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# TOPLUM BİLİMLERİ AÇISINDAN SALGIN HASTALIKLAR

## EPIDEMIC ILLNESSES IN SOCIAL SCIENCE

MAKALELER / ARTICLES

ARUS YUMUL
*Yine Bir Salgın, Yeni Bir Salgın*
*Another Outbreak, A New Outbreak*

HAYRUNİSA TOPÇU
*Türk Romanında Salgın Hastalıklar*
*Epidemic Diseases in Turkish Novel*

M. EMİN ÇAYCİ / ABİDİN ÇEVİK
*Yıkıma Doğru Bir İmparatorluğun Salgınlarla İmtihanı: II. Meşrutiyet Dönemi Örneği*
*The Challenge of Epidemics of an Empire towards Collapse: An Example of the Second Constitution Era*

YASEMİN ÖZKENT
*Karantinada Dasein Olmak: Homemade Antoloji Serisine Heideggerci Bir Okuma*
*Being Dasein in Quarantine: A Heideggerian Reading of the Homemade Anthology Series*

ALİ MURAT YEL / FEYZA ÜNLÜ DALAYLI
*Dijital Influencer Effect during Coronavirus Period within the Framework of the Consumption Society*
*Tüketim Toplumu Kavramı Çerçevesinde Koronavirüs Döneminde Influencer Etkisi*

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# Influencer Effect during Coronavirus Period within the Framework of the Consumption Society

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**Abstract:** *Consumption culture is discussed by many theorists. Since most of societies are based on consumption, they started to be known as consumption society. Capitalist social understanding based on production in early days has become consumption-based in time and has shown itself in all areas of life. With emergence of social media networks invented with effects of technological developments, phenomenon of consumption has been transferred to a new platform. Using influencers, which most companies have a large number of followers for marketing and product promotion, is an indicator of prevalence of consumption. In last month of 2019, due to deadly Covid-19 virus, which emerged in Wuhan, China and spread to the world, people chose to stay from their homes and prefer online shopping to avoid infection. Therefore, in this study, effect of influencers on shopping habits of the society during Covid-19 virus period was discussed based on phenomenon of consumer society.*

**Keywords:** *Consumption society, Consumption, Influencer, Social media, Covid 19*

## Introduction

Covid-19 virus, which first appeared in Wuhan, China, spread to all countries of the world in a short time. Although Turkey was among these countries, by the ministry of health in order to prevent the increase of disease and death a large number of measures were taken. First of all, everyone was asked to stay at home in order to prevent the spread of the epidemic by coming together. In order for this process to proceed in a systematic way, curfew restrictions have been applied by the Turkish government. Both private sector and public employees were encouraged to work from home, and the whole society was allowed to stay at home, even for a certain period of time.

Turkish people staying at home have started to spend much more of their time on social media. However, individuals who cannot leave their homes have preferred to meet their needs through e-commerce shopping. As a result of this situation, people who follow the influencer are affected by their product sharing and have

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added the products recommended by them to their shopping. Influencers also did not stop sharing during the Covid-19 process, and they even made more product marketing especially. For example, an influencer who shares make-up has highlighted the phrase "keep looking beautiful even if you are at home". Influencer followers affected by the messages in these posts continued their shopping. The situation in question reveals that the need for a care is a concept created. The important thing here is that my consumption is based on continuity and vanity.

In the light of all this information, in this study, Influencer marketing in the Covid-19 process was evaluated based on the views of Jean Baudrillard and Pierre Bourdieu on the consumer society.

## Theoretical Background

In our techno-cultural age, many discussions can be made regarding the close relationship between consumption habits and media visibility. But it becomes more evident that there is no difference between the individual and the commodity he consumes on the basis of ideology and modern lifestyle imposition in its broadest sense.[1] In other words, the person assumes that he has acquired an identity in the society not only with what he eats, but also with the shirt brand he wears, the style of the automobile he uses, or the neighborhood or district he resides in. If it is understood by separating it from political ideologies and representing the superstructure in the Marxist sense, and understood as a way of life and thinking that is "normal, must be imitated and followed"[1] ideology has become, to a large extent, the most important element of consumption.[2] The ideology that controls people and turns them into subjects (interpellation, the production of consent, governmentality, tyranny) establishes an imaginary relationship between individuals and existing conditions.

While the influence of celebrities in this consumption model was present in all kinds of media products as an incentive for consumption in traditional media, it came to the fore mostly with reality show programs. In terms of the discipline of cultural studies, the forms of these elements that form the format of the values, goals and the style of advice and encouragement about the ideology that are desired to be accepted in general may change. Encouraging consumption under the name of "liberation" for individuals, perhaps even more women, such as traveling and going on vacations, buying more make-up, or socializing by participating in friendships or various cultural activities in the evenings is often imposed by the media and its derivatives. At this point, it can be said that the understanding that television series do not consume such consumption at all is not very correct, but the encouraging effect of social media shares, which is a new phenomenon, has increased visibly. Therefore, as Slavoj Žižek has mentioned, the system has included ideology within the boundaries of state and legal sanctions and economic limits. From now on, it can be said that the difference between the "constructed" truth and ideology no longer exists in the world of "post-ideology". But if social reality

[1] Slavoj Žižek, *The Spectre of Ideology, Mapping Ideology*, Londra: Verso, 1994, p.1-33.
[2] Louis Althusser, *Idéologie et appareils idéologiques d'État (notes pour une recherche),* Paris: La Pensée, 1970, p.3-38; Antonio Gramsci, *Lettere dal carcere*, Torino: Giulio Einaudi, 1949.

is already constructed through language, gestures and gestures, and symbolic social signs[3] then thanks to speech-action,[4] speech is not a phenomenon that represents something, but becomes something done through performance.[5] Therefore, according to linguistic rules and norms, we do our speech actions in daily life, rebuilding the social reality and making it normal and natural. From this point of view, "culture" can no longer be understood as the culture of the upper classes, but a phenomenon that we experience through our activities of daily life as a lifestyle,[6]more precisely as the lifestyle of the industrial capitalist society.[7]

Raymond Williams, who says that Antonio Gramsci's concept of hegemony is not only imitated and "normalized" the lifestyles of the upper classes and analyzed in more depth, points out that the individual internally embraces popular change (structures of feeling).

In this article, considering that individuals staying at home during the Covid-19 epidemic days spend more time with technology, the consumption patterns of social media users will be examined through the "influencer" and the social reality of those who are affected by them. In this context, the message of the technology and environment in the formula of Marshall McLuhan's famous "vehicle is the message"[8] will be discussed in terms of the changes it brought to human relations during the epidemic period. Although the technological tool (social media) remains relatively the same, the message of the change of the environment (epidemic) or how it affects the consumer behavior (influence) we specifically deal with here will be tried to be analyzed. In the face of the rate of distribution of YouTube videos, an answer will be sought to the question of what role the "emotional structure" of the consumer plays between the spread and transmission rate of the epidemic, with the word, language, show, psychological boredom and the act of speech. The emergence of "old economy" and "new consumer" individuals in this new medium, which offers a tremendous sociological experiment, will be a new field of research for the discipline of cultural studies.

## Covid-19 Virus

Corona virus, also known as Covid-19, which emerged in Wuhan, China in the last days of 2019, affected all countries of the world in a short time. After China, many countries, including Italy, Spain, Iran and the United States, were adversely affected by the coronavirus epidemic (pandemic). In Turkey, the first cases of coronavirus have been seen on March 11, 2020. The measures that have been taken in other countries because the increase in the number of cases began to be taken in a short time in Turkey, respectively. First, primary and secondary schools and high schools were vacationed as of March 16, and as of March 23, students started online

[3] John Langshaw Austin, *How to Do Things with Words: The William James Lectures delivered at Harvard University in 1955*, Oxford: Oxford University Press, 1962.
[4] John Searle, *The Construction of Social Reality*, London: Penguin, 1996.
[5] Judith Butler, *Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory*, Baltimore: Johns Hopkins UP, 1990.
[6] Raymond Williams, *Culture and Society: 1780-1950*, New York: Anchor Books, 1960.
[7] Raymond Williams, *The Long Revolution,* London: Chatto & Windus, 1961.
[8] Marshall McLuhan, *Understanding Media: The Extensions of Man*, New York: McGraw-Hill, 1964.

education from their homes. However, higher education institutions, which were suspended on the same date, went to online education and some date postponements within the framework of the decisions taken by the universities in accordance with YÖK (higher education institution). Afterwards, sports competitions, where many people were together, started to be played without an audience and were completely ended in the following weeks. Abroad departures have been stopped for both public employees and individual citizens.[9]

Initially, curfew was imposed for those over 65 and later for those under 20. Afterwards, shopping malls and places of worship were closed, and even though there was no general curfew, citizens were constantly warned not to go out into the streets by means of mass media, by means of announcements made from mosques' loudspeakers and by police and watchmen. It is also obligatory to wear a mask for citizens who have to go out for their essential needs. Later, when the number of cases increased, curfew restrictions began to be applied on weekends. Currently, many companies have started to work from home, and families in general have started to spend their days at home.[10]

## Influencer affects in Consumption Society

In the face of this landscape, the rapid conversion to digital and the increase in the use of social media tools have led to the increase of the importance of influencers with a large number of followers. Although influencers are not literally Gramsci's organic intellectuals or opinion leaders, these individuals are used for characters who can influence and direct the behavior and choices of a particular user group, especially with potential consumers. Especially people who cannot leave their homes and meet their many needs through online cargo, care about the consumption recommendations of influencers. Because individuals who stay at home and are not psychologically satisfied with this situation, relax thanks to online shopping and feel themselves away from the pandemic crisis for a moment with the support of social media tools and influencers.

The French theorist Jean Baudrillard defined the concept of consumption as "a signification order like language or kinship system in primitive societies".[11] In addition to these expressions, Baudrillard mentioned that the capitalist system, which has become widespread in the western world, by associating the consumption situation with the capitalist system, is fundamentally against human nature. Because, according to him, in terms of human essence, it expresses a being filled with many desires and fantasies and is loaded with excessive energy composed of various motives. As can be understood from these statements, it would not be wrong to say that today consumption is accepted as the object of satisfying desires in all societies. Because people stay at home today, they are constantly keeping consumption alive

[9] Mustafa Bag, "Dünyada Covid-19: İlk 4 ayında neler yaşandı? Salgının seyri ne durumda?", Euronews, 4 May, 2020, last accessed 22 December, 2020, https://tr.euronews.com/2020/04/09/dunyada-covid-19-salg-n-n-ilk-100-gununde-yasananlar-ilk-nerede-ortaya-c-kt-nas-l-yay-ld.

[10] Okan Yücel, "Koronavirüs zaman çizelgesi: Ne zaman ortaya çıktı? Nasıl yayıldı? Önemli tarihler nelerdi?", 5 April, 2020, last accessed 15 January, 2021, https://medyascope.tv/2020/04/05/koronavirus-zaman-cizelgesi-ne-zaman-ortaya-cikti-nasil-yayildi-onemli-tarihler-nelerdi/.

[11] Jean Baudrillard, *Tüketim Toplumu*, çev, Oğuz Adanır, İstanbul: Ayrıntı Yayınları, 2016, p.87.

through social media. In this context, even though the "consumer society" perspective, which Baudrillard has put into a conceptual form, seems to analyze the Western society in general, it actually has a remarkable position in terms of understanding the dynamics of society today. With regard to today's societies, Baudrillard reveals "an inconceivable reality of consumption and abundance created by the multiplication of services, objects and material goods around us".[12] This abundance in question surrounds individuals with other persons and objects. As such, consumption becomes an understanding of existence.

Although Karl Marx was the first theorist to talk about the means of production, Jean Baudrillard also mentions that the explanation of the social structure is insufficient by mentioning only the means of production and their relations in today's societies where consumption has preceded production. Even in today's societies, individuals are informed about what, how, where and when they should be consumed through consumption objects. Because today's social point of view is no longer based on economy-politics and has moved to a cultural and ideological dimension. Therefore, instead of the term "exchange value" mentioned by Marx,[13] "indicator value" has become used.[14]

In the social media environment, influencers, also known as influencers, introduce many products and services to their followers by using indicator values. Since these people are not famous and are accepted by the public, they are seen as sincere as they test the products in front of the screen and directly reflect the effect. As a result of this situation, individuals who want to get influencer advice before purchasing any product in an innocent way follow these people who are the leading soldiers of consumption. These people also share in many areas. For example; makeup, automotive, food, baby care, etc. There are influencers who have determined the areas for themselves, as well as those who share in many fields and share various information together. These people increase the number of followers over time, thanks to their followers, they are noticed by various brands and start sponsorship activities. Initially, influencers, which seemed to share naturally, have started to promote the products of the brands they have agreed with over time. Seeing the usage and types of products, influencer followers buy many products even though they do not need it. This situation has caused the change of the basic economy-based consumption understanding, which depends on supply and demand at the time when the production relations first emerged, companies have increased their production even if there is no supply, and they create a need for their products thanks to influencer marketing. This situation actually led to the emergence of a new consumption culture understanding. The relationship between consumption society and culture has attracted the attention of many theorists and Baudrillard.[15]

The issue of the disappearance of the difference between high culture and low culture, which was criticized by Frankfurt School theorists with the concept of Culture

[12] Baudrillard, "Tüketim Toplumu", p.15.
[13] Karl Marx, *Capital, Volume I*, Londra: Penguin, 1990.
[14] Baudrillard, "Tüketim Toplumu", p.244.
[15] Mehmet Güzel, "Gerçeklik İlkesinin Yitimi: Baudrillard'ın Simülasyon Teorisinin Temel Kavramları". *Felsefe ve Sosyal Bilimler Dergisi*, 19/1 (2015), p.66.

Industry, became a criticism for Baudrillard. Baudrillard criticized a new understanding of consumption culture in which there is no longer any difference between "an elegant food shop" and "picture gallery", "Play-boy" and "Paleontology magazine" in shopping malls called "Drugstore" in the USA.[16] In this context, it is possible to say that there is no difference in terms of the value of the products, as influencers present many different products together in the social media environment. Because each object of consumption has been turned into an attractive shape by making it special. Just as all consumer products in shopping malls were made divine and in the words of Baudrillard, they became a "pantheo."[17] With this, daily life is now seen as the main place of consumption.

People consume the consumption objects offered to them in the comfort of their homes. Influencers also support the producers in order to realize this presentation. Particularly aware of the comfort of home due to the Covid-19 pandemic, consumers who have become aware of the comfort of home have purchased the products offered by the influencers they follow in their homes, from online channels. In this context, the most striking phenomenon is that people who are in their homes and who actually do not need anything other than their basic needs, follow and see the influencer as an "idol", for example, whether they need a lipstick or any make-up material. It is to buy without question. In this situation, it is related to the fact that consumption is now in a symbolic dimension in Baudrillard's words. Today, consumption has become abstract from the object itself. In order for the object to become a consumption object, it must first turn into an indicator. For this reason, when the purchases made by people through cargo companies in the Covid-19 period, it was revealed that almost all products were not related to the basic needs of people. Indeed, many cargo companies have criticized the influencer marketing, even in a period of such a deadly epidemic, that people buy products just for "show off" and "display" without thinking about cargo employees. The highlighting of consumption by ignoring even the lives of people now reveals that the objects have "indicator status". In the words of Baudrillard, "when it has a systematic indicator status, it changes the way people relate to themselves."[18]

Based on these expressions, it is possible to say that what is actually consumed through purchased objects is actually a form of relationship, not objects. Although this form of relationship has an underestimated and meaningful side, it also has a side that is excluded and a part of. Even though human life is under threat in the situation during the Covid-19 epidemic process, people who buy the product with influencer recommendation even if they do not need it and endanger the lives of cargo employees, actually buy that product completely. On the other hand, they buy the product under the relevant share of the relevant influencer to comment and actually be involved in the relationship and take part in it. In this context, people actually want to have the opportunity to convey a "message" and / or "image"

[16] Baudrillard, "Tüketim Toplumu", p.21.
[17] Baudrillard, "Tüketim Toplumu", p.19.
[18] Jean Baudrillard, *Nesneler Sistemi*, çev, Oğuz Adanır, Aslı Karamollaoğlu, İstanbul: Boğaziçi Üniversitesi Yayınevi, 2011, p.241.

through their consumption behavior. In other words, all of the relations established within the consumer society are realized through objects and consumed as a "mental relationship."[19]

In addition to Jean Baudrillard, Pierre Bourdieu analyzed the consumer society by using different parameters. According to Bourdieu, in today's new societies, this situation now precedes the highest individual effort and talent, since the physical image has provided to the individual and the social purchasing power of the advantages is too high. When looking at today's influencer marketing, this statement becomes completely concrete. Because influencers, which have been followed by thousands and sometimes millions of people and shaped their lives according to their recommendations, achieve their positions without spending individual effort and talent. Especially during the Covid-19 epidemic, they cannot go to gyms, hairdressers, beauty salons, aesthetic specialists, etc. because no one can leave the house, and therefore they have difficulty in maintaining their appearance. But even in such a situation, the only goal of the influencers who disregard their health for the sake of their physical appearance is to increase the effectiveness of the products they market in this context by presenting a perfect appearance to their followers. At the point where the human body constitutes the main source of cultural and social taste judgment or a series of predispositions, the "sociality transformed into body" form, named by Bourdieu by "habitus", emerges. Here, what Bourdieu calls habitus is that the practical meanings of the social are embodied in the body.[20]

In other words, habitus is seen as the most indirect expression of cultural tendencies. In addition, the phenomenon of culture expresses a more visible part of habitus. It is thought that social behaviors such as nutrition, masculine and feminine roles, table order, language etc. guide the whole. In this context, habitus determines what is good or bad, ugly or beautiful. Bourdieu, when it comes to consumption; evaluating class and consumption practices together, he mentions that besides economic income, habitus, which is the collection of tastes, habits and tendencies brought by the individual from the past, is a determining factor in this process. Distinction In his work titled "Distinction", Bourdieu has tried to qualitatively reveal the tastes and preferences of social practices, inherited social qualities (habitus), which differ in three major clusters (cultured middle class, middle class, popular class). In this context, especially the public class has to be contented with the consumption processes related to the judgments imposed on them by the material and spiritual conditions in terms of income, time and symbolic abilities. On the other hand, according to Bourdieu, at the point where the working class is subject to the dominant class, the working class replaces luxury consumption goods with cheap goods, and in this context imitates the ruling class and tries to resemble it and mentions the interaction processes between classes in consumption processes.[21]

[19] Jean Baudrillard, *Neden Her Şey Hala Yok Olup Gitmedi?* çev, Oğuz Adanır, İstanbul: Boğaziçi Üniversitesi Yayınevi, 2012, p.18.
[20] Pierre Bourdieu, *Distinction: A Social Critique of the Judgment of Taste*, Cambridge, Massachusetts: Harvard University Press, 1984, p.123.
[21] Bourdieu, "Distinction: A Social Critique of the Judgment of Taste", p.130-145.

In the context of Pierre Bourdieu's approach, it is possible to say that individuals' selection of influencers to follow on social networks is related to the habitus they are in. Because the economic conditions of individuals determine consumption preferences. An individual who buys a product he does not need at all because he recommends an influencer, he does not care about should have an economic income that can meet their basic needs. On the other hand, some people are forced to be a part of the influencer environment they follow, even if they do not have sufficient economic infrastructure. It shows that he is actually getting rid of the habitus he is in and consuming for the habitus he wants to be. As a matter of fact, Bourdieu states that the ruling class tends to gain value and status by imitating it. On the other hand, people who do not have economic competence also turn to counterfeit products in order to be a part of this group in Bourdieu's words. Consumers' point of view that the counterfeit products in question have the same effects as their realities is interpreted by Bourdieu as "an unconscious bluff that cheats even the bluff."[22] People can sometimes follow influencers who are at different levels with them to skip classes or feel that they have skipped.

In general, it is noticed that influencers, who promote many different products during the Covid-19 epidemic period, bring showiness to the fore even more in order to increase their potency. This is what Bourdieu demands, instead of boring and identical products, products that are easily distinguishable from one another and have more show-off.

According to Bourdieu, there are three different class distinctions in society. These; the working class are the petty bourgeoisie and the upper classes. These classes are shaped by both their economic and cultural capitals.[23] In the social media environment, it is possible to say that people's influencer choices are related to the said capital forms. However, sometimes these forms of capital can be intertwined today. For example; A person who is highly intellectual and has a high cultural capital, can follow influencers who are far from his point of view and watch their posts only in order to distract him from time to time or to get away from the serious environment he is in.

Pierre Bourdieu, who reveals many distinctions and inequalities in society, is actually a topic that is discussed again when everyone quits their jobs at the same time and stays at their homes during the Covid-19 epidemic. Because in many mass media tools, it is mentioned that all inequalities in influencer sharing are eliminated and equality is achieved. But in no way, people's economic levels, houses they live in, consumption habits and purchasing power are not equalized. Although this situation does not show that individuals have become equal, on the contrary, it is an indicator that the existing inequalities are deepening.

In addition, individuals can sometimes shape their consumption habits by showing emotional intimacy. Some people can follow influencers with whom they feel emotional affinity and give importance to their opinions. On the contrary, in the Covid-19 period, many people stopped following them against the overflowing and

[22] Bourdieu, "Distinction: A Social Critique of the Judgment of Taste", p.468.
[23] Bourdieu, "Distinction: A Social Critique of the Judgment of Taste", p.145.

exaggeration of the influencers they followed. In other words, feeling intimacy or hate affects individuals' intimacy and consumption habits in this context.

On the other hand, Bourdieu also criticized the economic models of supply-demand that limited the explanation of consumer choices to purchasing power regarding consumer behavior. Because, according to Bourdieu, people choose the products they consume according to their "tastes" without making a meticulous cost calculation. "The main reason underlying choices is taste; necessity disguised as virtue." Appreciation stems from the deep-rooted expectations that people internalize with their experiences of scarcity or abundance in the social world and their experiences of scarcity.[24] In this context, individuals who choose influencers often prioritize their likes. In line with their tastes, they choose consumer products among the products shared by influencers.

Due to Covid-19, not only in our country but also around the world, skin trends and themes have emerged or some habits have been returned. In addition to returning to making bread and similar pastries, which have been abandoned for years, rather than staying at home during the epidemic period, different hobbies came to the fore according to the iyzico mobile application data.[25] There has been a trend towards activities such as spending more time with the family, cleaning and organizing, working from home through video calls and chatting with friends, doing sports and exercise at home, distance learning and watching movies online. But apart from these, there has been a noticeable increase in trends such as online banking, contactless payment, takeaway order, and durable food inventory. While more attention is paid to the social distance rule due to the epidemic, the boundaries of private life have begun to open with the increase of social media use. The video conferencing method, which companies have used for a long time, is now used for chatting between family, friends and friends. However, there has been an explosion in online shopping as contactless payment is encouraged and adopted by people for more hygiene concerns, and the rate of credit card usage has increased in March 2020, when stay at home calls were made not only compared to previous years but even in January and February of this year.[26] While it is understandable that food and cleaning products are getting more demand, it is understood from the complaints of social media users working in cargo companies that shoe and clothing orders and make-up sales have also increased as there is not much going out of the house in this period. It has even been stated that the increase in the amount of such products has difficulties in delivering other basic needs to consumers on time. But the South Korean "Dalgona Kahvesi" recipes, which are quickly adopted by Instagram (kahveduragi) users, even called "TikTok Coffee", have become widespread with "WhatsApp messages" rather than "word of mouth". McLuhan's predictions about vehicles and messages are once again confirmed, and Austin is once again witnessing that things are done with words.

[24] Bourdieu, "Distinction: A Social Critique of the Judgment of Taste", p.189.
[25] iyzico.com, "Corona Virüs, Tüketim Dünyasında Neleri Değiştirdi?", 1 May, 2020, last accessed 3 January, 2021, https://www.iyzico.com/blog/corona-virus-tuketim-dunyasinda-neleri-degistirdi/.
[26] Bankalararası Kart Merkezi, "İnternetten yapılan kartlı ödeme işlemleri", 17 June, 2020, last accessed 5 January, 2021, https://bkm.com.tr/internetten-yapilan-kartli-odeme-islemleri/.

## Result

As a result, within the framework of both Pierre Bourdieu and Jean Baudrillard's views on consumption society and consumption, people who had to spend time in their homes during the Covid-19 virus epidemic turned to buy even the products they did not need with the influence and directions of the influencers they followed. Even in the case of a fatal disease, individuals' orientation towards consumption has not changed, on the contrary, it has continued to increase. In this context, it is possible to say that this situation is quite outside the economic-political framework shaped within the framework of supply-demand and needs, and is related to the habitus of individuals, the forms of capital they represent and the symbolic consumption understanding. In addition, the fact that the influence frames of the influencers are related to the tastes of the individuals is another situation.

As a result, even a sudden, deadly epidemic situation did not reduce the consumption of individuals and did not cause any change in pretension consumption; In fact, it is seen that individuals bought products that they do not need during this period just because influencers recommended them.

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# Tüketim Toplumu Kavramı Çerçevesinde Koronavirüs Döneminde Influencer Etkisi

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**Öz:** *Tüketim kültürü pek çok teorisyen tarafından tartışılmaktadır. Toplumların çoğu tüketimi temel aldıkları için tüketim toplumu olarak anılmaya başlamışlardır. İlk zamanlar üretimi temel alan kapitalist toplumsal anlayış zaman içerisinde tüketim temelli hale gelmiş olup yaşamın her alanında kendisini açıkça göstermiştir. Teknolojik gelişmelerin etkileri ile icat edilen sosyal medya ağlarının ortaya çıkışıyla tüketim olgusu yeni bir platforma taşınmıştır. Şirketlerin çoğu pazarlama ve ürün tanıtımı için çok sayıda takipçileri olan influencer kullanımı, tüketimin yaygınlığının bir göstergesi niteliğindedir. 2019 yılının son ayında Çin'in Vuhan kentinde ortaya çıkıp dünyaya yayılan öldürücü Covid-19 virüsü yüzünden insanlar virüsün bulaşmasından kurtulmak için evlerinde kalarak çevrimiçi alışverişi tercih etmişlerdir. Bu bağlamda bu çalışmada tüketim toplumu olgusu temel alınarak Covid-19 virüsü döneminde Influencerların toplumun alışveriş alışkanlıklarına olan etkisi ele alınmıştır.*

**Anahtar kelimeler:** *Tüketim toplumu, Tüketim, Influencer, Sosyal medya, Covid 19*

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