

Sociality of Consumption: A Perspective in Economy-Culture Interaction

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Abstract

Consumption is an indispensable element for the continuity of human life. From the past to the present, quite different meanings have been attributed to consumption. Consumption, which is the act of consuming in its simplest form, is a way of life on its own today and is considered a social phenomenon. Therefore, consumption constitutes the research topic of different disciplines, from economics to psychology. In this context, the relationship between consumption and different sciences such as sociology, anthropology, archeology. In the axis of economy-culture interaction is included in the study, and the sociality of consumption is examined within the scope of the culture industry, consumer society, and consumption culture. Consumption is much more than an economic behavior; It was concluded that the economy-culture relationship radically changed the conceptual and social meaning of consumption.

Keywords: Sociality of Consumption, Sociology of Consumption, Society of Consumption, Culture of Consumption

Jel Codes: A12, A13, A14

Tüketimin Toplumsallığı: Ekonomi-Kültür Etkileşimi Kapsamında Bir Bakış

Özet

Tüketim, insan yaşamının sürekliliği için vazgeçilmez bir unsurdur. Geçmişten bugüne tüketime oldukça farklı anlamlar yüklenmiştir. En basit haliyle tüketme eylemi olan tüketim, günümüzde başlı başına bir yaşam şeklidir ve toplumsal bir olgu olarak ele alınmaktadır. Dolayısıyla tüketim, ekonomiden psikolojiye kadar pek çok farklı disiplinin araştırma konusunu oluşturmaktadır. Bu bağlamda, çalışmada ekonomi-kültür etkileşimi ekseninde tüketimin sosyoloji, antropoloji, arkeoloji gibi farklı bilimlerle ilişkisine yer verilmiş ve tüketimin toplumsallığı kültür endüstrisi, tüketim toplumu ve tüketim kültürü kapsamında incelenmiştir. Tüketimin ekonomik bir davranış biçiminden çok daha fazlası olduğu; ekonomi- kültür ilişkisinin tüketimin kavramsal ve toplumsal anlamını kökten değiştirdiği sonucuna ulaşılmıştır.

Anahtar Kelimeler: Tüketimin Toplumsallığı, Tüketim Sosyolojisi, Tüketim Toplumu, Tüketim Kültürü

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1. INTRODUCTION

The concept of consumption, which is as old as humanity, was considered only as a sub-discipline of economics for a long time and was seen as an action performed by rational individuals for the continuity of their vital activities. Economic behavior have been assumed independent of the social structure and the place of this social structure in the historical process has been ignored. Especially, the 18th and 19th centuries have been accepted as the period when this perspective began to change. Factors such as the interaction of economics with culture and the fact that consumption is an indispensable action for people throughout history have strengthened the view that the concept of consumption cannot be considered independently of other social sciences.

The idea that individuals do not act rationally most of the time and that cultural factors affect on economic behavior has been examined in many studies; consumption, consumption sociology, consumption anthropology, consumption archeology has been discussed with different dimensions. However, no study has been found in the literature in which the relationship between consumption and other social sciences is handled holistically. The study aims to examine the relationship of consumption with other social sciences in the context of economy-culture interaction and to evaluate the sociality of consumption in this interaction. In this context, in the second part, the interaction of economy and culture was given, and in the third part, the relationship of consumption with social sciences such as economy, sociology, anthropology, and archeology was examined In the fourth part, the culture industry, consumer society, and consumption culture are discussed within the scope of the sociality of consumption. The conclusion part is a general evaluation.

2. ECONOMICS AND CULTURE

Culture as a concept; It is defined as the sum of all material and spiritual values created in the historical and social development process and the tools used in creating and transmitting them to the next generations, showing the extent of human dominance over their natural and social environment (Türk Dil Kurumu (TDK), 2022). Culture is a very wide-ranging phenomenon that is nourished by human existence and shaped by human life. It is possible to define every area of human life as culture. Culture is the proof of human existence (Özlem, 2012: 217).

Economics is the science of technology, the way people produce and divide what they produce for them to live, and the structures arising from these products (TDK, 2022). Economics is about people and includes human relations. It is inevitable that a concept such as culture, which is integrated with human life, is associated with economics.

On the one hand, to what extent economics is influenced by cultural values and how economic behavior are shaped by culture; on the other hand, the issue of how culture is affected by economic processes continues to be discussed. Production, exchange, and consumption behavior, which are the basis of economics, are under the influence of cultural values. Culture is a set of shared values. These common values impact on the behavior patterns of each individual of a society. Culture has an important role in the economic structure of a society, as the economic decision-makers are also raised among the members of the society in question. From this perspective, a scientific understanding that excludes culture is incomplete or faulty.

In terms of seeing the effect of culture in the economic process, Max Weber's economic sociology-oriented studies are guiding. According to Weber, the biggest factor in the emergence of capitalism is puritanical morality. Puritan ethics advocates hard work and the accumulation of wealth to gain God's favor. For God's sake, avoiding luxury and adopting a modest lifestyle are the basic principles of puritan ethics. Societies that support rational thought and adopt the principles of puritan ethics are those that play an active role in the formation of the capitalist system. The puritanical morality, which defends capital accumulation, paved the way for the formation of capitalism with this

accumulation. According to Weber, there is great parallelism between the way of life, the way of thinking, religious views, and therefore cultural structures of societies and economic systems (Weber, 2015: 253-275).

One of the studies dealing with the impact of culture on economic behavior is the book *The Seven Cultures of Capitalism* by Charles Hampden-Turner and Alfons Trompenaars. Hampden-Turner and Trompenaars investigate the cultural structures of societies with a capitalist system in terms of the seven countries they deal with this and how is reflected in their firm-based performances, their understanding of competition, and thus their economic structures. The said research is carried out with various survey questions. Hampden-Turner and Trompenaars examine the United States of America (USA), England, the Netherlands, Sweden, France, Germany, and Japan as countries with capitalist economies and evaluate the changes in the business world stemming from the cultural structures of these countries. Accordingly, while the USA, England, Netherlands, and Sweden exhibited economic performance on a more liberal/individualistic cultural structure; In France, Germany, and Japan, economic behavior shaped within a more collective/social culture are observed (Trompenaars and Hampden-Turner, 1995: 33).

Martin Lipset's study, which comparatively examines the business environments of the USA and Canada, is also interesting in terms of the effect of culture on the economy. According to Lipset; While Canadian society has a culture where social principles such as peace, trust, and good human relations are at the forefront, principles such as competition and individual interests are dominant in the US society. In this respect, Canadian entrepreneurs and managers seem to be less risk-averse, less assertive, less open to innovation and attached more importance to the principle of mutual trust. US entrepreneurs and managers, on the other hand, have internalized risk, innovation, and competitiveness. While this cultural structure difference results in a more stable and challenging economic development process for Canada; There is a liberal, dynamic and efficient economic system in the USA (Lipset, 1993: 330-347).

The relationship between economy and culture represents an interaction. Because while culture has an important effect on the economy; The economy also has an undeniable effect on culture. Since ancient times, people have been busy with different economic activities to survive. These daily economic pursuits have played a great role in the formation of the culture of societies. For example; In the early ages, people who lived by hunting and gathering adopted a nomadic lifestyle and this lifestyle represented the culture of that society. With the discovery of the cultivation of the land, settled life was established and the agricultural society was born (Şenel, 1982: 137). In these times, which can be described as the pre-industrial revolution in general, people worked mostly to meet their physiological needs. In this period, the most important production factor is labor and the social structure was built on it. The cultivation of the land, the acquisition of property, the settled life has been the main basis of the social structure and thus the reshaped culture.

With the industrial revolution that occurred with the discovery of steam engines, another change in the social structure has occurred and the formation of industrial society/modern society has begun. Traditional society has left its place in modern society. In the traditional society, which can also be considered an agricultural society, manual labor has lost its importance, and mechanization and mass production has accelerated. People who had to migrate to cities to find a job thus switched to a new way of life. While the large family order and scattered settlement structure decreased; nuclear family and collective settlement structure started to increase (Erkan, 1994: 4-5-9). Reasons such as the increase in living costs, the start of the Second World War, the fact that capital became the most important production factor, and the increase in the need for the number of workers resulted in the inclusion of women in working life. The role of women, who was the main actor of the family before the industrial revolution, has undergone a great transformation with these developments. This

transformation radically changed the family structure and the relationship between men and women, and culture as a dynamic concept was inevitably affected by this transformation (Karslı, 2019:1-5).

Continuing technological developments accelerated the transition process from an industrial society to an information society. Information society; It is a multidimensional formation describing the change caused by the use of knowledge in all segments of the social structure. Information technologies constitute the driving force of the information society. What the importance of capital is in an industrial society, it is the importance of knowledge in an information society (Yeşilorman and Koç, 2014: 118). Information and communication technologies, which have been the driving force of development and progress throughout the historical process, have become a general-purpose technology used in all areas of economic and social life today. Societies that hold information and process it effectively has achieved greater prosperity. All these developments have affected and continue to affect social and individual life (T.C. Ministry of Development, 2015:10; Nair, 2018: 41). In the information society, the individual has come to dominate nature. All the innovations brought by technology have also changed the expectation of people from life, and the social transformation has once again resulted in cultural transformation.

It is seen that the source of all these transformations is much human needs. This transformation and interaction will continue to exist as long as the people who create the culture and are affected by the culture they create exist. Considering that the unlimitedness and satisfaction of human needs is the main motivation of economics, the importance of consumption in this interaction is obvious. Since the fulfillment of needs is realized by the act of consuming, then the interaction of economy and culture constitutes the basic basis of the social meaning of consumption. Therefore, it is not a correct approach to consider consumption only within the scope of economics. Consumption, economics as well as sociology, anthropology, archeology, etc. are closely related to such disciplines. For this reason, in the next section, the relationship between consumption and the aforementioned sciences is given.

3. THE PLACE OF CONSUMPTION IN DIFFERENT SOCIAL SCIENCES

Previously, in the academic discourse, consumption was neglected, considering it only as a by-product of production and independent of many activities of social life. However, especially in the last century, this approach has been accepted by many researchers as insufficient to explain the consumption phenomenon. Man is an entity that constitutes the common denominator of all social sciences. For this reason, all these social sciences dealing with human beings are in a way interacting with each other. Economy, which is a social science, and therefore consumption should also be evaluated within the scope of the mentioned interaction. When it comes to consumption, in addition to economic variables, sociological variables such as social class and status, anthropological variables such as tastes and meanings, and archaeological variables such as the conditions of the lived period should also be taken into account (Yanıklar, 2006: 11-15; Eriksen, 2018: 2).

3.1. Economics and Consumption

The dictionary meaning of consumption as a concept is anti-production, consumption, destruction (Warde, 2015: 119; TDK, 2022). Just as concepts such as kinetic, quantum, and mechanics evoke physics; The first science that the concept of consumption evokes is economics. Considered the founder of economics, Adam Smith defined consumption as the ultimate goal of all production activities (Smith, 2011: 251). Consumption remained in the shadow of production for a long time, although it forms the basis of the satisfaction of needs of economics. This situation did not change until Mill and even Keynes (Eke, 2012: 413).

Keynes placed consumption at the center of his theory of economic fluctuations in his General Theory published in 1936. After this date, consumption has played a key role in economic analysis and has

been considered as the subject of macroeconomic studies (Mankiw, 2017: 513). While examining economic activities, individuals are accepted as homo-economicus, who only aim to maximize their benefits, away from the influence of socio-cultural variables Consumption, the thinness of the economy for a long time, was able to live in a valley of growth if the comparison was appropriate, and J.S. This is the case until Mill and Keynes (Eke, 2012: 413).

Considering consumption as a function of absolute income, Keynes assumed that as disposable personal income increases, consumption also increases, but less than income, and as income increases, the share of income allocated to consumption will decrease. Changing consumption depending on income level means that today's consumption changes depending on current income. In this respect, the Keynesian consumption function is also known as the absolute income hypothesis (Ünsal, 2017: 503-504). After Keynes' absolute income hypothesis, many consumption hypotheses have been developed as an alternative to the said hypothesis.

According to the intertemporal consumption choice hypothesis developed by Fisher, the consumer does not spend a portion of his income in a certain period and has the opportunity to lend or save to redeem it with interest in the future. As the consumer may prefer future consumption to present consumption, he can also borrow and spend more than his income to consume today. The lifetime income hypothesis developed by Modigliani and the permanent income hypothesis proposed by Friedman is also hypotheses that are the result of intertemporal consumption choice analysis. According to the lifetime income hypothesis, consumption depends on the income that individuals expect to obtain throughout their lifetime, not the income they earn in a particular period. According to the permanent income hypothesis, consumption is determined by the human and non-human wealth that individuals have, and the permanent income representing the average income they expect to obtain continuously every year (Ünsal, 2017: 510-518).

The relative income hypothesis developed by Duesenberry criticizes Keynes' absolute income hypothesis. According to him, consumption behaviors are interconnected and reversible over time. Consumption decisions of individuals are not independent of each other. The consumption level of each individual depends on the relative income of the group to which he belongs, and unless the relative income-level changes, the portion of the individual's income allocated to consumption does not change either. Instead of reducing their consumption when the income of individuals decreases, they prefer to reduce their savings first. According to Duesenberry, consumption behavior of individuals in society are affected by each other. The desire of individuals to consume a good does not only aim to provide maximum benefit; Directing the expenditures of others toward that good also affect consumption (Eke, 2012: 422; Ünsal, 2017: 507). Since Duesenberry's hypothesis is one of the first studies to consider social and psychological factors on consumption, it has special importance in this study.

3.2. Sociology and Consumption

Sociology is a science that examines society and social relations, as well as the interaction arising from these relations. It examines the process of social changes, the effects of these changes on individuals, and the impact of individual behavior on the social structure. Human life, the development and change of this life, the interaction between society and the individual constitute the main focus of sociology (Kendall, 2014: 4-5).

Considered one of the pioneers of the sociology of consumption, Veblen emphasized that the relationship between sociology and consumption cannot be ignored, with the argument that the consumer cannot be considered separately from society. Consumption includes much more than the act of destruction, and it has become a social and cultural process, including signs and symbols, day by day. According to Veblen, consumption was used as an indicator of wealth long before the economic revolution. Veblen, with the concept of conspicuous consumption in his work *The Theory*

of the Leisure Class, emphasized the sociological meaning ascribed to consumption. Consumption, which is used as a show of material power, has become a goal in all segments of society, regardless of the rich or poor. With this consumption, which does not directly contribute to the development of human life, the individual has left rationality aside. Considering that the individual discussed in economics is assumed to be homo-economicus, it would not be wrong to say that such consumption has a meaning or purpose that is far from providing individual benefit. The main motivation in conspicuous consumption is not utility maximization, but the desire to be accepted by society (Veblen, 2015: 67-92).

The meaning of consumption has moved away from the act of consuming goods and services to live, and has expanded by including desires (Bocock, 2014: 13). Consumption is no longer only driven by need, but by the motive of acquiring social status. Even when buying a simple razor, one acts with the desire to be accepted (Bauman, 2006: 218-219). Therefore, it is an erroneous approach to consider consumption only as the purchase and sale of goods and services. Individuals are now trading symbols and indicators to a greater extent (Baudrillard, 2015: 206-254).

3.3. Anthropology and Consumption

Everything that man needs throughout his existence forms the basis of all developments from the past to the present. Even when there was no production yet, people consumed to meet their needs and to continue their lives. The effort to achieve better by meeting the basic needs of people has always added value to consumption. Although consumption has such great importance in the existence process, it has been the subject of academic studies after the invention of writing or the industrial revolution, which represents much later. For a long time, economics considered consumption as a by-product of production; He left the economic activities of primitive societies and therefore the examination of the place of consumption in the historical process to the science of anthropology. Thus, radical transformations such as the motivation of economic activities in primitive societies, the struggle of man with nature, the transition from consumption to production were ignored. The relationship between anthropology and consumption is of great importance to explain these transformations (Dinçer, 2016: 71-74; Özüşen, 2020: 2).

Anthropology, in the most general terms, is the science of man and examines the biological and cultural structure of man (Strauss, 1978: 127). Anthropology is the only discipline that combines the approaches of the biological and social sciences. It aims to find and reveal the principles or laws that govern the formation and development of human societies and cultures by conducting comparative analysis. According to the scope of the researches, it is possible to divide anthropology into two sub-branches as biological anthropology and social and cultural anthropology. biological anthropology; It is a sub-discipline that studies the fossil record of human evolution and problems such as biological evolution, heredity, primate morphology, hemoglobin research, the complex mathematics of group genetics. Social and cultural anthropology, on the other hand, investigates the origin of human societies and the cultures formed by these societies, and the causes of cultural differences between societies (Beals et al., 1991: 12-20).

Biological anthropology plays important role in determining the beginning of consumption and developing behavior patterns of primitive societies. Because, the factors underlying consumption habits today are closely related to the attitudes and behaviors from the past, the primitive consumption instinct, and the social and cultural norms of the period. The most effective tool to gain knowledge about the consumption patterns of primitive societies is human remains, especially bones and teeth. For this reason, the bones and teeth obtained through archaeological excavations are anthropologically examined and provide important information about the consumption patterns, socio-cultural lives and diets of the societies of the mentioned period. For example; While cavities in

teeth express a carbohydrate-based diet, fractures and reductions indicate consumption of crusty/hard foods (Özüşen and Yıldız, 2012: 4-5; Dinçer, 2016: 75).

3.4. Archeology and Consumption

Archeology and anthropology are two disciplines very close to each other. Archeology is a part of anthropology (Ersoy, 2012: 3). Both sciences aim to explain the social, biological and cultural change of humans in the historical process. Therefore, just as the consumption phenomenon is important in the science of anthropology, it is the same for the science of archeology.

Archeology is the science of excavation. While examining and interpreting human life and development based on material remains, it also benefits from the traditions, beliefs and cultural values of the period (Özüşen, 2020: 5). Economic activities such as the consumption patterns of primitive societies, their diet, and the equipment used for hunting and gathering are known today thanks to the predictions made with archaeological models. These activities, which constitute the subject of an interdisciplinary branch of science called the science of economic archeology, are so valuable to understand the economic developments from primitive societies to this day. Economic archeology examines the relationship between primitive societies and all their material and moral values on the basis of production, distribution, consumption and classification (Feinman, 2018: 1115).

The sub-branches of economic archeology such as paleoethnobotany, zooarchaeology and bioarchaeology and the consumption and production patterns of primitive societies can be evaluated quantitatively (Bakırtaş et al., 2014: 50-53). For example, how the food was consumed in primitive societies, the consumption of foods that are easier to chew, the cooking of foods not suitable for consumption raw, the storage of foods suitable for consumption with the salting method, the use of tools such as pottery that facilitate consumption and that have the function of plucking for consumption can be explained by archaeological models. Dincer, 2016: 75).

The economic importance of archeology has contributed to the formation of a branch of science called economic archeology. The economic behavior patterns of primitive societies are illuminated by the science of archeology and the science of economics gains wealth thanks to the science of archeology. Despite the existence of such an interdisciplinary discipline, it is a fact that the archaeological dimension of consumption has not been sufficiently researched. However, the basic motivation of man is need and therefore consumption. Consumption patterns provide information on many issues from societies' lifestyles, socio-economic conditions to their ability to supply. Therefore, the archaeological dimension of consumption should be handled more comprehensively (Feinman, 2018: 1119).

It is seen that human beings act with the instinct of consuming what they find in nature since their existence. Therefore, consumption is in interaction with almost all disciplines of social sciences about human existence and human. The interaction of consumption with other social sciences confirms that consumption is a social concept. After mentioning the relationship of consumption with different social sciences, it is important for the integrity of the subject to include the culture industry, consumer society, and consumption culture within the scope of the sociality of consumption.

4. THE SOCIALITY OF CONSUMPTION

The relationship between consumption and different social sciences is important in terms of effectively evaluating the concept of consumption in the period from the early ages to the present. The relationship of consumption with social sciences such as sociology, anthropology, and archeology necessitates the evaluation of consumption as a social concept. The explanation of consumption, which is indispensable for human life even when there is no production, through

archaeological studies, anthropological models, and sociological factors emphasizes the social meaning of consumption.

The fact that consumption includes much more than a simple act of consumption and therefore cannot be evaluated only within the scope of economics supports the idea that consumption is a social act. Consumption is both an individual and a social behavior and represents a value system managed by the society (Baudrillard, 2015: 95).

Considering the social meaning of consumption, it would not be wrong to say that the basis of today's consumption patterns was actually laid by primitive societies. From the moment of existence, man has consumed to meet his needs and has made various discoveries to reach the better. For example; Fire, which was invented for physical satisfaction, was later used in mineral processing and contributed to a radical change in human history. Artistic activities such as music, painting, sculpture, which he discovered by chance to reach spiritual satisfaction, and the idea that he can have status to the extent he consumes, are an indication that the basis of today's consumption patterns was actually laid in much earlier times (Özüşen and Yıldız, 2012: 14).

Everything subject to consumption is seen as a way of creating an image in the society, creating an identity, and being accepted, in short, communicating in the society (Senemođlu, 2017: 72). All these duties attributed to consumption stem from the fact that consumption has a social meaning. The sociality of consumption paved the way for the use of culture as a commodity. Mass production also necessitated mass consumption and all cultural activities were subject to consumption for the continuity of said consumption.

4.1. Culture Industry

Culture is a society's common values, unique to each society and a symbol of difference. However, with the industrial revolution, culture has caused everything to become uniform and similar, and it has been used as a tool to ensure the continuity of production and therefore consumption. The concept of culture industry refers to the commodification of culture, its buying and selling as a consumer good. The concept was used for the first time in 1947 in the study titled "Dialectic of Enlightenment" by Horkheimer and Adorno (Horkheimer & Adorno, 2014). Artistic activities such as movies, TV series and music, which are the expression of creativity and imagination, have become products produced and sold by the culture industry (Horkheimer and Adorno, 2014: 162-222).

Many factors such as mass production that started with the industrial revolution, technological developments, globalization, the effect of which is increasing day by day, and the capitalist economy system contributed to the massive increase in production. The fact that everything produced must be consumed for the continuity of production and therefore profitability is the biggest reason for the commodification of culture. In modern times, when consumption has become more important than production, rationalization has accelerated, capital and profit motive are the main motivations of production, and the effect of capitalism has increased day by day, culture has also been bought and sold like a commodity, consumption and especially cultural consumption have taken a functional form (Yanıklar, 2006: 107).

The culture industry has commodified and produced all cultural activities such as movies, TV series, and music, and has used advertising for the continuity of this production and therefore profit. Advertising is the elixir of life of the culture industry (Horkheimer and Adorno, 2014: 215). The culture industry has used all means of communication, but especially advertising, very effectively and has pressured the consumer to consume it continuously. Consumption and consumer are two indispensable elements of the culture industry. The continuity of production in the culture industry is linked to the continuity of consumption. The culture industry and the consumer are left so passive that they accept everything offered to them without resistance. The consumer, who is aware that

otherwise he will be isolated from the society, left alone and doomed to be unhappy, is compelled to consume in any case (Horkheimer and Adorno, 2014: 162-222).

Thus, the culture industry, which reached the masses, paved the way for the emergence of a new social process (elik, 2011: 113). As its sphere of influence expanded, the culture industry produced artificial needs for consumers and assumed the role of meeting these needs. The culture industry has convinced consumers that they can be accepted in society by consuming (Horkheimer and Adorno, 2014: 192).

4.2. Consumer Society

The fact that consumption is a social concept has paved the way for profit-oriented institutions to use culture, which expresses all social values, as a commodity. With the commodification of culture, many different meanings such as gaining status, acceptance, making a difference, showing off have been attributed to consumption, and this has led to great changes in social values. The shaping of social values around consumption, the sanctification of consumption, and its acceptance as a goal resulted in the definition of these societies as consumption societies.

The period when the consumer society began taking shape could not be clearly determined. There is a consensus that the industrial revolution accelerated the formation of this society (Yanıklar, 2006: 29; Baudrillard, 2015: 47; Zorlu, 2020: 22-27). Consumption has been seen as an indispensable tool for the sustainability of the increased production capacity with the industrial revolution. An increasing number of consumer goods, developing technology and communication tools, spreading of urban culture, the industrialization of culture and art etc. contributed to the birth of the consumer society (Zorlu, 2020: 26).

Man has always consumed throughout history. However, primitive societies were not called consumer societies and the concept of consumer society began taking shape with the industrial revolution as mentioned. So the consumer society includes much more than just a consumer society. Consumer society refers to societies that ideologically sanctify the act of consuming, aim to consume, see consumption as a need, desire the desire to consume, and are built on the desire to consume (Demirezen, 2015: 52; Senemođlu, 2017: 71; zbey, 2018: 6). The consumer society ensures the continuity of consumption, to teach the act of consumption, and to accustom the society to consumption (Baudrillard, 2015: 95).

In the consumer society, relations are established through consumed objects, and consumption is realized not only because it provides physical satisfaction, but also because it is an indicator tool. The purchased object is bought not only because it makes up for a deficiency, but also because it functions as a social communication tool. The consumer society, which sanctifies consumption, thus paved the way for the formation of a consumption culture in which consumption is considered a culture.

4.3. Consumption Culture

It is the choice of individuals among many alternative commodities produced by institutions acting with consumption, profit motive and economic concerns (Yanıklar, 2006: 52). However, culture is a system of common values created by society and at the same time creating the society. Therefore, as mentioned in the section on the interaction of economy and culture, the choices made should not be considered independent of the society in which the individual lives and the culture of this society. All the common values, concerns, tastes and preferences of a society create the culture of that society, and the culture of the society plays a major role in determining the choices.

The existence of a culture depends on the existence of a society. The consumption culture reflects the culture created by the consumer society. For this reason, all the factors that paved the way for the formation of the consumer society and accelerated this formation were also effective in the

emergence of the consumption culture. All elements such as the production techniques that developed with the industrial revolution, globalization, the capitalist economy system, and the developing communication opportunities have affected the structuring of the consumption culture. These factors, which also led to a massive increase in production, caused institutions acting with the profit motive to see sociological factors such as culture and identity as tools that would add value to their brands. Culture has been seen as a kind of garden in which brands bloom in the new era (Zorlu, 2020: 33).

Consumption culture refers to the culture of the society in which consumption itself is considered a culture (Odabaşı, 2006: 47). One of the most important motivations of consumer culture is to make a difference. Individuals living in a class society, on the one hand, consume in order not to break away from the class they consider superior to themselves, on the other hand, they desire to show their differences to the society by consuming again (Odabaşı, 2006: 145). Thus, the culture that is unique to the society has become increasingly universal and uniform with the consumption culture. Culture has evolved throughout the historical process and people have affected this change with their consumption preferences. At this point, consumption is the place where the culture fight is fought and the culture is shaped (Douglas and Isherwood, 1999: 73).

5. CONCLUSION

In economics, the assumption that the consumer is rational and that consumption is only done to maximize utility has remained valid for a long time. However, economics is a social science, and considering it independent of social factors represents an erroneous approach. Because there is an interaction that cannot be ignored between culture and economy, which covers all the common values of the society and expresses the dynamic process. Culture has an impact on economic behavior as well as on all decisions of the individual, and it is also under the influence of the same economic structure. This relationship between economy and culture is also a guide for other social sciences. Culture is everything that concerns society; This is the reason why it is the subject of other social sciences such as sociology, anthropology and archeology. In the light of these sciences, it is known today that; There has been interaction mentioned since the first human and it continues today.

With anthropological and archaeological studies, it is known that consumption has existed in some way throughout history and will continue to exist in every period of human existence, and with sociological studies, the social meaning of consumption is not independent of the interaction of economy and culture. Consumption behavior, as it is today, has guided the social structure and culture in every period. Although it is done instinctively in primitive societies, different meanings have been attributed to the act of consuming over time, and consumer society has emerged as consumption has become a desire.

Consumption is social as well as individual, because social concerns, as well as the benefit of the individual, constitute a reason for consumption to occur. The individual consumes for reasons such as being accepted and proving his status as well as providing benefits. The sociality of consumption has paved the way for the use of culture as a tool to keep the consumption desire alive. Thus, he revealed the culture of consumption, which is the culture of the act of consuming, in which consumption becomes a desire and a need.

It is seen that the evaluation of consumption only as a sub-discipline of the economy causes a lot of deprivation of information to be learned about life in the historical process. Because it is now known that; The consumer is often not rational and does not make consumption decisions solely to maximize utility. Therefore, considering consumption in its social aspect and not ignoring its interaction with other social sciences will eliminate such deprivation. Only with such a holistic approach will it be possible to reach meaningful information about the economic activities of individuals from the past

to the present. Thus, with the increase of interdisciplinary studies to be brought to this field, consumer preferences and behaviors will be more understandable.

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