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Social and religious dimensions of anxious consumption

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Abstract. Individuals exposed to a growing number of visual, auditory, and subliminal messages daily are increasingly susceptible to adopting various behaviors, either voluntarily or unintentionally. Much of this behavior manifests in everyday life, often unconsciously or as a direct outcome of deliberate actions. Across daily life, people demonstrate diverse consumer behaviors driven by a range of both intrinsic needs and externally constructed demands-ranging from food and clothing to technology, addictive substances, cosmetics, and even self-consumption. These complex and multidimensional states of consumption can be better understood and explained by examining the underlying factors that compel individuals to consume.

This study employs resource analysis methods to investigate the interplay between anxiety and consumption behavior, focusing on how perceptions of imminent danger and threat contribute to a cycle of consumption driven by worry and anxiety. Additionally, this article explores the religious dimensions of unsettling consumption practices, offering a nuanced perspective on the psychological and cultural influences that shape contemporary consumer behavior.

Key words: social Dimensions; religious dimensions; consumption; anxious consumption and anxiety.

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Introduction

There are a variety of physiological, psychological, cultural and other situations in which the consumer focuses on and reconsiders the purchased object. The phenomenon of consumption, which is a process with social and cultural content in which people behave according to their needs or so-called (created) needs, is defined differently in different branches of science. According to economists, it is the utilisation of economic goods; according to sociologists, it is the destruction, elimination, expenditure, waste, termination. It is more than just the utilisation of resources when necessary, it is the renaming of people and therefore of society in the century in which we live, which has become a way of life in which daily life, group affiliation and identity and mutual relationships are formed. This is why today's societies are called "consumer societies" (Ersoy, 2014).

In today's consumer societies, the phenomenon of consumption is an important issue not only because it positions the individual as a subject within the framework of marketing and buying and selling relationships, but also because it shapes social phenomena based on consciousness, identity, emotions and mental states based on pleasure. structure, status, power, class and culture. People have been consuming things since their existence. If earlier he consumed nature, then later he consumes what it produces through its labor, and what he does not have is acquired through exchange. However, the reason why consumption is one of the hottest topics in various disciplines today is undoubtedly linked to the process of changing and serializing production methods and the transformation of concepts of labor and work, that is, industrialization and globalization. The production process based on human labor and demand, which was at the forefront until the end of the 19th century, developed after the Industrial Revolution and was replaced by a consumption process with mass production and accumulation of stocks. Especially after the scientific breakthrough of the Enlightenment, there were "attempts to create (Ersoy, 2013) a universal civilization with a single global market." In short, it can be seen that mass production and hoarding, the influence of advertising and mass media, and the fact that consumption has become synonymous with liberation, effectively create the phenomenon of consumption, which can be traced back to ancient times, a subject of study in various disciplines today.

Since the last quarter of the 20th century, consumption has become a secular religion (Yanıklar, 2006), which has no God and whose needs are satisfied by even more consumption; consumption spaces, represented by huge shopping centres in particular and city centres in general, have become the cathedrals and temples of this religion. To fill these temples, people need to be socialised as consumers and guided and seduced into serving the consumer system as students of the consumer phenomenon. To do this, it is necessary to maintain the consumer's enthusiasm for consumption, to surround them with unlimited needs and, according to Baudrillard, to transform consumption into an idealistic system in order to apply the functionality of this system. (Yanıklar, 2006) For this reason, in a system where desires are transformed into needs and desires are transformed into needs, consumption increasingly becomes an idealistic practice in the sense of consuming symbols and signs rather than simple material objects, to an extent that is not related to the achievement of physical satisfaction. (Yanıklar, 2006)

Reasons Why People Turn to Consumption

The behavior of the consumer, whose unlimited needs are supported by consumption, is very universal because it is a human action. Also, among the main reasons for consumer behavior; It manifests itself as a wide period of time, changing times and economic, social, cultural, biological, environmental, organizational and other needs and desires. (Özsungur, 2016) Consumer behavior, whether carried out due to vital needs, psychological effects or social reasons, is today called a sub-discipline (consumer culture), since it is observed in all layers of society, although to varying degrees. Although consumer goods arise from a wide range of demanding and unlimited needs, their availability constitutes the fundamental dynamic of consumer culture. (Özbey, 2018) For this reason, it would be appropriate to consider the reasons that lead to the act of consumption of “people born into a consumer culture and having innate needs (Baudrillard, 2021) that direct them towards objects that bring satisfaction.”

People (human beings) can exhibit and create consumer behavior to satisfy their most basic physiological needs, such as food, shelter, and survival. In addition, it can also satisfy psychological and social needs, such as the opportunity to show and see loved ones within the consumer culture, to feel free, happy and valued, to gain social status and create class belonging. So much so that, given that people try to define their social position through consumer goods, it would be wrong to say that consumption is strictly determined by social status. (Touraine, 2002) For this purpose, the consumer aims to enter a certain world by buying something, and when he enters that world, he finds it more important than anything else to follow his passions. (Duman, 2016)

It can be seen that the indicator values attributed to the object effectively transform consumption into a determinant of social status. The value of objects is determined by the associations created in the spiritual world by the person who attributes this value to them. These objects, which have a connotation of value, can sometimes be a vehicle, real estate or a piece of jewelry decorated with precious metals, sometimes a technological device, a dress or shoes, and sometimes the place where consumption takes place. Especially in urban life, the status that a person enjoys in a particular place has almost become a decisive factor for his identity. Therefore, in urban life, people consume to create a sense of identity, to express how they want to be perceived and to distinguish themselves from other people, and they are constantly in a status competition with other people based on fashionable processes. (Yanıklar, 2006) The result is that this competition benefits the consumer system rather than the consumer.

Technological developments and the influence of mass media are also among the factors that direct the individual towards consumer behaviour, and the conveniences they provide prepare the environment for the act of consumption to be performed without even leaving home. E-commerce apps and platforms that provide the convenience of moving your fingers and making purchases without leaving (Ritzer, 2000) your home play an active role in overcoming places and distances in consumption and guide the person towards consumption behaviour to get the product in a short time. However, it is also known that the ease of making purchases using credit cards on these platforms has a significant impact on consumption. Again, technological developments impact consumer activity in the media and advertising industry, often with

unnecessary products. It is clear that advertising and media practices that push people towards unnecessary consumption are effective thanks to miraculous cleaning products, potions of youth and beauty, as well as the idea of “you deserve it!” (Ritzer, 2000)

It has already been suggested that there are many physiological, economic, socio-cultural and psychological reasons that drive a person to consume. Although each of these factors influences consumer behaviour, one of them has become more prominent in recent years. In today's consumer society, people have the personal characteristics of various products created for counterfeit needs. Also, for this reason, individuals with these capabilities serve the system that feeds their views and beliefs, feelings of anxiety, fear or confidence, beauty, aesthetics and narcissistic concerns, and tend to consume in accordance with these concerns.

Alarming Consumption

It is known that people have an incredible ability to think about future events and anticipate obstacles and problems that may arise. This ability not only enables people to plan solutions to problems, but is also a good tool for achieving their goals. (Whalley, 2020) But, thinking ahead can sometimes cause people to feel anxious, worried and afraid. Although anxiety and fear are sometimes confused with each other, fear. But this defined as a susceptible response to a specific danger that exists at the moment. In addition, the differentiation between fear and anxiety focuses on the present and future aspects. In other words, while fear is about the concrete threat and danger that exists now, anxiety is about possible situations in the future (Özen, 2020). This means that, individuals who take action in response to various problems and threat perceptions also exhibit consumer behaviours related to these problems and concerns. Concerns that drive a person to consume range from health, beauty, status and prestige, personal security, isolation and lagging behind development. Therefore, it triggers the consumption system to gain prestige by acquiring better and newer products and to have concerns about beauty that cannot be obtained by itself but only with miraculous products. The anxieties of the person who is focused on finding spiritual happiness in goods and appearance are fed by various sectors such as fashion, cosmetics and chemical industries, as if they will disappear with consumption, and this creates the feeling that the solution lies in the supply of the products they produce. Concerns such as trying to keep up with a rapidly changing world, staying current with events and changes, and keeping up with the times impact the consumer, especially when buying and selling technology products. Marketing strategist Der Herman first spoke about the development of today's people and the fear of missing out. This strategy is now defined as a state of psychological anxiety (Özen, 2020) which caused by a feeling of being left behind, particularly by the affecting Generation Z. The inability to follow developments, to watch TV series and movies on digital platforms, to use the latest phones, to be aware of “hot topics” in social media apps, causes fears such as isolation, alienation and loneliness, as well as exacerbating the pressure of fomo in economic life. Under the pressure of marketing activities, the needs and consumer habits of a person in his search can be determined based on the data obtained as a result of surfing in social networks, and efforts are made to create the effect of no deprivation of individual advertising. In fact, Fomo is aimed at the individual, creating the

feeling that he is not missing out on an opportunity, through special time-limited campaigns. (Özen, 2020) At the same time, phenomena with large numbers of followers on social media platforms are used as advertisement faces and turned into a commercial sphere under the direction of marketing companies, and efforts are made to create pressure on all followers. This situation could increase Fomo's pressure by creating a buy-or-lose dilemma for followers. And as a result, marketing companies create new needs in people and allow them to sell a variety of necessary and unnecessary products. (Ersoy, 2014)

The anxiety of remaining outside of time and events is also associated with the anxiety of being displaced from the circle, excluded, alone and not included in the group. The anxiety of the individual's loss of prestige, which he spends in places where he acquires indicator values of social status, affects the consumer, and he or she may take consumption action in accordance with this concern. While the idea that a tendency toward consumer behaviour can arise even in the absence of economic sufficiency is characteristic of Fomo and exclusion anxiety, the situation is different in consumer behaviour that arises from anxiety about losing what they have. So much so that the consumer, whether or not he or she is economically competent, is concerned about losing what he or she currently has and enters into the consumption chain in order to extend the life of the items he or she owns and prevent the deterioration of the people around him or her and his or her relationships with them.

The individual, whose psychological needs are just as important as his physiological needs, is a social being and therefore enters into different relationships with other people and groups and has different experiences of feelings and thoughts in these relationships. Love and being loved, the predominant feelings in the human emotional world, can indeed be observed indirectly or directly in all kinds of relationships. Of course, it plays an important role in human psychology to see that one is loved and also to show that one loves. This is where the question of how a person understands that they are loved begins to make a difference. The commodification that takes place in almost all areas of human life in a consumer society has also proved effective in the emotional world. Thus, an individual's understanding of being loved is measured by indicator values attributed to objects and places, such as gifts bought for them, diamonds and jewellery and being invited to dinner at certain places. However, with the emergence of the idea that there are certain conditions and patterns to love, caftans began to appear on the market, woven from a web of expectations for women, men, young and old, all age groups and walks of life. Especially people who undress with the need to conform to certain standards of beauty in order to be admired and loved, "weave their bodies on an aesthetic loom." (Ersoy, 2014) In anticipation of miraculous changes, consumption is carried out by spending large sums of money on the touch of the magic wand of plastic surgery, cosmetics and the fashion industry.

Fears and concerns about the body generated by consumer society lead to a focus on aesthetic issues and the postponement of basic needs. These fears cause women to worry about being left at home or not being loved or preferred, and men to worry about being castrated and neutered. Thus, the rejection of model that identities and stereotypes created by the image industry reinforces these fears and concerns, but the solution to these growing problems also comes from the system, and gender-specific solutions are being developed. Therefore, to male consumers such images are dictated as "Enhance your attractiveness with shaving foams and

lotions,” and to female consumers as “Impress the opposite sex with voluminous, thick, seductive hair.” However, all consumers who dream of a healthy life and a fit body are advertised (Ersoy, 2014) with the promise of “staying fit” by eating plywood crackers and finding a unique peace instead of all fears.

Changes and stereotypes which caused by the perception of beauty also influence the perception of health and especially concern them with its physiological needs such as nutrition. Nevertheless, consumer behaviour in accordance with nutritional needs, which includes the relationship between people and food products, is not only related to beauty and health, but also acts as a socio-cultural phenomenon that needs to be assessed multidimensional, including many factors such as identity, belonging, social status, habit and availability. (Adak, 2020) Anxiety about health and fear of illness are the most effective in predicting the direction of consumer behaviour through the attitudes toward nutrition and food choices. Today, dietary methods such as gluten-free, vegetarian, and high-fibre diets are essential to being a healthy and long-living person. The determinants of these conditions and the dictators of these conditions for society are social media and mass communication tools, especially daytime television programs, where individuals are presented with disciplinary strategies on how to eat, how to stay fit and how to be healthy, in cooperation with the doctors. (Adak, 2020) The insatiable manufacturing sector, which cannot be satisfied with the consumption of ready-made frozen and packaged foods and carbonated drinks, has turned reluctant consumers to their consumption out of concern for a healthy lifestyle, and continues to win in every situation with the products it produces for consumers from all walks of life. Advertisements for healthy foods and food supplements are also sandwiched between advertisements for unhealthy foods that are fatty, high in calories, addictive and cause various diseases and thus, the consumption of products that meet all expectations is encouraged. In an effort to promote the naturalness of healthy foods, efforts are made to build trust and aim to increase preference with slogans such as “like a mother's touch” and “from the field to your table.” (Adak, 2020) The truth is that that shopper who choose organic products for their health and their life reasons are more sensitive to their health and environmental protection also contributes to some extent to combating environmental factors caused by overconsumption. (Ustaahmetoğlu, 2015)

Problems and Concerns Caused by Overconsumption

Currently, the consumer behaviour of people of different social status and gender or gender-neutral, who benefit from all kinds of goods and services, regardless of whether they are rich or poor, buying what they need or do not need, are causes many problems. Moreover, these problems affect man, the environment in which he lives, the society to which he belongs, culture and even the whole world in economic, sociological, psychological and ecological fields. Consumer culture directly or indirectly on nature through resource consumption and environmental pollution; this leads to the emergence of materialistic, hedonistic, selfish, insensitive and alienated individuals. And as a result, this type of consumption causes the destruction of societies and cultures that are standardized and devoid of values. A consumer society of overly competitive, selfish, success-obsessed, greedy and ambitious people creates a world full of risks and undermines

the sense of trust. Concurrently rising demand for the consumer goods forces people to work overtime to pay for these goods, and the focus on consumption also means that many people give up the opportunity to work less (Ritzer, 2000: 14) and have more leisure time in exchange for receiving fewer goods and services. Moreover, many factors such as income inequality and social inequality, inversely related to working hours, the brutal consumption of resources and the unsustainability of many types of consumption also reveal the dark side of consumption. (Sakarya, 2020)

We know that there are people who consume with anxiety, and we know that there are people who are worried about excessive consumerism in a consumerist in world order. The first of these problems is the consumption of resources in production processes, plastic, metal, glass, etc. are used in packaging prepared for consumption. It arises from environmental problems caused by throwing objects into nature. Considering the damage that consumption causes to nature, as well as the fact that the energy required to produce frozen foods is 10 times more than fresh foods, it is obvious how processing, packaging, distributing and storing food and beverages in the consumer society is a huge burden on the world. The fact that people who care about nature and have this concern are concerned about the state of the environment due to overconsumption also influences their consumer behaviour and makes them prefer environmentally friendly products. (Yapraklı, 2021)

In general, most of the environmental problems of consumer society are caused by the throwaway culture. The use of disposable cups, plates, forks and spoons made of plastic or cardboard is increasing daily because of the need to ensure hygienic conditions in order to keep up with the pace of daily life and avoid infectious diseases. In industrialised countries, this is waste that is buried or turned into land. Burying waste in the ground causes various chemicals and heavy metals to enter the soil and then mix with groundwater, polluting these resources. And this waste, when it buried in the ground, decomposes underground and causes emissions of methane, a greenhouse gas that has the most significant impact on global warming. Again, the burning of these wastes' results in air pollution due to the release of harmful emissions into the atmosphere, especially carbon dioxide, and also causes acid rain due to interaction with other gases in the atmosphere. (Çelik, 2020)

Perhaps the biggest concern for people concerned about consumption, after the environment, is the cultural sphere. As new consumption tools grow rapidly and spread around the world, it becomes clear that productive crops are also exported. All over the world there are similar profiles of people who use the same objects, eat the same food and wear the same clothes. This situation is particularly due to the export of American culture, which occupies a significant part of the world markets, through the goods and services, and local cultures in many countries are under serious threat. (Ritzer, 2000) Although systemic producers who sell not only products but also lifestyles surround local cultures in all areas of daily life, they also damage the spiritual elements, customs, traditions and values of the culture. Since it does not seem that the teachings and values that strive for goodness, beauty, unity and solidarity, being a virtuous person and keeping people from being wasteful and extravagant, it can serve consumption, the goal of targeting cultures also becomes significant.

Beginning in the early 20th century, the growth of consumerism was stimulated by easier access to credit. By the end of the century, living in high debt had become the norm, and competition based on social status became increasingly dependent on the way one consumed. (Giddens, 2014) The age-old advice to "stretch your legs for the comforter" has now morphed into "spend what you want" Those who consume in quantities they do not have are doomed to waste and excessive debt, as they can easily get hold of many products they need or do not need. The widespread and excessive use of credit cards and bank loans contributes to the exploitation of consumers by encouraging them to buy more and has an exploitative function in itself (Ritzer, 2000) in the sense that people are manipulated into getting into debt. As a result of the depression experienced by people struggling with their debts and their tendency towards deviant behaviour and suicide also leads to both psychological and sociological problems too.

The private enterprise (free market) economy and the powers that governing the global market act and claims that they will liberate the individual in line with individualist characteristics. According to this claim, the individual who is separated from society, tradition and its history, has the opportunity to liberate himself, and to create his own identity and live the life which he/she wants, to the extent that he consumes it. The ideology of consumerism, which individualizes people, destroys their human qualities and imprisons (Ersoy, 2013) them in the world in the cold climate of matter, also "cuts off man from all social connections and throws him into the arms of consumerism, and in this process forces people to engage in excessive and hedonistic consumption in a spiral of unnecessary needs, alienating them from themselves". (Ersoy, 2013)

Just as modern liberal life provides people with ease and comfort in their lives and livelihoods, it is a fact that people are more dependent, anxious and in a constant state of anxiety in this environment and in their privacy. With the development of technology, people's lives are under threat (Ersoy, 2013) and their privacy seems to be scattered under threat like daylight. The independent, having as much meaning as what he/she consumes, gradually becomes alienated from his society, culture, and ultimately from himself/ herself, and takes firm steps toward becoming an unhappy, restless, even identity less, unclear and ordinary character.

Culture of Consumption, Religion and Islam

After emphasizing once again through the examples above that, in relation to economic activities, a general framework is drawn in divine religions and some basic principles are emphasized, but that it is not aimed to provide a solution to every issue encountered in this regard, and that many issues are left open to interpretation and change, when we evaluate religions in terms of their perspective on consumption activity, which is our main subject, it is possible to address the relationship between religion and consumption in two dimensions. The first is the consumer culture that develops in the context of the consumption of religious people. The second is the consumer culture analyses that develop in the context of capitalist commodities, idols and icons, which find their counterpart in the poststructuralist terminology in consumption, breaking the spell of the sacred and almost replacing it. (Köroğlu, 2008)

In this respect, we think it would be appropriate to touch on the point of view of the Protestant interpretation of Christianity on the consumption of the religious, which is particularly striking.

As we have mentioned before, Weber argued that Protestants, especially Calvinists, developed a system of thought, the "Protestant Ethic". According to him, this system helped to give birth to the spirit of capitalism. In fact, the Protestant ethic, which sees being successful in a profession and having good work discipline as a commandment of God, is seen to be in line with the early capitalist value system. It can be said that the individual who produces but consumes little, and on the other hand rationally directs what they have accumulated into investment, is important for the development of capitalism. According to them, all these values ensured the formation of capitalism. (Köroğlu, 2008)

Weber, while revealing the values of capitalism, also draws a kind of portrait of the first of the utilitarian, practical and hedonist behaviour typologies. In this sense, the typical non-consumer, accumulator moral principles have become the common denominator of all Protestant movement. For example, in Methodists, chatter, bargaining and all kinds of luxury are forbidden during shopping. In this respect, Weber primarily addresses the level of thought rather than material structures. At least in the beginning, he describes a magical world. Protestant ethics stem from the Calvinists' belief in divine providence. Calvinists, who believed that it was predetermined whether they would be saved or not, looked for certain signs to understand that they were among those who were saved. The most important of these signs was economic success. Calvinists worked very hard, especially saved their money, reinvested their profits in economic initiatives, and tried to make sure that they saw the signs of salvation. This was certainly a magical world. That is, Calvinists were making decisions based on mystical ideas ("signs," "salvation") rather than rational, realistic principles and procedures. (Köroğlu, 2008)

The analyses of consumer culture, which developed in the context of the second dimension of the relations between religion and consumption, where capitalist commodities, idols and icons, broke the spell of the sacred and almost replaced it, began to emerge as the capitalist economic system gradually lost all traces of enchantment and became a world that had become quite free of enchantment, where there was no room for ideas such as predetermination of fate and salvation. The capitalist system left no room for Calvinists, or indeed all religions, because of the relationship between religion and enchantment. In the rationalized and enchanted world of capitalism, very little tolerance was shown for enchanted worlds such as religion. Indeed, the late Protestant Ethic, albeit unconsciously, led to the spirit of modern consumerism. Campbell defines this spirit as "autonomous, illusory hedonism." According to him, this hedonistic spirit was in sharp contradiction not only with the spirit of modern capitalism but also with the asceticism of the early Protestants. It was also individualistic and concerned with illusions, daydreams and fantasies; in other words, it was a world of magic. From this perspective, these fantasies are more important than concrete realities in understanding modern consumerism, especially in terms of consumer goods and services, they can never be satisfied and constantly create new needs. This also serves to maintain the existence of systematic consumption. (Köroğlu, 2008)

While Weber argued that the spirit of capitalism leads to rationalized, disenchanting capitalism, Campbell argues that the spirit of modern consumerism leads to romantic, enchanted capitalism. Weber's capitalism is a cold, efficient world with almost no magic, while Campbell's "romantic capitalism" is a world of dreams and fantasies. Production is central to rational capitalism, but

secondary to romantic capitalism. What is important for romantic capitalism and (Campbell) is consumption. According to him, despite Weber's pessimism on this issue, enchantment persists. (Köroğlu, 2008)

Bocock criticizes the poststructuralist consumption analyses that are based on the thesis that the consumer culture born of capitalism has replaced the sacred, which we mentioned above, and emphasizes that this discourse does not reflect the truth. According to him, "in earlier ages, world religions have provided satisfaction for unconscious desires, sometimes with psychologically damaging and sometimes positive results. There are indications that they will continue to do so even in technologically advanced countries. For example, although there are indications that the influence of religion has been growing in the United States since the 1940s, it has not yet developed in a way that can provide social and moral control over excessive consumption. The United States is more "religious" than both England and other parts of Western Europe, and is the heir to a puritanical discourse that is critical of excessive material consumption. It would be very appropriate for this critical discourse to be revived in the future in order to create a new and broad-based social movement and to criticize and control the postmodern consumerism that is being implemented." (Köroğlu, 2008)

However, according to Bocock, non-Western societies where traditional religions such as Hinduism, Judaism, Islam, Christianity, Buddhism, and even some forms of Confucianism still prevail, continue to be affected by the increase in the desire to consume. In most of these societies, consumption includes, but is not limited to, material needs such as food, clean water, shelter, medical supplies, and transportation systems. Once these basic needs are met and widely accepted as part of daily life, desires for the less essential items of the modern/postmodern lifestyle, such as transistor radios, tape recorders, jeans, and even automobiles and televisions, will begin to emerge, apart from periodic crises in the provision of these basic items. Many young people living outside Western capitalist societies have already begun to heed the call of consumer culture to an increasing extent. (Köroğlu, 2008)

Production, through which human needs are met only, is a complex process that includes different elements, as well as being one of the basic concepts of economics in an abstract sense. In this respect, it would be appropriate to touch upon the basic elements that constitute production. The first of these is natural elements, namely nature. It is not possible for this element, which we can call nature, to produce alone. Therefore, it is not possible for people to meet their needs in this way. In this respect, in addition to nature, which we can consider as the first element of production, people must work and make an effort. (Köroğlu, 2008)

Indeed, in Islam, the work and effort of a person is considered a kind of worship. In the verse, it is stated, "O Muhammad, say: Work! Surely Allah, His Messenger and the believers will see your work and evaluate it." (At-Tawbah 9/105) "Whoever does good deeds, male or female, while believing, We will give him a life of prosperity in this world and We will pay him the best of what he has done." (Nahl 16/97)

The opposite of saving, consumption, comes from the old language word *istihlak*, "to destroy". In this respect, consumption is primarily an activity of subtraction. At the beginning of our research, we stated that the phenomenon of consumption can be defined briefly as "acquiring, owning, using or destroying a product or service to satisfy a certain need" and that the concept of

need mentioned here is defined in the dictionary as “something considered necessary, especially something thought to be necessary for the survival of a person, organization or something else (Marshall, 1999). In Islam, the concept of need has been discussed more on a legal basis. The issue of what is a mandatory need and what can be considered non-necessary has been seen as a matter of law. However, it has long been practiced to classify a person's needs under three headings: Necessary items, comfort and convenience items, and luxury items.

“Here, it would be appropriate to ask the following question. What is the priority order of needs in Islam? In Islam, the needs that ensure the continuity of a person's biological and psychological life come first. These needs are called essential needs (*havaic-i asliye*).

Islamic jurists have generally determined essential needs as follows:

1- The house a person will live in 2- The clothes he will wear 3- The furniture of his house 4- The weapons he uses 5- The animal or car he rides 6- The books of a scientist 7- The tools of an artist 8- The amount of food and drink that he does not use in trade and that will provide his annual subsistence. In Islam, extravagance and conspicuous consumption that causes extravagance are prohibited. The word extravagance has been defined in different ways by Islamic scholars. For example, Tabari defines extravagance as “excess in something”. In other words, excess, no matter what, means extravagance. Also, Islamic scholars have interpreted the verse in which extravagance is prohibited, “Eat and drink, but do not be wasteful”, verse 31 of the Araf Surah, in which extravagance is prohibited, in different ways. “While interpreting this verse, some scholars have considered it as extravagance to consider what is halal as haram and to push it out of the realm of benefit, that is, not to eat or use it. Because something halal will not be used because of a wrong opinion and belief, and that thing will go to waste. It is narrated that this verse was revealed because non-Islamic groups considered some animals as unlawful according to their own minds.” (Yeniçeri, 1996) In fact, the 140th verse of Surah An’am states, “Those who consider the provision Allah has granted them as unlawful by slandering Allah have certainly suffered the greatest material and spiritual loss,” and it says that it is forbidden to consider the blessings Allah has given as lawful as unlawful, and that this is also a waste. In the 32nd verse of Surah A’raf it also says: “Say: Who has forbidden the jewellery that Allah has brought forth for His servants and the good and pure provisions? Say: They are for those who believe in the worldly life and for them alone on the Day of Resurrection. Thus We make the verses clear for those who know.” It is said, and in the same way it is explained, that it is not right to consider the blessings that Allah has made halal as haram and that the blessings of the world are favoured for people. Similarly, Fakhruddin Razi, interpreting the 31st verse of Surah A’raf, assessed the conditions of the time and said that there are two views on wastefulness. One is to exaggerate in eating, drinking and spending in a way that is considered ugly by avoiding the haram. The second is to call animals by names such as *bahira* and *saibe* and consider them haram.” It is understood from all these explanations that making the halal haram and the haram halal, spending even a little money on forbidden things and completely wasting money is considered waste, and spending money in a legitimate area but to an excessive extent is also considered waste.” (Köroğlu, 2008) In the light of all this information, it would be appropriate to question what can be done for a more livable world.

For a More Liveable World...

Ritzer is right, because those who are concerned about consumption, consumer society, consumer cathedrals and the dizzying and ever-growing variety of its products have real problems and talk about many battles (Ritzer, 2000) to be fought. However, all of humanity needs to focus on the question that Ritzer also raised and that needs to be asked: "How can we lead more meaningful lives in a society that is increasingly defined by consumption?". (Ritzer, 2000)

Like Ritzer, Durning has also pondered this issue, and he mentioned that worrying would be a good start for a more liveable world for future generations. In a world where children have fewer options to meet their needs, such as food, understanding that all parents' desire to provide a better life for their children cannot be achieved by building more cars, more packaged frozen foods, or more shopping malls speaks to the necessity of giving up education, satisfactory employment, housing, and healthcare. He argues that such a situation can only be possible if members of consumer society when it can change their style. He argues that such a situation can only be possible if members of consumer society when this can change their style. Additionally, to reduce consumer behaviour, there is a need to focus on what consumers need to do, such as controlling their desires, setting self-imposed limits, sharing more with others, becoming more educated consumers, and avoiding purchasing for therapeutic purposes. (Ritzer, 2000)

The problem of people consuming as much as possible and in order to be protected from the problems it causes, it is necessary to stop looking for happiness in consumption and, as Fromm also mentioned, to remember that 'saving is a virtue' (Şahin, 2008). It can be beneficial for a person who knows himself and his needs to think about the butterfly effect of the damage he will cause to the environment even with a single product he purchases, to raise awareness. Simultaneously, consumers should be informed about socially responsible consumption, which is a form of consumption based on the use of environmentally friendly products and the use of world resources within the framework of sustainability criteria and the search for methods that minimize the damage caused to the environment by natural life. And it effectively prevents overconsumption and therefore reduces the problems associated with consumption.

Conclusion

From the time of its existence until today, people have consumed according to their various needs or created needs. The objects and processes of consumption have changed throughout the history. People, who had previously consumed what existed in nature, would eventually begin to consume what he produced by his labor and to obtain what he did not have by exchange. But now, in the process of the great transformation and industrialization of working life, he has the opportunity to earn his living by selling his labor, which is the source of consumption. With the industrialization, globalization and the development of information and communication technologies, human needs and consumer behaviour have changed too. In addition to human needs and desires, a person has various anxieties and fears that lead them to consumption. Some people turn to consumption because they are behind the times and developments, some

because they are loved and show their love, some because of the loss of what they have, and sometimes because of concerns about a healthy lifestyle. The main reason for this tendency is, of course, that the meaning and net value attributed to objects that have a great influence on overcoming of these problems. While there are people who consume with anxiety, there are also people who are concerned about the overconsumption created by the consumer society. In essence, it should be noted that consumption by people with environmental, economic, socio-cultural and psychological problems on behalf of the whole world destroys limited resources that cannot satisfy unlimited needs, standardizes cultures, harms value judgments and turns people into selfish people, greedy, materialistic and hedonistic individuals. Overconsumption, like any excessive behaviour for any reason, harms people and the world they live in in every way. It convinced by that the solution to this problem can be achieved by the people who know themselves and their require, who are free from wastefulness and who, with the purpose and sensitivity to leave a liveable world for future generations.

When we evaluate Islam's view on conspicuous consumption, we can say that conspicuous spending is also one of the situations that cause waste. The Quran states that the blessings of the world were created for people, that people should benefit from them, but that the blessings of the world should not lead people to evil ways. "Know that the life of this world (which does not include the earnings of the Hereafter) is nothing but a game, a pastime, an adornment, and a boasting among you, and an increase in wealth and children. The example of this is like a rain that pleases the farmers, but then it withers and you see it turned yellow, and then it becomes chaff. In the Hereafter there is severe punishment. In Allah there is forgiveness and approval. Benefiting from the life of this world is nothing but the benefit of delusion. (Hadid 57/20) "(Allah) explains this so that you do not grieve over what you have lost and do not become arrogant with the blessings that Allah has given you. For Allah does not love those who boast." (Hadid 57/23) Again, in another verse, it is stated that "The wealth and the children are the adornment of the life of this world. And the good deeds that will last forever are good in the sight of your Lord and good in hope." (Kahf 18/46) This verse mentions the blessings of this worldly life and explains that what is good in the sight of Allah is good deeds, and it is emphasised that this should not be a means of showing off. Another verse says: "The wrongdoers sought only the (worldly) comforts that came to them. They were sinful people" (Hud 11/15-16) is stated and it is emphasised that it is not right for a person to pursue worldly welfare and to be carried away by ostentation. When we evaluate the issue from a psychological perspective, we have desires that arise from needs as well as desires that are based on ostentation. Going from one place to another by car or driving around a very beautiful place several times without being satisfied with its beauty is a need. However, driving around a group of people in a luxurious car several times in a way that attracts attention is not a need, it is an ostentation. We have expenses that we make for our legitimate desires. Some wealthy families and individuals spend excessively and ostentatiously in order to separate themselves from other classes of society and to clearly reveal their status in society. Those who spend recklessly in order to humiliate and elevate themselves above the simpler lives or limited means of others in society, boast about the amount of money they spend. In the Quran, these people whose main reason for spending is to show off and boast are criticized with the verse, "He says, I have destroyed a great many things" (Beled 90/6).

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Мазасыз тұтынудың әлеуметтік-діни аспектілері

Андатпа. Күнделікті визуалды, есту және сублиминалды хабарларға көбірек ұшырайтын адамдар саналы түрде немесе байқаусызда басқаша әрекет етуге бейім немесе мәжбүр болады. Бұл мінез-құлықтың көпшілігі күнделікті өмірде бейсаналық түрде немесе біздің саналы әрекеттеріміздің нәтижесінде пайда болады. Күнделікті өмірде барлық адамдар өздерінің әртүрлі қажеттіліктеріне немесе жасалған қажеттіліктеріне сәйкес әртүрлі тұтыну мінез-құлықтарын көрсетеді: тамақтан бастап киімге дейін, технологиядан бастап тәуелді заттарға дейін, косметикадан бастап пластикалық хирургияға дейін, тіпті кейде өзін-өзі тұтынуға дейін барып жатады. Тұтынудың бұл көп өлшемді күйлері адамдарды тұтынуға итермелейтін факторларды есепке алғанда неғұрлым түсінікті және түсіндіруге болатын мәселелер. Тұтынушылардың мінез-құлқында белсенді рөл атқаратын алаңдаушылық пен тұтынушылық көңіл-күйді зерттейтін бұл зерттеуде алаңдаушылық пен тұтыну цикліне баса назар аударатырып, келе жатқан қауіп пен қауіпті қабылдау қарастырылады. Сондай-ақ бұл мақалада «мазасыз тұтынудың» діни аспектілері де қарастырылады.

Түйін сөздер: әлеуметтік аспектілер; діни аспектілер; тұтыну; мазасыз тұтыну; алаңдаушылық.

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Социальные и религиозные аспекты тревожного потребления

Аннотация. Люди, которые ежедневно подвергаются все большему количеству визуальных, слуховых и подсознательных сообщений, склонны или вынуждены вести себя по-другому, сознательно или непреднамеренно. Большая часть такого поведения происходит в повседневной жизни либо бессознательно, либо в результате наших сознательных действий. В повседневной жизни все люди демонстрируют разное потребительское поведение в соответствии со своими различными потребностями или созданными потребностями: от еды до одежды, от технологий до вызывающих зависимость веществ, от косметики до пластической хирургии и даже от времени до само потребления. Эти многомерные состояния потребления становятся более понятными и объяснимыми, если принять во внимание факторы, побуждающие людей потреблять. В этом исследовании, в котором изучаются тревога и потребительское настроение, которые играют

активную роль в потребительском поведении, восприятие надвигающейся опасности и угрозы рассматривается путем подчеркивания цикла потребления с беспокойством и тревогой. Также в этом статье рассматривается и религиозные аспекты тревожного потребления.

Ключевые слова: социальные аспекты; религиозные аспекты; потребление; тревожное потребление; тревога.

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