance. It consists of animated images, drawings, texts, objects, effective elements and graphics. Such elements that support the visual structure of the film can be applied during and/or after the shooting. "While the commercials aim to present an entertaining advertisement content to the audience in a short time, the texts that are especially requested to be read in the advertisement content are used in the form of typographic arrangements in order to increase the effect in the perception process. It is necessary that the texts read in the display environment should be more understandable. The planning of this reading takes place during the film design process with the editing of when and how the articles will be seen" (Vural, 2020: 824).

In augmented reality environments, virtual and real objects are presented to users in harmony. In essence, this is a virtual reality application in which users interact with the real world, interacting with virtual objects in the real world, without an application to affect the real world (Coşkun & Sever, 2019: 588). In this structure, augmented reality creates the interactive environment between the virtual and real world. Augmented reality, unlike the artificial world offered by virtual reality, takes the information created in the digital environment such as image, sound, video, touch sensation and superimposes it on the real environment. "Although augmented reality technically has the potential to be used to develop all senses, its common use today is visual" (Ağca & Kozbekçi Ayranpınar, 2021: 4).

Smart technologies and mobile applications have seriously transformed human practices. Access to data anytime, anywhere, the presentation of reality, 3D virtual environments have transformed the way individuals organize their lives. Although augmented reality is an intervention to reality, it provides data and visual presentation in every field that people need in real life. Within the framework of these developments, the widespread use of smartphones has played an increasing role in the application of mobile applications in advertising campaigns. The use of augmented reality technology in games has revealed the concept of advergame. "In augmented reality, the targeted object or image gives the user a sense of depth rather than the impression of navigating in a virtual environment. Thanks to the superior technology used here, the user has more information and makes his life easier. For example,

looking at a movie poster, you can watch the trailer of the movie, see how and what to do in the service maintenance of the car, measure the distance or the speed of the vehicles in front while driving on the road" (Uğur & Ceylan Apaydın, 2014: 146). The field of application of augmented reality is gradually expanding, this application can be used in all areas including human life: health, education, transportation, cinema, advertising, entertainment, etc. It is observed that augmented reality applications are frequently used with the developing digital advertising.

The continuity of digital transformation reveals new ways of production and business. The network structure between people, institutions, institutional structures, systems and objects is getting more and more complex. While information processing processes lose their human specificity, machine tool algorithms take their place. Computer-based reasoning and decision-making mechanisms represent a structure called smart technologies. In today's world, where technology has gained a decisive position in every field, "without breaking away from the real world, it can be used on real objects and surfaces in different formats, sound, video, animation, 3D model, text, etc. Augmented reality applications where it is possible to reach additional information" (Hançer, 2020: 490) have become widespread. The prepared content can be accessed via devices via certain triggers (matrix code, GPS, compass, gyroscope, accelerometer, etc.). The widespread use of the internet, which supports digitalization and the network structure, has enabled augmented reality applications to take their place in every moment of human life.

Digital Advertising and Augmented Reality Strategies

Today, brands frequently apply to augmented reality applications. In particular, automobile companies (Nissan, Toyota, BMW etc.) apply to magazine advertisements based on their niche market understanding and present 3D images of car models to the consumer audience with an augmented reality application. Such practices are also found in cinema and television. Augmented reality applications, which are frequently encountered especially in animation and science fiction feature film productions (Transformers, Iron Man and Star Trek, etc.), play a transformative role in the viewing experience of the viewer. Augmented reality applications in many different areas are seen intensively in the fields of education, entertainment, communication, health and advertising. Especially with the widespread use of mobile phones, the advertising industry has turned to digital applications. In this way, people are exposed to advertisements everywhere and at any time in their daily lives. With the new media form, the content is embedded in the advertisement and more informational advertisements are produced with mobile phones than can be seen with the naked eye. "Augmented reality applications are reshaping the foundations of advertising and marketing. 360 degree marketing integration is provided with augmented reality applications. Innovative companies that develop and implement augmented reality applications, especially on social media, the effect of such advertisements becomes stronger" (Uğur & Ceylan Apaydın, 2014: 149). While the relationship between mobile and social media over the network is constantly developing, such applications cause an increase in the time interval spent in digital environments. Augmented reality applications become meaningful especially in the advertising industry when combined with ideas and creativity.

Augmented reality is observed in different forms in advertising applications: Applications are made on mobile phones, on real products, with virtual products in real places, with location-based associations, in competitions, with virtual placements in the real world. In mobile phones, there are selfies that are associated with the brand. "Pitch Perfect 3 is an example of the application of adding a brand-related element as a filter to selfies taken with the front camera. In applications made on real products, product enrichment is done by adding a virtual information screen to the product displayed on the rear camera or by providing a digital experience on the product. It has opened the doors of a new experience for its customers with the virtual information screens added on the areas inside the store at the world's largest Starbucks branch in Shanghai" (Öztürk Göçmen, 2018: 181). In applications made with a virtual product in real space, three-dimensional renders of the product are placed on the real image in real time. Ikea and Amazon have sample applications. Lacoste, on the other hand, uses an application that shows how

clothing and accessories will appear on the person virtually. In location-based association applications, it is possible to interact with the brand mascot and character through location. An example of this is the augmented reality billboard in Disney Park. Going out on the street is encouraged with geo-based location marking methods used in competitions. Participants trying to solve the game secrets of the brand in the real world are in virtual interaction with the brand, while maintaining their ties with real life. Pokemon Go is a notable example (Öztürk Göçmen, 2018: 181).

Augmented reality applications can overlap with the efforts of brands to be different and extraordinary from others. When an augmented reality application is designed, the attention of those exposed to advertisements can be drawn more, and motion, effect and action elements increase attractiveness. Combining real product images and virtual images in commercials makes the advertisement beautiful, likable and attractive, but also makes the message more understandable, more informative and impressive in less time. Customer orientation, which is an extension of the modern marketing approach, acts as a compass in the digital adventure of businesses, and advertisements are produced with a customer-oriented approach. Augmented reality applications within the intertwined structure of product, experience, entertainment and emotions serve the purposes of brands in terms of processes (Aydın, 2020: 321). In the context of augmented reality in the field of advertising, the use of QR codes in printed materials is common. A QR code is a square of black shapes on a white background. The code directs individuals to the content through a QR reader or a device with a program installed. Augmented reality applications provide the combined and simultaneous use of different advertising environments. It is possible to benefit not only from print advertising opportunities, but also from all digital platforms. By reading the QR codes, product videos can be watched, so that both audio and video can be delivered to the consumer without time and space limitations.

Augmented reality applications, which were primarily developed as aerospace and space science applications and in line with military objectives, became widespread and commercialized as soon as they were included in civilian life. Marketing and advertising sectors also apply to augmented reality technology in order to create awareness and interest in order to present innovations to consumers for new developments and changing consumer trends as an extension of modern marketing understanding and to maintain experiential marketing activities. "Augmented reality advertising campaigns offer new possibilities for brands to interact with consumers, especially consumers who use social media extensively, via augmented reality supported smartphones and tablets" (Coşkun & Sever, 2019: 591). "The applications of augmented reality technology in the field of advertising abroad are quite common. For example, using the augmented reality application of the American Apparel brand, the customers in the store have the opportunity to see the different colors of the product and to read the experiences of other customers who have bought the product. Volkswagen also used the traditional media, the newspaper, together with the augmented reality application, to run its launch campaign. In Turkey, with the cooperation of Blippar with Milliyet in 2013, a newspaper was made interactive with augmented reality technology for the first time in Turkey. Milliyet readers could not only read the news, but also watch their videos and browse their photo albums. In the same period, the cover of MediaCat magazine became interactive. With the cartoons that Selçuk Erdem worked specifically for the cooperation of Blippar and Cafe Crown, Cafe Crown has also made its traditional channels interactive. It is possible to give many examples of these applications around the world" (Öztürk Göçmen, 2018: 180).

Digital marketing is essentially human-oriented, and in today's conditions, it does this through technology. In this respect, it is similar to traditional marketing. It is important to establish a relationship with the consumer in marketing processes in order to arouse interest in the product, develop demand and increase sales. Marketing strategies are being developed to address a global market in today's production approach. In this context, establishing a connection between the supply chain and branches/offices around the world, and developing ties with consumers and customers requires developing business practices over the internet network. Since marketing in the digital environment does not require large budgets, local and national enterprises are also willing to be in this network

structure. "The most essential thing for digital marketing is to be innovative and attract attention. Digital marketing, which uses interactive methods, develops with technological innovations rather than consisting of specific techniques. In digital marketing, it is sufficient for businesses to reach more people globally, to send target messages that meet their interests and needs, to communicate with communities in real time and to receive collective feedback from them, and to have a smaller budget for this and the power of control in this process. It is seen that it is possible to be found in enterprises" (Köse & Yengin, 2018: 82).

The ecosystem that the brand will establish physically and digitally (phygitally) with its consumer depends on the correct development of marketing strategies. The phygital approach explains the new generation marketing approach that blends physical and digital experiences and provides the right way to reach the consumer. Phygital marketing means the blended and effective use of the physical and the virtual. In today's conditions, product promotion, price and location studies, which are traditional marketing mix elements, require the combination of physical and digital experiences. "In terms of physical communication, the brand stands out with the product itself, the packaging of the product, advertising messages, printed materials and loyalty cards. Digital communication includes social media, brand communities, websites, e-mails and their content. Phygital also develops as a creative channel, providing more and more useful data, as well as enabling the creation of more creative campaigns" (Köse & Yengin, 2018: 83). Phygital marketing, as a new marketing approach, makes it possible to touch on what brands can do for their consumers, how and when they should do this.

Advertising uses creative strategies while developing brand-product-customer relationship. Today's digital people develop reactions in line with the messages they are exposed to. Augmented reality, as a structure that pushes and stretches the boundaries of people's thinking, enables advertising messages to turn into remarkable, different, interesting and impressive presentations. In this context, augmented reality is an important and indispensable field for brands that want to gain prominence among their competitors and make a name for themselves. Augmented reality applications surprise people when they least expect it, direct them to watch the application carefully, sometimes scare them by making them think that it is real, and finally make them have fun by liking it. Participation of consumers by being exposed to such a practice ensures that attention is drawn to the brand, paves the way for the message to be catchy and causes appreciation. The message given to the consumers who are drawn into the application is effective, more memorable, and with its entertaining aspect, the message can enable the development of brand love.

Discussion/Conclusion

It is witnessing a tremendous development on top of the astonishing technology of the 1960s. Information and communication technologies have become an important part of human life in a short time. The fact that technology offers a practical and facilitated life has made it possible to adopt developments easily. While technology, which dominates every moment in practical life, has been rapidly adopted by the sectors, technology-based investments have also increased. The developments experienced have become an opportunity that many sectors gain advantage while providing wide-scale interactions around the world. In today's world, businesses develop technological infrastructure from product design to R&D studies, production, marketing and distribution channels. The current century foresees technology-mediated communication and interaction. In this context, reality applications as a result of network structure and technology have become a part of daily life. Augmented reality applications; It is preferred in many fields such as education, entertainment, design, marketing and advertising. Augmented reality applications enable to expand and develop the possibilities of the current space and to establish higher interaction with individuals, especially when considered within the scope of marketing and design. "Augmented reality is a platform that maintains its connection with the real world, where data and images can be added to real world images, and allows virtual and real objects to be perceived together on the same platform" (Erdem, 2021: 242).

Unlike traditional media, there is a close connection between the reality created by the new media and the use of media. "Especially the post-industrial period, which can be expressed as post-modernism, the period that is also called with many different terms such as late-modernization, post-modernism has been a time period in which great transformations were experienced in both individual life and media technologies. Individualization and social fragmentation can be shown as two fundamental changes that symbolize this period and have wide effects on social life" (Demirci, 2016: 102). In the social structure based on individuation, individuals are under the influence of distant life patterns around the world rather than their immediate physical environment, especially since they are fed from the virtual and digital ones. Individuation not only reveals a willingness to protect oneself from uncertainty, but also causes an endless curiosity towards the world. In this context, the individual often takes advantage of new media technologies and withdraws to the virtual world in order to avoid fears based on uncertainty and to satisfy his curiosity about the world.

Production mechanisms, which are oriented towards the curiosity of the transformed individual and his desire to be safe, are trying to attract the attention of the new consumer by applying augmented reality applications. The widespread use of augmented reality applications in the field of advertising and marketing in recent years exemplifies a structure where virtual and reality meet, a simultaneous atmosphere is created and the three-dimensionality that allows reality to be felt is reflected on the screen. Augmented reality studies are shaped in line with the viewing habits of the digital individual (Erdem, 2021: 243). While the digital is being transformed day by day, the exposed one gets its share from this transformation.

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The Image of the Body in Its Historical Transformation*

Neva DOĞAN[1]

Research Article	*Abstract*
Keywords: *Body* *History of the Body* *Body in Ancient Greece* *Body in Middle Ages* *Body in Renaissance and Present*	*The concept of body has been studied for ages because it is subject to many fields such as medical science, chemistry, sociology, psychology, communication, marketing, fine arts and history. It is inevitable that body will be subject to many researches in the future as long as humanity exists. The aim of the article is to examine in detail the perception of the body, which started from the Ancient Greek and Roman periods to the present day and remained the same in some aspects. Even if the body will be handled from a communicative and sociological point of view within the scope of the article, revealing how it is handled in religions and mythological stories in the literature in the historical process serves the purpose of the study. In this context, the effects of Christianity on the body phenomenon in the Middle Ages were revealed under the subheadings of "Body in Ancient Greece and Rome", "Body in the Middle Ages" and "Body from the Renaissance to the Present", and finally, the importance attributed to the mind and body phenomena with the enlightenment was discussed how the body perception of women and men emerged from a single gender and how it changed and transformed from the Renaissance to the present day.*

Introduction

The body into which man is born; exists with it, gains a place in this world thanks to it, at the same time it is classified, controlled and taken under control. In addition to being the most private area of human beings, the body is also a means of harmonizing with the society and culture in which it communicates and interacts. On the subject of the body, neither natural scientists nor social scientists have yet reached an agreement. Whether the body is a physiological structure or whether it exists with the innate of the individual; or whether it is a sociological structure designed by the society after birth still continues. "While biologists, geneticists and medical professionals based on the socio-biologist approach define the body as a field of existence with its own nature and boundaries, social scientists based on the socio-biologist approach argue that the body is fully socially and culturally constructed" (Canatan, 2011a: 16). The body has become a social tool within itself that gains meanings over time or that meanings are attributed to the body by control mechanisms. The media, whose power we cannot deny within the control mechanisms, are children, women, men, youth. It constantly categorizes old bodies and puts them into certain standards according to time.

When we look at the historical process, Descartes, one of the 17th century thinkers, claims that human existence is separated as body and mind and consists of two opposites in which the mind is superior to

the body, with the conviction that I think, then I exist. For him, a body without a soul means nothing; the soul does not even need a body to exist. "So much so that this 'I', that is, the soul, thanks to which I am what I am, is completely different from the body and even easier to recognize/know than the body, and even when there is no body anymore, it loses nothing from being exactly what it is" (Descartes, 2010: 33). Foucault, on the other hand, accepts the government's view of the body and sexuality as the encirclement and violation of the body of things that should and should not be done sexually. It claims that the discourses produced during this intervention are determined and that all these interventions are the object of a new discourse. He says that he does the archeology of all created discourses (Foucault, 2015: 132). According to Foucault, no one has to be subject to these discourses; all these restrictions and prohibitions put in place encourage much more discussion of the aforementioned issues. This is the way the power secretly disseminates its own discourses by using their power of domination and control.

Firstly, the body perception, starting from ancient Greece and Rome, has been discussed. Then, under the title of "The Body in Monotheistic Religions", the subject of the body in the monotheistic religions of Judaism, Christianity and Islam was examined in line with the quotations from the holy books. Mythological texts, which are one of the important reference points in the fields of visual arts, literature and visual communication, and body image in Buddhism, which has the most members after Christianity and Islam, are discussed.

History of The Body

The body is a field of study that has been subject to a lot of discipline, is still under study and will never lose its up-to-dateness. The body, which is handled from different perspectives in the fields of medicine, biology, anatomy, physical education, art, sociology and communication, is important in terms of revealing the perspectives developed on this subject until today in a chronological order. However, considering the body from a historical point of view does not mean that it is only the subject of the discipline of history. Addressing the body in one aspect and within the framework of a discipline means not understanding it sufficiently and not examining the subject in depth. Therefore, even if the body will be handled from a communicative and sociological point of view within the scope of the article, revealing how it is handled in religions and mythological stories in the literature in the historical process serves the purpose of the study. In this context, the effects of Christianity on the body phenomenon in the Middle Ages were revealed under the subheadings of "Body in Ancient Greece and Rome", "Body in the Middle Ages" and "Body from the Renaissance to the Present", and finally, the importance attributed to the mind and body phenomena with the enlightenment was discussed how the body perception of women and men emerged from a single gender and how it changed and transformed from the Renaissance to the present day.

Body in Ancient Greece and Rome

During the Ancient Greek period, the common view in Europe was that the male and female bodies originated from a single gender. The difference between male and female was a degree difference (such as hot-cold, dry and moist) rather than a kind of difference. This idea led to the assumption that the female body was the inverted male body among anatomists (Crawford, 2013: 27). In ancient Greece, the body was thought of as a single whole without separating as the feminine or masculine body. Therefore, women and men it can be easily said that the species distinction between men and women corresponds to later periods. "Greeks believed that 'feminine' and 'masculine' represented two poles of bodily continuity" (Sennet, 2011: 35). What Galen, one of the anatomists of that time, said about the integrity of men and women is quite striking. He claims that the female uterus is the inverted male penis and that the female ovaries are the same as the male penis (Crawford, 2013: 27). In ancient Greece, the approach to the body is quite holistic, so it is very different from today's body and gender perception. As Galen argues, there are some anatomical differences, but they certainly do not indicate the separation and difference of the two bodies. For example, Aristotle establishes a bond between menstrual blood and male sperm and calls menstrual blood cold blood and sperm cooked blood. According to Aristotle,

sperm was superior because a new life was born thanks to it; it was essential, but menstrual blood was thrown out of the body; it was unnecessary (Sennet, 2011).

The absence of body discrimination indicates that there is no gender discrimination and therefore gender roles are not developed. The absence of a difference in the form of 'female body' and 'male body' has also made homosexual partnerships ordinary and natural. The fact that there is no difference between heterosexual and homosexual relationships caused them to be seen the same (Crawford, 2013: 28). Sexuality, on the other hand, is not perceived as it is perceived today; it is considered quite sacred due to the emergence of a transcendent union as a result of strong love. Strong love for another person is so precious that sometimes sexuality becomes much less important and this person is highly respected in society. The reason why homosexual relations were encountered so often at that time is in a sense the occasion of these social acceptances and dignity.

Richard Sennet, in his book Ten and Tas, mentions that in the war between Athens and the Spartans in 431 BC, leaders wandered the squares almost naked with their naked bodies, covered only with shields and spears. "In the city, young people wrestled naked in the gymnasium, and the loose clothes that men wore on the streets and in public places revealed their bodies" (Sennet, 2011: 25). This situation, which is quite strange for us living in the modern age, is considered quite common in Ancient Greece. Nudity, which was condemned in this period, was accepted as an indicator of how civilized the body and actually the body of that person were by not hiding it. "The civilized Greek had made his body an object of admiration" (Sennet, 2011: 26). Naked body, physiologically, also represented the healthy body; if the body is cold, it is lazy and lazy, but if it is hot, it is active and aggressive. A body only needs cover if it is hot; this shows that it is strong enough to act in a short time, and undoubtedly a strong body fights well. "The Greeks' understanding of the human body brought about different rights for bodies with different temperatures and different urban spaces. These differences were most obviously seen in gender discrimination because women were thought to be the colder versions of men" (Sennet, 2011: 27). The heat of the body has been a means of distinction, domination and subjugation for the Greeks. The warm body belongs to the man, the man is healthy, strong, can mix with the society, his dignity increases in proportion to his nakedness. "Body heat was thought to guide the process of human formation. At the beginning of the pregnancy, it was thought that the foetuses warming well in the uterus would be male, and those who were deprived of this first heat would be female " (Sennet, 2011: 34). Therefore, the female body is depicted as cold, unhealthy, should be covered and should not have much place in society.

However, all this understanding of nudity, which is a sign of civilization, courage and health, has not been valid for women, but is attributed to men. In Ancient Greece, as in today's modern age, public space belongs to men and private space belongs to women. "Women could not appear naked in the city; moreover, they mostly kept to themselves in the house as if the indoor spaces without light were more suitable for their physiology than the sunny areas open to them" (Sennet, 2011: 27). While men displayed almost all their bodies freely with all their courage, at the same time this was a occasion of prestige, women were in society in quite thick and inconspicuous matte cloth that stretched to their ankles in the public sphere.

It is important to include the Olympic Games while addressing the body issue in Ancient Greece. In Ancient Greece, sport was almost an invariable part of life. The Olympics, today's largest sports organization, were born in Ancient Greece. According to the records, although it is seen that the first Olympic Games were played in 776 BC, it is observed that Homer, who lived in 1200 BC, mentioned sports activities in Olimpia in his works (Tekin and Tekin, 2012: 123). In ancient Greece, competitions and events were organized in the name of the gods that all Greece participated in. The most famous of these is Olimpia, which was held in the city of Elis (Elia), which has even given its name to today's international sports events. "To the"V" shape the most striking structures of Olympia are "gymnasium", which is used as a stadium for running races, and "hippodrome", where horse races are held (Tekin and

Tekin, 2014: 128). Gymnasium is very important for body development. Adolescent boys were brought here by their parents, and adolescent bodies were trained and developed here. "The word gymnasium, which comes from Greek, comes from the word" gumnoi ", which means" naked ". The naked and beautiful body was seen as an extremely natural thing, it was a gift given to man by nature " (Saliji, 2009: 15). Gymnasium was teaching young men how to be naked, how a body can be free from its clothes. "In the gymnasium, a boy's body was tried to be shaped between the middle and the end of adolescence at a point where the muscles started to tighten the skin surface but the secondary gender characteristics, especially the beard mustache, were not yet developed" (Sennet, 2011: 38). The activities here also served to increase the body temperature; at this age, due to the high temperature in the body, this heat was spread to the muscles in the body as much as possible thanks to the sports. Before wrestling, body lubrication, rubbing of the bodies together while wrestling, increased pulse and blood circulation due to sports were all made to increase body temperature. In gymnasium, the goal was to teach men how to use their bodies to desire and be desired. Unlike the gymnasium in Athens, at the gymnasium in Sparta, besides men, women were also encouraged to wrestle with each other because it was thought that a woman who had developed her body would give birth more easily.

In Rome, on the other hand, there is a widespread belief that the human body is highly related to geometric shapes. The Roman architect Vitruvius claimed that the human body was shaped by geometric relations, especially by two-way symmetries between bones and muscles, eyes and ears (Sennet, 2011: 78). According to this claim, the structure of the body was utilized while planning temples, worship centers, Pantheon, and even cities. The same ratio was used in the construction of the buildings by subtracting the size measurements and ratios. This symmetrical order developed by the Romans with reference to the body has even been their means of ruling the whole world. "The Romans used this bodily geometry to bring order to the world they ruled as imperial conquests and city founders" (Sennet, 2011: 88). The body was founded in Ancient Greece and Rome arrangement, design, determination of gender roles and order of social life.

Body in the Middle Ages

Medieval times coincide with the period when Europe got rid of paganism and accepted Christianity. In this period, the suffering of the body has an important place. In this period where ascetic understanding is dominant, inhibiting the desires and desires of the body, feeling pain in depth and relying on it indicate the belief that the level of the individual will be increased. It is believed that this is the way to God because Jesus did so. He suffered for all the Christians he left behind and will come after him, pushed aside his bodily pleasures and became a deity. Therefore, what is sacred is not to give the body what it wants, but to discipline it by removing it from its desires. "The Christian's body should have rapidly gone beyond the limits of pain in order to feel nothing, lose the sensation, and exceed the desire" (Sennet, 2011: 115). The fact that Origenus castrated himself as a way to approach God by being deprived of all these worldly desires also coincides with this period.

As will be explained when talking about the phenomenon of the body in Christianity, the body is considered sinful by birth. "The anti-reform church deepened the suspicion awakened in the religious authorities in the Middle Ages against the body, which is" that disgusting garment of the soul "(Gélis, 2007: 17). According to this belief, which was born in the Middle Ages, if a person is involved in any sin, it is definitely his body that is responsible. Man has been a sinner since he was cast out of heaven, the cause of this sin is his bodily desires, as well as all the sins that will come after him will come from the body. As mentioned above, Christianity is the only religion that accepts that the prophet sent takes the form of God. Gélis argues that Christianity was built on the destruction of the body of Jesus and that this messianic centrist understanding emerged in the Middle Ages (2006: 19).

The perception that the blood temperature of the man in ancient Greece and Rome was higher than that of the woman, and therefore the man was superior, was definitely rejected in the Middle Ages, which corresponded to the first Christian period. "Moreover, although Christianity has long adhered to the

ideas of the Ancient period on body temperature and physiology, early Christianity has not been able to infer in principle that men and women are not equal based on this physiology. (Sennet, 2011: 116). All men had the same body in the eyes of God; they were neither fairer, nor uglier, nor superior, nor inferior. In his First Letter to the Corinthians, Saint Pavlos mentions that men and women must wear different styles of clothing in order to be separated from each other in appearance. However, he claimed that the same did not apply to male and female prophets, but that they were sexless because they were filled with the spirit of God (Corinthians 1. Letter, 11: 2-16). It is seen that those who are of the spirit of Jesus do not care about appearance, clothing, jewelry or any ornament. Such things are of no value since they turn to God with a much more transcendent spirit.

The Body From Renaissance to Present

The most striking of transformations in the body image started with the 16. century It started to happen with the century. People who thought that they carried both their own body and the body of their ancestors in line with superstitions felt a two-way belonging. However, the change in the consciousness of life, the transformation of the worldview in people, and the answers to some questions in the minds have created some differences. "If scientists such as Copernicus, Kepler, Galilei and for a short time Newton were able to determine the triangulation points of a new worldview and Vesalius was able to determine the triangulation points of a new view of the body, it was because minds have changed (Gélis, 2008: 73). The expansion of people's horizons has led them to ponder and ask questions about their existence and bodies. Issues such as the mechanism of the body, the functions of the organs, and the secret of living healthy and long have raised some questions in people's minds and they have started to wonder and examine the body. Thus, people started to pay more attention to their bodies and move away from the idea of the body of their ancestors and now focus on their own bodies, which revealed the phenomenon of personal care. From a chronological point of view, there was a process of transition from the tortured body to the precious body that attaches importance to its health and personal care, which believed that the sinner would be saved from these sins by suffering with the belief that he was born. The shires which existed in Rumeli Province, The idea of protecting his health for as long as possible had begun to settle from the 21st century onwards. The books that glorify healthy body and aging in a beautiful way are proof of this " (Gélis, 2008: 74). This perspective has made people out of being fatalistic and become individuals struggling to prolong themselves, their bodies and their lives. An important part of the history of humanity thanks to the vision that led to an important the transformation in the history of humanity, people have now overcome the mortality of this world and stopped feeling sorry for their sins and ordeals and started to develop and change.

The lack of technological developments that could provide visual data in the mentioned periods led people to fiction. According to the information received about the human body through the depictions of people in stories and novels, the first criterion of being human has been an upright stance with the prominence of body image, appearance and beauty. Standing upright gave the most important information about the person's physiological structure, religion and psychology (Pellegrin, 2008: 96). The upright stance, which is a pattern that society produces morally and physically, was also a criterion of beauty from that period. One of the patterns and rules laid on the body was the dress. "Bodies and behaviors should be visible-readable, this should be tied to some rules down to the finest detail of clothing, creating a basis for creating an easily perceptible clothing language" (Pellegrin, 2008: 117). It was understood from the clothes that the individuals from different occupational groups and different classes in the society belonged to which group and class. Identifying people with their clothes reveals that the clothing is related to belonging. It is seen that distinctions such as female-male, rich-poor, noble-slave are made primarily through clothing. In this context, it is possible to say that each garment has a language and that it is the designer of people's ways of communication. Even the fact that one of the same clothing model is silk and the other is cotton gives an idea about the styles, genders, societies and classes of the people who carry it. The distinction of women with the same style of casual attire was made according to their behavior in society, laughter, joking styles and even whether they swear or not.

Such women were seen as men in women's clothing (Pellegrin, 2008: 118). Those who did not abide by these rules were excluded or even punished, as failure to abide by them would create a disconnection and disorder in society. The biggest irregularity that was feared to disrupt this order was the behaviors that allowed the transition between genders. "Although it is a common habit in all armies, sometimes even in rural areas, women wearing panties was a crime against official authorities as well as a disrespect for the sacred laws" (Pellegrin, 2008: 118). However, there was an unfair judicial system here; while the woman disguised as a man was considered to be tolerated by the desire to rise, the man disguised as a woman was considered to be humiliated and disgraced. When a man wore a tight or short dress that stuck to him like a woman, it was a sign that his body was dirty.

Interventions on the body have never remained only with clothes in any period of history. Traditions, laws and social norms constantly have the power to regulate, control and discipline people's bodies. According to Matthews and Griecon (2008: 139), all these purposes occur in two ways; in the first, all powers try to direct the reproductive function of the body and suppress all sexual excesses, in the second, the body is considered as a special area and it is seen that sexual actions can be relatively restricted. The training of the body is also one of the interventions made to the body. As a result of the importance of the body, self-care and personal health, The academies established in Europe since the 18th century started to provide physical exercise education to the nobles. "The art of riding, dancing and using a sword in body training was brought together and the scope of the exercises to be done by the nobles was determined precisely" (Vigarello, 2008: 206). The aim of this discipline at the academy was not only to educate the body, but also to give students a physical stance by passing them through a state, attitude, eda tedrisat and designing their clothes. The increasing importance of the body has led to more measurement of the body, the prominence of numerical values and the widespread use of standard measurements. "In other words, the body was now evaluated according to an expectation... when compared, this is now more concrete"figures", weaknesses and disabilities were recorded more frequently" (Vigarello, 2008: 229). As stated by Vigarello, the issue of the body has ceased to be only the interest of physicians and has become the policy of the state. 17. In the middle of the 17th century, the state was given for the first time the responsibility of healing the patient, ensuring the physical empowerment of the people, and intervening in the bodies of people on the condition of prolonging human life.

In the future, studies on body representations have shown that the body of women and men is designed to continue their species completely. Therefore, both his body and spiritual differences arise from this. 18. And 19th century. The idea of the similarity of the male and female genitalia in Ancient Greece and Rome, mentioned above, was completely destroyed at the beginning of the 20th century, and this difference has now started to be accepted. This difference has led to the opinion that the social roles of women and men are also different. "The belief that the advancement of civilization strengthens the difference between men and women is embedded in the idea of role separation" (Corbin, 2008: 120). It is seen that the differences between men and women gradually increase with the discoveries made in anatomy and physiology. In 1984, the French in the dictionary written by the author Alfred Delveau, the definitions of men and women are expressed with a clear distinction. In the "Gender" article of the dictionary, it is written for men; (Delveau 1997 cited in Corbin, 2008: 120).

"In men, resilient powers are more developed than in women. The square-shaped body has a density. The shoulders are wider, thicker and stronger. Arms and legs are shorter. Bones and hair are more developed than women. The man's bones are thicker and stronger, his skin is rougher and duller, his flesh is harder, his beams are stronger, his chest is wider, his breath is stronger, his voice is thicker, and more chimes, his pulse is stronger and slower, his brain is wider and larger. The spine and spinal cord are more common in men than in women. Therefore, the cerebrospinal system is more effective and more vibrant in men. The characteristics of men are acts that require power". For women in the same dictionary, "The contours of the female body are round and attractive. His thighs are wide and wide. Her thighs are strong and more discrete than that of a man, which makes her walking difficult. Of course, her breasts-the "breasts" are hardly mentioned in the anatomy or physiology books of that

period-are much more developed than the male breast and much more dislocated. The woman's skin is soft, slippery and flowing; her voice is sweeter. Female-gender gracious - exhibits a sensitivity that directs her to friendship and makes her suitable for family joys and "spiritual excitements of the heart" in general. Ancient culture was taken as a reference by likening a woman to Venus and a man to Heracles. It was thought that these forms of description would attract the breeds and thus trigger reproduction by the emergence of biological pleasure.

In the 19th century, with the influence of Christianity, it was forbidden for women to show their thighs, even their ankles, for men to meet their toilet needs in public places, and for puerperals to reveal their bodies. The body has become more and more visible with the 21st Century (Shon, 2013: 76). The development of the concept of freedom, the increase in the demand for transparency in individuals and the motivation of people to like themselves caused the body to appear more. As a result of women and men showing their bodies with their gender-specific clothes, the concept of 'gendered body' has emerged. From the time when men and women were sunbathing on different beaches in their bathrobes, when women switched to one-piece jerseys and men to long swimsuits, tanning was in fashion. The characteristics of this period started to show itself in advertisements. "Advertisements that achieved early freedom started to exhibit women in dressing rooms in 1900 with their annoying corsets; as a matter of fact, the advertisements contributed greatly to the sanctification of the female body" (Sohn, 2013: 77). With the birth and advancement of the cosmetics industry in the early 1900s, every struggle against aging has become quite widespread; eliminating wrinkles, removing stains and preventing sagging. The fact that the intervention to the body and skin is so popular has led to the realization of many innovations in plastic surgery and to progress in the field of aesthetics and beauty. This trend has led to many changes in society, from production to marketing, from economics to medicine, with the emergence of a new industry. Aesthetic and beauty anxiety 20. Century visual arts. "The 1920s are not only the years when order came back, but also bear the mark of surrealistic beauty" (Michaud, 2013: 351). In the following years, it penetrated the lives of the masses in popular culture, fashion advertising, illustration art and many other fields. The body, which is so central to beauty, has become more and more exhibitable. The body, which was once disciplined and tried to be preserved, has now become accessible and visible in every medium.

Body In Monotheistic Religions

"Throughout history, religious affiliations have mostly been achieved through physical practices. For this reason, one of the most important ways to analyze the mutual relations of religion and society is to understand the relationship between religion and the body " (Kara, 2012: 32). Canatan defines monotheistic religions (Christianity, Judaism, Islam) as prophetic religions and Emphasizes that they are based on Abraham, and therefore they are called Abrahamic religions (2011b: 193). While the advice that these three religions want to give is mostly the same, they can also carry some different features. "Comparison of profetic religions in terms of" world "and" body " views requires an effort, a comparison, to understand how they behave in the face of earthly and material things" (Canatan, 2011b: 193). Under this heading, topics such as how the human existence is explained physically in these three religions and how the human body is present in these religions are discussed.

The body is a sign of human existence. We can only talk about the existence of an individual by the fact that he/she exists in a concrete way. Our reality in the outer world created by the mind-body or soul-body duo is possible with the representation of our body. Considering the way religions handle the body, it is argued that the body is treated as a mortal substance, but the soul will last forever, and therefore, it is necessary to develop and educate the soul, not human physics. "In all religions, the body is temporary, the main thing is dominant" (Kuruoğlu, 2018: 6). Therefore, it is quite natural that the body is being studied both socially and psychologically, as well as biologically and religiously. "So much so that both in the scriptures of divine religions such as Judaism and Christianity, such as the Torah and the Bible, and other religions and different schools and schools in these religions have sometimes constructed and expressed themselves over their bodies" (Hıdır, 2011: 217). The body has been an

indicator of many messages, even ahead of language and words. The bodies and bodily movements of representatives of religions, prophets or prominent people of that religion have given messages about how to live or worship those religions.

Body in Judaism

"Approximately The "Ten Commandments" form the basis of Judaism, which was born eight centuries before Jesus. The scriptures expressed as Torah in our language are "Torah" and this word means "Law" (Canatan, 2011b: 195). According to this scripture, God created the world in six days, and on the seventh day, Saturday, he was rested. The seventh day was proclaimed a holiday by God; therefore, the Jews rest their souls and bodies on Saturday in accordance with this rule included in the Ten Commandments from Friday evening, avoiding all kinds of activities and duties. According to Judaism, Adam, the first man, was attached to Eve, who was created from his rib bone, and together they became "one body". As a result of the fact that the snake tricked Eve into eating the forbidden apple and Eve made Adam eat the apple, both of them were expelled from heaven and sent to the earth, where they realized their naked bodies and made the fig leaves a means of covering themselves. Eating this forbidden apple, and as a result being expelled from the garden of Eden, awakening can be described as a realization and awareness. "Here,"nudity" has an interchangeable meaning. In other words, man realized this after eating the forbidden fruit (of the tree of knowledge and life) while he was unaware that he was ignorant and ignorant before " (Canatan, 2011b: 1989). Leaving the garden, changing from nudity to a cover can be considered as starting a kind of social life for them and moving to a life where there are now social rules. In a sense, with the first sin, man became aware of his own body and, after being expelled from the garden of heaven, he gave up nudity and preferred to be covered. Martı (2011) states that the sense of privacy is not an attempt originating from religions, it is a natural feeling, and that human beings have existed with such a motive since Adam and Eve. "This situation points to a shame experienced due to nudity and an effort to open a distance between them; it is this natural feeling that does not recognize an ethnic and geographical distinction that has caused the practice of covering to take place in all known societies since prehistoric periods" (Martı, 2011: 239). It is almost impossible to think of the privacy of the body apart from covering, that is, dressing. When dressing is considered as an unwritten social rule, covering the private parts of the first person with leaves can also be considered as the first state of dressing. Nudity is also a metaphor in which the first man is deprived of knowledge and not mentally conscious. This sin has led man to know God, punishment, sin-redemption, and in a way, himself.

"In the creation story, interesting information about the body is also given. Accordingly, the origin of the human body is soil. Although soil is its basic substance (arch), the main factor that makes it valuable is the breath of life given to it by God " (Canatan, 2011b: 198). In the Torah, there are no concepts such as resurrection after death, afterlife, heaven and hell. Religions guide people on how to live, how their bodies should be, how to live in a kind of society. The Torah contains advice on body cleaning, "On the seventh day, he will shave his hair, beard, eyebrows, and all the hair on his body. He will wash his clothes, and after washing himself, he will be counted clean " (Levites: 14/9). On the seventh day of the holiday, people were told to devote their time to body cleaning, remove their hair and wear clean clothes. "This is what you will do to purify them: sprinkle the water of sin on them, and let them shave all the hairs of their bodies. Thus, they are purified " (Census in the Desert: 8/7). In short, for Adam and Eve, who were expelled from heaven in Judaism, it was reported to people through revelations that the body is an entity that should be covered and that individuals should comply with the rules of society and that man is a social being. Dressing has also become an accepted, unwritten basis of the society. At the same time, the Torah also advises that people should be careful about cleanliness and meticulousness over the body.

Body in Christianity

Christianity emerged with the establishment of a new religion separated from Judaism. The creation story in Christianity is quite different from Judaism; "According to a very common understanding, man made a great and vital mistake by committing the first sin. This is something that is irreparable. In the understanding of Christianity, the original sin was not only a sin committed by the first man, but also transferred to future generations " (Canatan, 2011b: 202). The body phenomenon has a very important place in Christianity because according to this belief,Jesus is the incarnation of God, that is, the incarnation of God.Battaglia describes it as follows; "On the one hand, the body is so noble in terms of our original dignity that even God has taken a body. In this respect, as in almost all aspects, the pattern of Christian body understanding is the body of Jesus " (Battaglia, 2001: 143). Gélis says that the body is at the center of Christian cannabis, so it is an invariable basis for the people of modern centuries (Gélis, 2007: 19). "The body of Christ is at the heart of the message of Christianity, and Christianity is the only religion in which God takes the form of man and goes down in history: Christianity is the religion of the incarnated God" (Gelis, 2007). Therefore, in Christian texts, the subject of body is included quite a lot. According to Christianity, every man is born a sinner; therefore he is baptized as soon as he is born, that his body may be cleansed of this innate sin. According to this belief, Jesus sacrificed himself for all Christians by being crucified and ensured that all of them were absolved of their sins. Nevertheless, each child is baptized after birth and both cleansed of his innate sins and declared as a member of this religion with a ceremony. "The body is initially incorporated into a Christian universe through baptism. This is not only symbolic culture transfer, but also a physical process. Baptism in the early Middle Ages was not only the immersion of the body in water, but also the redesign of the body as a prerequisite for participation in beliefs and ideas was perceived" (cited by Miles 1992, 2012: 34). "Being baptized in Catholic Christianity is still It is an indispensable condition of belonging to Jesus. During the sacred bread and wine ritual, The flesh and blood of Christ is represented, and the person When combined with the body of Jesus, Jesus is united with him and forms a whole " (Falk, 1994: 66). According to this belief, thanks to baptism, They reincarnate with Jesus, that is, with God. "Jesus came out of the water as soon as he was baptized. At that moment the heavens opened and Jesus saw the spirit of God descending like a dove and landing on it " (Matthew, 3:16). Bread is considered quite sacred according to the Christian belief because it is believed that bread is the body of Christ. "During the meal, Jesus took bread in his hand, gave thanks, interrupted the bread and gave it to his students. He said, "Take, eat" and "This is my body" (Matthew/26). "I am the living bread that has come down from the sky. Whoever eats this bread will live forever. The bread I will give for the life of the world is also my body" (John/6). According to Christianity, Jesus is God's flesh and blood. Likewise, wine is believed to be the blood of Christ, and like bread, wine is considered sacred. "He who eats my body and eats my blood will also live through me" (John/56). "Therefore, whoever eats the bread improperly or drinks from the cup of the Lord, commits a crime against the body and blood of the Lord" (Corinthians, 11/27).

The task of religions to design the human body is seen in Christianity as in other religions. According to the Christian belief, the body, which cannot be governed by reason, can be dragged into sin by worldly passions; the duty of religion is to protect people from the sins they commit over their bodies. "Therefore, do not allow sin to reign over your mortal bodies in order not to conform to the passions of the body" (Romans: 6/12). Likewise, the fact that the limbs, which are part of the body, are not used for sins, recommends that they be directed to goodness, beauty and truth. "Do not offer members of your body to sin by committing injustice. Devote yourself to God, as do those who rise from the dead; offer the members of your body to God as instruments of righteousness " (Romans: 6/13). The design and inspection of the body is ordered in the Bible by fasting. But thou, when thou fastest, anoint thine head, and wash thy face; So that you will appear fasting to your father, who is in secret, not to people " (Matthew:6/16).

In Christianity, as in Islam, there is the belief of the Hereafter. It is believed that the souls will be resurrected, not the bodies. "It is buried as a natural body and resurrected as a spiritual body. There is

a spiritual body as well as a natural body (Corinthians: 15/44). Your body it is also seen in Christianity that there is a distinction different from the soul; "Do not be afraid of those who kill the body but cannot kill the life. Fear God who can destroy life and body in hell " (Matthew/10). "It is the soul that gives life. The body is useless. What I say to you is soul, life" (John/199). The Bible says that what leads to hell is not only crimes committed by the body, but also crimes committed spiritually. "Dear brothers, now that we have these promises, let us purify ourselves from all that defiles the body and soul; let us be competent in holiness in the fear of God" (Corinthians, 7/7).

The world has a negative connotation in Christianity since the person who comes to the world comes to this world with his sin. There are worldly passions, ambitions and materialism in this world, but here there is the message that if you are a good servant to God, you will be in an eternal state of well-being in the spiritual world. "After the world and the earthly gained a negative meaning, the position of Christians against the body also changed. Because the body created from the earth is also an object from the world. In this respect, the body attracts people to the world and makes them worldly, contrary to the orientation of the soul that constantly wants to rise " (Canatan, 2011b: 203). According to Christianity, while the body was already a sinful entity due to the first sin, it became a worldly object because it came from the soil and the soil belonged to this world, and a very negative meaning was attributed. In line with this point of view, the body has a negative quality that is materialistic, nafsani, sinful, pursuing these world blessings, and does not have spiritual characteristics. "The fact that Christianity expressed a negative worldview is not only due to its views on the first sin and human nature. At the same time, in this religion, the "earth" (world) was placed opposite the "sky", the "body" was placed opposite the "soul"; thus, while the celestial and the spiritual were exalted, the earthly and the physical were also humiliated" (Canatan, 2011b: 213). This negative understanding of the body led Christians to the convent life where they closed down to suffer and to the belief that it was something that should not be experienced in order to get pleasure, except to reproduce sexuality. Another reason for this is that It is that Jesus is seen as God and that God does not feel any pleasure of bodily desire, but rather that he suffers for the whole Christian world by being deprived of all bodily feelings. In this way, the person isolates himself from earthly physical desires, He believes that Jesus is continuing his ordeal.

Unlike the prophets of other religions, in Christianity, The body of Jesus was depicted very clearly. Even The crucified body of Christ has become the most obvious symbol of this religion. "With its cross spreading everywhere, the wounded body of Christ in the Crucifixion, which reminds him of the sacrifice for his salvation " (Gélis, 2007: 17). . It is possible to see Jesus and especially his mother Mary very clearly in churches, in houses, as an icon on many jewelry or items. Battaglia writes in his text on body comprehension in Christianity; "The primary image of Catholic churches, as it is now, was Jesus Christ, who suffered in our name at that time, and the representation of the body suffering on the cross is a meet image of what it might mean to have a human body" (Battaglia, 2006: 142). . Jesus has become a symbol of the suffering of a body for Christians. According to them, the sign of the cross is a reminder of the suffering of all Christians who have changed from God to man.

Body in Islam

"According to the Quran, man was created from the earth and revived when Allah blew his soul on him" (Canatan, 2011b: 206). As in the Torah, the creation of a woman from the thigh bone of a man is not included in the Qur 'an. The process of human creation is as follows: "O people! Be wary of your Lord, who created you from a single soul, and from it created its mate, and from the two of them scattered many men and women. Compared to Judaism and Christianity, Islam refers to the afterlife, heaven and hell in precise terms. There is an end to this world, and even though the human body is mingled with the earth and destroyed, its soul continues to live in the afterlife, even when the real life begins. "Know that the life of this world is nothing but play and amusement, adornment, mutual boasting, and the rivalry between wealth and children" (Hadid, 20). Islam finds this world mortal and finite, but as in Christianity, it absolutely denies that man is born with a sin, that he will suffer in this

world and that his salvation is impossible. According to him, man's salvation and his calamity are upon him. Whoever does good in this world will also achieve prosperity and salvation in the eternal afterlife. Those who do not obey the commands and prohibitions of Allah in this world will be punished in hell in eternal life. Islam does not regard this world as a negative and suffering place, but as a game that determines the victory or loss of the Hereafter. In Islam, man is not judged solely by his body; his intentions precede his actions and he is believed to be judged by the intention of the servant. However, the body is a trust given to man by God. Your servant should take care of it and protect it.

"Historically, Judaism refers to its orientation to world life, Christianity refers to its escape from world life, and Islam refers to a world design that tries to achieve the balance of the world and the Hereafter" (Canatan, 2011b: 214). According to the Islamic belief, going to heaven depends on performing the prayers and avoiding the prohibitions ordered by Allah. Most of these worships are performed in the body such as ablution, prayer, pilgrimage and fasting.

In the Qur 'an, there are rituals about the body, for example, there are legends about how to bury the body of the dead and how to cover it, and how to apply the body. "…Finally, he killed his brother... Then Allah sent a raven digging into the earth to show him how to hide the corpse of his brother (al-Maide, 5/30-31). As here, it was explained through the physical movements of the crow that the dead body should be buried. Likewise, in his verse "Their markings of prostration are on their faces..." (al-Fath 49/29), he mentions that the servants prostrate themselves while worshipping and the effect of this on their faces. "In other verses in the Qur 'an about prostration, relationships are established between the body and prostration, which is one of the most important indicators of spiritual and physical surrender. Moreover, this is the case in almost all religions; however, it is much more evident in Islam" (Hıdır, 2011: 222). Prayer, which is one of the bodily worships, is frequently mentioned in the Qur 'an with the expression "salât". Hıdır describes prayer as a worship in which faith turns into action and value into behavior (Hıdır, 2011: 229).

In Islam, body privacy is important in that a person's body is private to himself and his privacy. The body is both the most private and intimate home of man and an object of communion with society. "A person's own specialness means a place that is unique to him/her. In other words, the body, thanks to its privacy, provides the formation of a social space that is largely closed to the influence of others " (Martı, 2011: 244). It communicates nonverbally with the society with its human clothing, style, body ornaments, openness and closure of its body. As mentioned earlier, with the committing of the first sin, Adam and Eve felt the need to cover their private parts. Kara interprets this as the embodiment of the concept of Islam on the threshold of shame, "Why should sin turn into covering its private parts with the feeling of shame? The fact that the first reaction to sin is through the body and that the sexual organs of the body are considered private and that it is tried to be hidden emerges as decisive questions in the relationship between religion and the body " (Kara, 2012: 39). The act of covering and dressing the body, which started with the first man and the first sin with the feeling of shame and has continued since then, has been class distinction, hierarchy, and even occupational differences. In Islam, both men and women are ordered to be covered without distinction. O children of Adam, And We have given you garments to cover your private parts and to adorn your private parts. It is best to dress in righteousness " (A 'raf: 7/46). In the Holy Qur 'an, it is written that the garment is a blessing given by Allah to His servants.

His body is the most private part of the human being, and the Qur 'an commands its servants to be wary of God and to be wary of others. Looking at the private is forbidden to both men and women. "Tell the believing men to keep their eyes closed. Tell the believing women to keep their eyes closed... " (Nur, 24:30-31). Islam aims to respect the privacy of the society through the bodies of individuals and to help them establish their own private spaces. The body is the home of all emotions, thoughts, unique beliefs.

In Islam, one is forbidden to interfere with one's own body to the extent that it changes it, because interference with the body has been interpreted as disliking what Allah has created and disrupting what has been given to it. In the surah of the spirit, "There is no change in the creation of Allah. This is the

true religion, but most people do not know it " (Rûm, 30/30). In the surah of Nisa, he mentions that the devil is a rebel against God and says, "And I will order them, the people, to change God's creation" (Nisa, 4/119). Based on these verses, Islamic scholars have described interventions such as tattoos and aesthetic surgery that will cause permanent change in the body (except for circumcision) as haram. As a result, it is quite possible to say the following for the body perception in Islam; it is a trust given while the body is being created and the person is obliged to respect his body in the form created by Allah, to protect it and to take good care of it until he surrenders his soul.

Body In Buddhism And Mythology

After the body is mentioned in historical and celestial religions, under this heading, Buddhism, which has a large number of members around the world, and in mythological texts, where we refer to all visual elements today, refers to the phenomenon of the body. In Buddhism, the body is important because many traditions, customs and behaviors of today are influenced by this religion and are included in our practices. In particular, this religion, which identifies the female body with the soil, which is a natural being, has made the man united with the temples and altars, which are the sanctuaries of worship of religion. Mythological stories, on the other hand, are necessary to make sense not only of the past but also of many texts in the present. It is very important to recognize mythological stories and figures in order to interpret a movie, a poster, a poster or an advertisement. Mythology, which presents certain main stereotypes, provides detailed information about the existence of man, the physical differences of women and men, the way of life of society and the struggles it has given since the archaic period.

Body in Buddhist Texts

According to Buddhist belief, the feminine body is the earth. The sacred ground is identified with the body of a female genie. "In ancient Tibetan myths, the soil itself is a feminine primitive genie lying on its back, nailed up so that it does not cause turmoil among people" (Dargyay, 2006: 122). According to this belief, the female body, that is, the soil, is dangerous; it can mix things up, destroy houses or roads through landslides, become dangerous when hail rots the harvests, and harm people and the environment. Therefore, the soil must be controlled, managed in a disciplined manner and never left to its own devices. If measures are taken against the soil, inspected and systematically dominated, the harvested crops yield, the soil grows, turns into rich pastures and gives life in a way. Therefore, the soil could be kept under control by nailing the phallic temples on the soil symbolized by the female body. "The altars and temples that are erected on his body are the nails that hold him to the ground. The desire to control the Untamed Earth genie results in a phallic act of penetration and immobilization " (Dargyay, 2006: 124).

Here, the female is the soil metaphorized with her body, while the male is the temple and altars with a phallic structure. In other words, according to the Buddhist belief, it is the man who restrains the woman, prevents her from causing disasters and keeps her under control. According to the Buddhist belief, the earth of Tibet is depicted as follows; "The country itself, which is seen as its mysterious body, consisting of massively loose gravel and sand coasts and high, shimmering slopes, is fragile. It is prone to bring disasters to human settlements. As a result, the mother should be hammered with symbolic 'nails' in the form of temples " (Dargyay, 2006: 123). According to the Tibetan tradition that embraces the Buddhist understanding, soil symbolizes a feminine body and this soil needs to be cultivated. The goddesses who live in the soil or in the caves that symbolize the female uterus are responsible for these shocking forces of nature. Soil, which is a threat in its current form, can be a disaster if it is perceived as a genie and not reined in by a masculine.

Body in Mythology

Myths are important to humanity because they give insight into the lives, lifestyles, behaviors, and psychologies of communities from primitive man. The code of the social subconscious lies in myths,

because people were raised to be exposed to these stories. Today's attitudes, roles in everyday life and the behaviors they spread are due to the myths in the minds. "Myths are a product of human culture, and in many ways, a culture that is parallel to the beginning of humanity. As a result, myths have been a manifestation of cultural introversion, which means that the body itself is the central interest and issue of culture " (Sansonese, 1994: 27). Myths are stories that emerge and spread with oral traditions independent of religions, but it is possible to see their effects in written and visual art, media, psychology, education, even in daily life. "Myths tell us about us, who we are and where we come from by giving us special information about the life processes of our bodies" (Sansonese, 1994: 36). These narratives, which have been going on for centuries, have become established patterns, stereotypes and perceptions in minds. "Myths do not symbolize, they describe. He doesn't sarcasm or make sense of it. It depicts the systematic discovery of the bodies of primitive individuals of archaic cultures " (Sansonese, 1994: 37).

According to Greek mythology, Prometheus was the first to shape the human body. According to the legend, Prometheus shapes the first man by covering his tears with clay, then he breathes his own breath into this body and adds life to it. According to another rumor, Prometheus made the body out of mud and Athena gave it the soul (Cömert, 2010: 25). According to the story, the first man created is a man, followed by the first woman Pandora. "Hephaistos, at the command of Zeus, takes a piece of land and mixes it with water. Her face looks like immortal goddesses and her body looks like beautiful young girls. " (Cömert, 2010: 25). Pandora's description of the female body was made in detail. Athena teaching him handcrafts like weaving, ornate belts around her waist ties, gold necklaces around her neck, and wearing spring flowers in her hair give clear insight into the typical female image.

Body emphasis is frequently used in mythological texts. According to these texts, gods and goddesses are physically very strong, imposing and large. They are depicted as very different from ordinary people, much larger and stronger than standard measurements. One of the superhuman characteristics of gods, goddesses or creatures mentioned in the stories is that they complete their physical and mental development in a much shorter time than normal people's growth time. Shortly after birth, they immediately grow up and blend into life. There are really far-fetched exaggerations that symbolize power in body descriptions. For example, the famous story of Greek mythology mentions gods and goddesses in the War of Giants and Gods as follows, "Each had a hundred arms on the shoulders of their powerful bodies. They stood with bare rocks in their husbands' hands in the terrible war against the Titans " (Erhat, 1972: 110). According to mythology, there is a separate giant species of face-arms called Hekatonkheires in Greek; "Each one had a face-arms hanging from his shoulders, over his terrible and fifty-headed strong shoulders. The relentless power of their large bodies was terrible " (Erhat, 1972: 375).

In mythological stories, most creatures have half human or animal bodies. For example, creatures that are half horse and half human are called Kentour. "Kentours, that is, horse men, are creatures with half human and half animal bodies. When they look forward, their heads and their breasts and their arms and their forelegs are like human beings, and their backs are like horses. They have manes and tails" (Erhat, 1972: 170). In the fairy tales, they named the living beings, who are called as mermaids, as Seiren (Siren). "The Sirens first mentioned in Odysseia are defined as women's bodies, bird wings and beautiful voices. Later, with the influence of the figures created by the Middle Ages and seen especially in the northern folklore, the Sirens ceased to be winged and were revived as mermaids in the form of half human and half fish " (Erhat, 1972: 344). Other creatures with bodies in the form of half-man and half-fish, such as sirens, are Telkhines; "They were in the form of half-man and half-fish, and sometimes they disguised themselves as snakes" (Erhat, 1972: 361). Another semi-animal half-human depiction was made for the Giants born by Gaia; "The Giants have been depicted as beings whose bodies end with the tail of a snake since the age of Alexander the Great" (Cömert, 2010: 24). As can be seen, in mythological stories, the concept of body does not only represent a human or animal.

The extraordinary elements, which are unique to mythologies, have also manifested themselves in the bodies of mythological heroes.

When we look at Western myths, Odysseus, one of the most famous heroes of Greek mythology, has become an exemplary person of today's modern people with his personality and has also inspired many novels. Thanks to his personality, in addition to being able to overcome all difficult situations with integrity and honesty, he has come to the fore with his physical characteristics. "Odysseus is not only superior in mind, but also superior in body. It is beautiful and powerful, once it is seen in many examples that women adore and attach to it " (Erhat, 1972: 285). Odysseus has bodily qualities that impress everyone with his strength and strength as well as his good looks. "Especially in stretching the bow, stretching the bow that no one can even lift from the ground and hitting the arrow right to its target reveals what a great athlete he is" (Erhat, 1972: 285). In mythological stories, the female body is also described in detail. Hera, one of the important female figures of Greek mythology, is depicted as a woman with a very full body and a curved body structure. "He has a majestic and dignified face, serious and thoughtful gaze. It is in a curvy dress that does not show its nakedness " (Cömert, 2010: 37).

Aprodite, one of the most important women's representations in mythology, is depicted as the most ostentatious, the most attractive and the most beautiful. This beauty of her even influenced the ideal image of today's woman, and the concept of beauty was almost identical to her. Generous analyzes the definitions of Aphrodite in mythological texts as follows; "We see the goddess fully clothed in archaic sculptures. Even his head is implicit. A.C. 5. From the second half of the century, some parts of his body begin to open up. For example, a shoulder, a breast, a piece of the leg. In the Hellenistic period, the most sexual and nudistic nudity prevails" (2010: 64). As in women, significant physical characteristics are noteworthy in men. Zeus, called the god of the gods, was portrayed naked in very few of the depictions. Described physically in a very large, strong and muscular way, Zeus is depicted with thick hair, thick beard and a very serious look. For example, Dionysus, son of Zeus, has muscles that symbolize power, long beards and a large structure. Generous claims that Dionysus' wooden images in the form of phallus refer to his reproductive power (2010: 74).

Mythological stories spread through verbal culture, independent of religions and in a different way, provide a lot of information about the perspective of societies and cultures on the body. The bodies of mythological heroes have always been depicted quite large, and the fact that gods and goddesses are physically large has become a reference to both their physical and spiritual power. In these stories, it is also seen that the body of some characters has animal characteristics such as wings, snakes or fish tails. In such stories, handsome men stand out in terms of being muscular, bulky and thick-haired, while the description of beautiful women is associated with being full-bodied, rounded and long-haired.

Discussion/Conclusion

The body changes and is shaped not only by the society one is in, but also by the norms and values of the family, society or group to which it belongs. The fact that each community has its own aesthetic criteria, clothing style, values and rules also affects the body culture of the members of that community. Is the individual an active subject who is free about his body, can make his own decisions, can manage and design his own body, or is he an object governed by the class, segment, society he belongs to and their ideology? Regardless of the answers to all these questions, it is the body in question, all these discussions will be made over the body and the answers will be given over this. Whether it is glorified, despised, humiliated or blessed, the main issue is the body. Therefore, in order to understand humanity, society and past civilizations, it is necessary to analyze the body and its history. Solving the relationship of the body with the mind and spirit and revealing how today's body perception is is possible by understanding the past and the present.

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