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THE EFFECT OF DESEXUALISATION ON CONSUMPTION PREFERENCE AMONG ECONOMIC DECISIONS

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ABSTRACT

People act in compatible with the behaviors of their own cultures such as behaving according to their gender, clothing, and talking. In this direction, change of cultural values makes societies different. Social change closely affects every institute and every individual in that society, and large changes emerge in the family structure and the female and male identities. While this case makes explicit gender differences in consumption preferences in some societies, it does not cause the differences in some societies.

The last stage gender reaches at the point of individual preference is the concept "desexualisation". While the concept "desexualisation" is discussed, in contrast the word "sexualisation", it expresses not belonging to any gender or belonging to both genders. In social sciences, it is more used in the meaning of elimination of distinctive gender behaviors in social part of sex. At the present days, when the technological development and change are at the high levels, people can choose to be desexual in addition to being male and female. Just as desexaulisation can be on the basis of opinion about consumption preferences, it can be about the issues such as child raising and education. The aim of the study is to introduce what the effect of the elimination of distinctive gender behaviors on consumption preferences can be.

STRUCTURED ABSTRACT

The concept gender has an important place in human's .interpreting itself in psycho-social meaning. While the studies carried out on the concepts of sex and gender deal with the issues from very different perspectives, the concept desexualisation is accepted as the latest stage of the gender at the point of preference. Technological changes have brought together with it social changes, and the fact that women, whose educational level rises, take place more in

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business life leads the concept desexualisation to be dealt with more different dimensions and become a more current issue.

While the gender identity is based on the differentness between people in the framework of masculinity and femininity, not differentness between female and male, the perception gender again emphasizes the features and distinction of gender in every area, especially family. In this context, woman, with the secondary status she acquired in patriarchal system, is also associated with the domestic area, again qualified secondarily In business life, applications of gender discrimination reveal themselves in issues such as waged labor force markets, recruitments, working conditions, and wage. Discrimination about this issue emerges with keeping the in-house works of woman out of evaluation. Just as this is an expression of that the work of woman is deficiently evaluated, it makes female labor valueless and causes the tasks such as housework, cooking, and child care, carried out by woman to be perceived as female work. This case constraints the consumption preferences and consumption amount of woman, who cannot acquire income and has a low education level. When it is roughly accepted that more than half of world population consists of women, it is unavoidable that this state will economically have the important effects, because the increase occurring in the consumption amount increases many times more by the mechanism of production amount and income multiplier. Therefore, female labor force and income women acquires have a great importance for economies. This state makes it necessary a transformation and, for this transformation, it is necessary for the perception gender to modify.

The reason for the emergence of the study is to form an answer the question "Is the concept gender is an ontological existence or is it a concept that will be modified and transformed as discussed in social sciences ?". Desexualisation, expressed as the state that the features of gender eliminate or gender becomes ambiguous by commonly gender features possessed or not, is a new introduced concept to the literature of social sciences and the second reason for selecting this subject in the study is to make contribution to the literature.

The aim of the study is to introduce how a change the concepts of desexualisation, sex, and gender exposed over hundreds of years; theoretically explain why people are interested in the concept desexualisation in 21st century; and reveal how this change can affect consumption preferences.

The concept gender is an important factor affecting the decision process of consumer .It was identified that social media and internet has a great effect in the change of the identity gender, by the results of the studies carried out. This change creates a perception supporting the concept desexualisation. Advertisings, TV programs, and fashion are the most used instruments in presenting social gender and modern values.

Desexualization can be seen in the consumption preferences such as clothing on the basis of opinion and in the subjects such as child

raising and education and is considered as a preference among the young people as a result of technological developments. Depending on that unisex products are accepted all over the world, desexualisation is perceived as a phenomenon moving away the human from the femininity and masculinity and uniting him/her to freedom. In publicizing the products, advertisements are indispensable instruments and therefore, advertisements function as a bridge between the producers and consumers and holds a guide feature for consumers. Advertisement is a form of communication having the features increasing consumption desire by revealing the new needs and, on the reason for the increasing consumption, making think of that the scarce economic resources are wasted. When the studies carried out are examined, it can be said that TV programs report social messages regarding gender. In TV programs, males more predominantly take place compared to females and they are reflected as the powerful, brave, ambitious, mindful, strong, independent, authoritarian, and successful individuals. Females are generally reflected as the emotional, dependent, attractive, beautiful, obedient, and coward individuals and their motherhood features are prioritized. When considered that children watch TV more, it is possible to mention about the influence s of TV on their gender identities. In children programs prepared, the males and female models take place and, a result of this, TV programs, with the messages of gender they report, show to the children how behaviors they have to exhibit as a woman or man of the future and how roles and responsibilities they will have. According to this, advertisements, beside their effects such as informing consumer, creating attitude change, persuading, and getting ahead of their competitors by adding value to product, are also seen to be effective on the gender identity

As a result, in the 21st century, that unisex products take place in advertisements, that they are publicized as fashion, and that they are exhibited in TV programs and series by famous people can be accepted as an indicator of that message is given to the society about desexualisation. Behind this change, economic returns that will be provided as well as the effects of that the educational level of women is low, and that they participate in business life take place. The change of social roles titivates today's woman to a personality which is more ambitious, powerful, idealist, logical, and self- confident; which do not abstain from taking risk, and which have many masculine features. In addition, as social status rises, it was also identified that the differentiation of gender identity decreased. The change of gender roles of the female and male leads the perception of desexualisation to spread, consumption goods to change, products to be diversified, and TV programs and advertising strategies to change.

CİNSİYETSİZLEŞMENİN İKTİSADİ KARARLARDAN TÜKETİM TERCİHİNE ETKİSİ

ÖZET

İnsanlar, ait oldukları kültürlerin cinsiyetlerine göre davranma, giyinme ve konuşma gibi davranışlara uygun hareket etmektedirler. Bu doğrultuda kültürel değerlerin değişmesi toplumları farklılaştırmaktadır. Toplumsal değişim, o toplumun içinde bulunan her kurum ve her bireyi yakından etkilemekte aile yapısında, kadın ve erkek kimliklerinde büyük değişimler ortaya çıkarmaktadır. Bu durum, bazı toplumlarda tüketim tercihlerinde cinsiyet farklılıklarını belirginleştirirken, bazı toplumlarda farklılıklara neden olmamaktadır.

Cinsiyetin bireysel tercih noktasında geldiği son aşama cinsiyetsizleşme kavramıdır. Cinsiyetsizleşme kavramı tartışılırken, cinsiyetli kelimesinin zıddı olarak, herhangi bir cinsiyete ait olmamayı ya da her iki cinsiyete birden ait olmayı ifade etmektedir. Sosyal bilimlerde kullanımı ise daha çok cinsiyetin toplumsal kısmında ayırt edici cinsiyet davranışlarının ortadan kalkması anlamında kullanılmaktadır. Küreselleşmeyle birlikte gelişme ve değişimin yüksek seviyelerde olduğu günümüzde insanlar kadın, erkek olmak gibi cinsiyetsiz olmayı da tercih edebilmektedirler. Cinsiyetsizleşme, tüketim tercihlerin de olabileceği gibi, çocuk yetiştirme ve eğitim gibi konularda da olabilmektedir.

Artan ürün çeşitliliğinin bir sonucu olarak doğan rekabet ortamı üretim yapan firmaların tüketicilere ulaşabilme ve pazar paylarını artırma çabasına sürüklerken, artan ürün çeşidi tüketicilerin tercih yapmakta zorlanmasına neden olmaktadır. Bu durumda, tv programları ve reklamlar gibi araçlarla üretici ve tüketiciler arasında bir köprü kurarak firmaların ürünlerini tanıtmalarına, tüketicilere ulaşmasına ve satış yapmalarına olanak sağlamakta, tüketicilere için ürünlere yönelik bilgiler sağlayarak ürün seçimlerinde kolaylık sağlamaktadır. Bunun yanı sıra, Medya, TV programları ve reklamlar, bireylerin toplumsallaşma süreçlerinde geliştirdikleri kimlikleri üzerinde ve tüketim alışkanlıkların da değişim sağlamak için kullanılmaktadır.

Çalışmanın amacı, ayırt edici cinsiyet davranışlarının ortadan kalkmasının tüketim tercihlerine etkisinin neler olabileceğini ortaya koymaktır.

Anahtar Kelimeler: Cinsiyet, tüketim davranışları, cinsiyetsizleşme, tüketim araştırmaları.

1.   Introduction

The concept sex mentions about the distinction of male and female to the present day from existence of human being from biological point of view over ages. As a consequence of the inventions, discoveries, and technological developments realized in the world, the value and duties assigned to the female and male also change. While gender (social gender) expressing the meaning, assigned by the society and culture to the biological sex, forms one of the most studied subjects

together with the concept sex, dessexualisation expresses the end point reached in the dimension of the concept sex.

Sex identity individual gains with the birth integrates into traits he/she gains later as a result of his/her social life and so individuals grow depending on these rules, already determined as female or male, beginning from very small ages.

In the framework of the perception of gender, it is considered that males have a structure that is more ambitious, rule based, firm, sociable, self-confident, and can take a risk while females are emotional, sensitive, understanding, self-sacrificing, and compassionate in structure. The existence form of the woman and man in society shapes the life of individual. The society, in which baby is born, shapes it in accordance with the behavioral patterns it considers appropriate for the female and male and it loads images appropriate for both sexes onto it including nutritional styles, clothing, toys, cartoon films, computer games, textbooks, and etc. In the process of social change, the changes such as the transition from traditional values to modern values and immigration affect the woman and man in society, their places in family, and their positions and identities.

In consumer studies, being based on the traditional viewpoint in examining the differences of the female and male consumers, it is argued that the men make decisions more rationally but women, more emotionally, due to the traits attributed to them, and that these decisions reflect to their purchasing process and consumptions. However active participation of women in the social and business life modify the borders of their traditional gender roles and brings with it personality changes in the direction of social and cultural changes. With the effect of the changing roles of gender, today's women can have more masculine traits and today's men, more feminine. This stare affects the changes in the gender identities of individuals, and their consumptions and economic decisions. The gender identity that changes gives direction to the desires and behaviors of consumers toward advertisements, brands, and products.

2. Perception Of The Concept Gender Over Ages

According to the archeological data, the emergence of human being as a biological species was 150,000 – 200,000 years ago (Zihlman,2013:28). Appearance of human being dates to highly back but the information about past is limited. Those known from every aspects enlighten the last five thousand years 'period. This process beginning the invention of script is known as "history". In pre-historical period, the important residuals, through which the perceptions, feelings, and thoughts of people are understood, are drawings on rocks. From the drawings on rocks, it is seen that apart from the different biological species, the sharp distinctions are not made in the temporal perceptions of people among the different living species, and that that these point out that the life is comprehended as a whole

Another important resource belonging to pre-historical period is also tools. Until the recent times, scientific world accepted that those making tools are largely men as a part of paradigm of "*man the hunter*" and "*woman the gatherer*" generally based on gender duality. However, archeological studies carried out from feminist perspective show that the assumptions based on this argument are attributed to the sexist prejudgments. Joan Gero, among the founder names of feminist archeology, in his study, in which how making tools from the stone are discussed in archeology is studied, concluded that "there was not any biological, historical, sociological, ethno –historical, and experimental causes in the direction of that women did not make any tool from every kind of stone-like material (Finlay,2013:143-146)".

Human communities of Stone Age are traditionally called as wild people. Modern anthropology calls the people of Stone Age as hunter –gatherer communities and divide hunters-

gatherers into two as equalitarian and non-equalitarian communities. In hunter-gatherer communities, called as equalitarian, a feature attracting attention is that there is no power in these societies. The decisions are made by consulting to all members of the community, and even children can participate in discussion, if they have any ideas to express (Gray,2009: 486). The actual data emphasizes that in human communities, called hunter-gatherer, a concept such as narrow family does not emerge. Examination of pre-historical societies shows us that the roles, in very different way from civil viewpoint, are a phenomenon defined according to the nature of action not setting off from the concepts such as the female and male nature

In hunter-gatherer communities, between the works clustered around hunting and gathering, there is a certain division of labor. That gathering is preferred in biological females and hunting in biological males is only symbolic in quality and is not absolute and determinant. Just as there is no absolute distinction between hunting and gathering, what determining the way individual will follow in the life is not the sex they have. At this point, the positions of the persons, called two-spirit traditionally, in the society have a great importance. Becoming two-spirit is a name to adopting some part or all of the roles the members of opposite biological sex prefer, differently from the general tendencies of biological sexes: Becoming two-spirit, as can be estimated, also includes biological males and biological females as well as intersexes, which historical data cannot generally distinguish from these two categories, (Roscoe, 2000:7).

It cannot be said that those having two -spirit, who prefer gathering life, never fight or those having two-spirit, who prefer hunting, do not make the tasks related to gathering. Becoming two-spirit comes to our face as one of the most common traits among the indigenous communities of the continental America. The cause of this state is that most of the tribes, in which there are most of those having "biological female" two –spirit, are hunter- gatherer communities, which are equalitarian, and in which property is not known, and government does not emerge. When certain deductions are made regarding social roles of North American Indians, neither gender nor another role or identity is imposed in the individuals in community. The identities individuals have are shaped in the framework of their own experiences and actions and consist of their personal preferences. In these communities, which initially accept that each individual can be different from others, social roles attributed to the adopted identities are not absolute and ultimate. The data anthropology and archeology present show that human being experienced a long period in the past without the duality of biologic sex and gender. In a large period of history of humanity, the role individuals will play in community was determined according to their own orientations and how a role they want to follow in the life, not to the norms community determines and imposes by regarding to their biological sexes. In the section of history of humanity, expressed with hundred thousands of year, individuals seem to be lived in a nonsexual, equalitarian, and libertarian world, in which there is no war.

In order to be able to understand the phenomena such as war and agriculture playing undeniable and very complex role in the emergence of gender, patriarchy, and civilization, it is necessary to examine non-equalitarian hunter- gatherer communities. It is considered that these communities emerged 40,000 years ago from today. The first feature of nom-equalitarian hunter – gatherer communities is that they maintain life in half- settled way near food resources and accumulate food. Direct result of accumulation and localization is population increase (Gray,2009:428). It is seen that non-equalitarian hunter-gatherer communities have serious accumulation and population, much more care combativeness, become militarized, become authoritarian, and even sometimes, are linked to the lineage. The connection between the emergence of non-equalitarian hunter –gatherer community and emergence of war are strong. Accumulation both created a requirement for a war, acquiring food by using force, and formed material possibilities of war, leading to the increase of population. Meeting to the phenomenon of war makes the

community open to the influence and transformation. The change in balances triggered the emergence of male hegemony. After thousands of years from the emergence of the phenomenon of war, following the developments in the society, it is said that male viewpoint forms in parallel with the development of the phenomena establishing power such as war and hegemony passion.

Another event affecting the emergence of male and female hegemony is the invention and development of agriculture. Agriculture is a concept uncovered by gatherers after a few thousand year from the emergence of wars. Therefore, it is known that most of deities dominate to the nature and land are depicted as biological females (Pervin,2008:43-44). The closeness of the relationship between the land and gatherer is understood from that the role of motherhood is assigned to the land in many societies. Roscoe, anthropologist and researcher of gender, in the studies he carried out, emphasizes that the communities simultaneously continuing to hunting- gathering, while making agriculture, did not make any distinction that is sexist and based on distinction of labor in agricultural works. Preparation of land, sowing seed, and product harvesting are extemporally made by hunter – gatherer individuals; for these works, gender identities were not normatively coded and individuals were largely set free in doing work they prefer (Roscoe,2000:154). It cannot be said that war and agriculture cause direct and instant gender - based division of labor and effect fixing this work of division of labor. However, some changes are observed and these changes lead the communities to be classified as matriarchal and patriarchal

In the period, when agricultural activities reveal distinctions on the basis of hunting and gathering, it is expressed that those working much more are gatherers, while those having free times are hunters; the communities having this feature are expressed as matriarchal communities. This state reducing the importance of hunters in the society at the first look completely changed with another invention. This invention is breeding. After passing to agricultural production, and a certain division of labor develops between agricultural activities, those engaging in the animals living away from settlement areas i.e. hunters (biological males) had been. These hunters having movement freedom observed the species they were interested in and began to acquire information about how they reproduced. When anthropological findings are considered, it can be said that the way the masculinity and femininity roles are ground especially depending on reproduction developed depending on the invention of breeding. Anthropological findings show that the duality of biological sex –social gender had a key importance in terms of the emergence of social gender in today's meaning. Breeding practice made breeding animals the symbol of reproduction and power and this symbol became the divinity, model, and flag of the ideal manhood (Kraemer,1991:5-6). In fact, it can be said that the bases of manhood based on the duality of biological sex and social gender emerged in such a way. 5,000 years ago, as a consequence of the invention of plow, desexualized animals dominated by the men began to work in the fields. That men use new technologies in agricultural area, leading to agriculture to become a work requiring more labor and, thus, more population, brought together with it redefinition of woman as a gender through her feature to be able to give birth to a child. The most important duty assigned to women in new order has any longer largely become to give birth to a child and raise a child, and the duties such as cooking, and etc. took place in the second plan, although it continues (Kraemer,1991:4).

2.1. Sex and Gender

The phenomenon sex shapes the most basic distinction between people and all population of the world are roughly and generally into two as woman and man. Society, based on this distinction, differently behave to woman and man and assigns the different features and duties to them. While Watson and Newby (2005:131) use the term sex in the largest meaning to explain the biological, physiological, and genetic qualities, they define gender as all of the duty, right, responsibility, and behaviors, determined by society and adopted by both part, and underline that it differentiates from

culture to culture. The features of gender do not arise from the birth like biological sex and are learnt as a part of socialization process. The gender identities and roles forming in socialization process are generally learnt and accepted by the individuals of that society in early ages.

Society defines gender patterns and those being necessary related to biological sex of individual and expect from individuals to bear the masculine and feminine traits defined in this framework and perform their duties. This social identity and role, defined by society for individual, shapes every kind of activity such as his/her clothing, body language, and verbal or non-verbal communication forms (Sabuncuoğlu, 2008:82-84). In this framework, Ann Oakley, sociologist, voices that the determinant of the different statuses the women and male have in society is gender, not [biological] sex and states that these statuses are shaped as social and cultural phenomena almost not related to biological gender (Oakley,2005:8-9).

Gender identities were psychologically and sociologically determined. Oakley says: "Gender is a matter of culture. It points out the classification of men and women as "masculine" and "feminine" ". That people are male or female can mostly be understood according to the biological indicators. That people are masculine or feminine is not understood in the same way; criteria are cultural and differentiate to the space and time. Change of gender should also be accepted. Oakley concludes that the role of gender does not have any biological root and the relations between sex and gender are not in fact natural at all.

When sex and gender are compared, sex is biological, does not change, and is the same in every place. Gender is sociocultural, is invented by human being, and points out the masculine and feminine qualities, behavioral models, roles, responsibilities, and etc. It is also variable and changes according to the time, culture, and even family.

For the concept gender, it is rather difficult to identify what is naturally or socially structured. For, as soon as a child is born, families begin to raise the child according to the perception of gender. In many South Asian culture, while the birth of a boy is celebrated, one deplores. Love and respect were exhibited to the boys and they were nourished by better foods and taken care to them. Boys were encouraged to be strong and extraverted and girls to be timid, matronly, and domesticated. In fact, in the body of girls, there is not any factor withholding them to wear short, climb tree, and bike, while in the body of boys, there is nothing to prevent them from engaging in their siblings and helping to cook and do cleaning. The differences are gender differences created by society. Society begin to learn the masculinity roles for man and femininity roles for woman, beginning from childhood. The toys, picture books, and TV programs small children see are always in the tendency of emphasizing the difference between man and woman. Toy stores and catalogue products are generally classified according to gender. Even some toys seemed to be neutral in terms of gender are not in fact so. For example, while toy kitten and rabbit are offered for girls, the lions and tigers are considered to be more appropriate for boys (Giddens,2008:100). While society teaches the gender roles, what it does do not remain with these; woman and man differentiate in every kind of areas from selecting occupation to in-house roles and areas according to their gender.

The evidence of that gender has a cultural and social quality can be expressed with that it continues in the different places and among the different societies over time. For example, while a tribal girl freely walks around the forest, grassing animal and climbing trees for picking fruit, leaf, or branch, a girl from middle class can be confined into school or house. Both of them are girls; their bodies are the same but they are raised with the different, abilities, aims, and aims (Bhasin, 2003:4).

While gender is roughly expressed as female and male, in the societies, some deviations are observed from these dual classifications. While mostly expecting that women to be feminine and men to be masculine, in some conditions, it is possible to meet the personalities gone out of their

roles such as feminine male or masculine female. Namely, albeit societies form their judgements of gender pattern, individuals can exhibit behaviors other than these pattern judgments.

2.2. Desexualisation

Desexualisation is the opposite of the word sexualisation as meaning. That is, it expresses not belonging to any sex or belonging to both sex. In the social sciences, it is used in the meaning of elimination of distinctive gender behaviors in the social part of sex, rather than rejection of the sex possessed.

Alan says that the aim of all studies featuring woman is to destroy the categories of gender. Because the words mentioning about "gender" exceedingly evoke male hegemony and are devoid of the power necessary to eliminate the differences between males and females, which are always at the expenses of women (Kandiyoti, 2011:26).

It is possible to approach the subject of desexualisation from two viewpoints. As Touraine says, featuring the idea that desexualisation will provide intersex equality, [the studies] concentrate on the concern that the emphasize placed in gender differences will prepare a ground for gender discrimination (Scott, 2007:81). This approach forces women to reject the gender-specific traits they have (Brizendine,2012 :209). The second viewpoint moves from the idea that desexualisation is imposed by the system.. Theory and conceptualization studies on this subject were carried out by Ivan Illich in 1982.

Illich, in his book titled "Gender", moving from the idea that genderlessness is an obligatory imposition of industrialization, emphasized the importance of gender and gender differences in vermicular culture. Illich dealt with gender as an ideal type presented by Max Weber (Illich,1996 :26-27). Ideal type is intersection of lexical framework present in the minds about a subject with the meaning of that concept in the real world. In the terminology of Illich, gender is a more thing than absolute sex. It shows a basic social polarity that is not simultaneously present in two places. Gender is present in every present in each step. Even if an inhabitant cannot distinguish the figures of somebody working at far away, he/she can say that he/she is male or female. He/she notices who that person is from the times of year and day and from products and tools, and he/she understands that he/she carries burden on his/her shoulders or heads. If he/she notices that there are disorderly gooses in a mowed field, he/she knows that there is a girl coming to him/her in a near place and, if he/she meets sheep, he/she will meet a boy. Belonging means knowing what is compatible with our sort of man and woman. If somebody makes anything we consider that it is a work of the other gender, that person should be foreigner or a captive lost all respectability (Illich,1996 :88).

Illich started a war to the institutes forming after industrial revolution and life styles these institutes foresee. Each institutional structure that is the product of modern mindset from education to health prevented human being from maintaining his/her idiosyncratic characteristics. Factories, schools, hospitals, media tools, and powers have taken human being under control with the packaged products and services they produced (İllich, 2011:93). When human being, accepted as an subject producing and consuming in only system, becomes useless for economic order, he/she finds himself/herself in an idle state (İllich,2011:11-13). According to Illich, this state alienate human from what is natural and makes him/her dependent on the existing economic system. Hence, economic gender is a gender approach such a system introduces. Both genders suffer from this state. Both women and men are obliged to give up what they have, because any industrial society cannot exist without imposing certain unisex approaches. The assumption that both genders are created for the same work, perceive the same reality, and have the same needs other than some cosmetics is based on the idea "scarcity" that is the basis of economics (İllich,1996:21). Even though both genders are victim, victimization of women are more. Mostly, women in business life obtain less money from

the work they perform compared to the men making the same work. Even if they gain the same money by making the same work under the same conditions, they face to more psychological and social problems (İllich,1996:36-39). A large part of examples given by Illıch from American society at the end of 70s also maintains validity for today's society (İllich,1996:40-46). While establishment of this order transforms two genders into genderless, it brought men more advantageous position compared to women.

Anne Moir, who concentrate his studies on studying the differences between the female and male brain, argues the view that male-female equality is a way of manipulating women. This state forced women to become like a man, moving away from their essences; as a consequence, women expired their powers, running after fake masculinity (Moir and Jassel, 2002:14).

The word androgen consist of the combination of Greek -origin two words. In Greek, andro means "male" and genus "female". Androgen, the combination of these two, means both male and female. In social psychology, Sandra L. first used the word,conceptualizing the word. Bem objected to the traditional masculine and feminine categorization with this concept and expressed that people can be both masculine and feminine. Sandra Bem not only depicted conceptual framework of androgyny but also revealed philosophical infrastructure of the concept. According to her, the roles of classical mindset discriminated in the form of female and male restricts the human development of both woman and man. Human beings, in view of social restrictions the sex they have brings cannot behave free enough and, provided that they want to adopt the traits of the sex they do not have, internally repress these traits of them as a requirement of social adaptation. Androgyny presents a limitless freedom area to people. While those adopting feminine self-concept repress masculinity and those adopting masculine self-concept, femininity, those having androgen self-concept can behave freely.

According to Bem, the negative results of the distinction of role of dual gender are not limited to these. In women, in whom the feminine traits are dominant, while the high anxiety, low self-confidence, and low social acceptance are seen, in the men, in whom the masculine traits are dominant, in similar way, high anxiety, low social acceptance, and neurotic attitude are seen. In addition, women showing masculine traits and men showing feminine traits are seen as more successful in terms of intellectual development. It was identified that the general intellectual levels, creativity levels, and spatial abilities of the individuals whose masculine and feminine traits are more salient, were lower (Bem,1974:155-162).

The concepts of androgyny and desexualisation are opposite to each other in terms of meaning. With desexualization, while the cases, in which masculinity and femininity are not present, are meant, with androgyny, the cases, in which both masculinity and femininity are present together, are expressed. But, in practice, these two concepts can be used for the same cases. For, an individual saying that he/she is genderless, now that he/she will not demolish the sex he/she has, attempts to become neutral, taking the traits of the sex he/she does not have. This also means that individual has the role of androgen gender

2.2.1. Desexulisation and Fashion

The studies carried out in the area of psychology and on consumption habits show that the individuals in society make less sexist preferences about clothing. Today, seeing masculine-appearance women or men in feminine style is not deemed abnormal. These changes and developments make it necessary to answer the question that why such a discrimination is necessary about gender relating to the selection of clothes. In order to be able to answer this question, it is necessary to identify the history of these clothes and by whom and for which aim they are worn

Women, as a result of gender perception, have been accepted as a suitable gender to wear the skirt and dress and, until the years of 2ⁿᵈ World War, women did not wear trousers. The trousers, which is a male clothes, as a consequence of the decrease in male population after 2ⁿᵈ World War, showed a change, depending on that women have begun to work in the factories for sake of acting easily (www.uplifers.com).

Among the jobs society classifies according to the gender, social position, physical and social power become dominant. However, in the century we passed, the variables considered as masculine or feminine prove how much social psychology is affected from the time, in which it is. In creating a collective perception, media organs and companies economically gained power have a great importance.

Today, taking a look to the past of the colors, jobs, and clothes identified with woman today, the effects of social psychology on the gender role are better understood. In the early 20ᵗʰ century, the sex of the pink and blue colors changed. Pastel colors entered retailing sector in 1918 and, the following expression first took place in a commercial publication on retailing: "Pink for men and blue for woman" Pink that is more decisive was thought for men attributed strong structurally, while blue, as a delicate color, was determined as a color fit for the women accepted weaker and emotional. However, in time, colors had their meaning in today and, chose, turning into its full opposite, blue showed a change representing men and pink, women.

The term female work was conveyed to the present day from the idea that woman cannot make heavy works. Again, a sort of profession showing a change turning into its opposite, at the present days, is secretariat. While about 85% of secretariat showed a feature performed by men in the previous period and providing gain that two times of female colleagues, men used as basic -level managerial works helping then rise to the top levels. Together with the participation of more women in labor force, some changes occurred in the field; secretariat was considered as female job but female secretaries rarely reached managerial positions.

In 16ᵗʰ century, lace was very popular in European market as an element of determining status, and it was made by hand and was very expensive. In that times, wearing lace had been as an acceptable phenomenon for men. In addition, shopping for clothing took place among the activities giving pleasure to men. Lace, interpreted as aristocratic and top class in decoration, identifying with femininity in the mid-1800s, again gained a meaning. (www.uplifers.com).

2.2.2. Desexualisation and History

The second application attracting attention about practical reflections of desexualization is that the efforts of parents to raise genderless their children. About this subject, firstly, Giddens mentions about an experiment made by June Statham in 1986. Statham made an interview 30 parents of 18 children from 6 –months age to age 12. These parents want to raise their both boys and girls out of common pattern behaviors fit to sex. Their aims are to implement the new combinations between masculinity and femininity. Therefore, parents used the toys that do not have sex or belong to opposite sex and tried to read, changing the sexes of tale characters. But, the results did not satisfied with parents and these applications were shown resistance by many people, including their children they want to raise genderless (Giddens, 2008:211).

At the present time, there are parents wanting to raise their children genderless. A public pre-school opened in the Stockholm city of Sweden addresses to the parents having this thought. This school apply an educational method that is "away from sexism and every sort of discrimination". While it is forbidden to say "girl" or "boy" in the school, the word "friend " is used for calling them. In addition, children commonly play toys, identified with both sexes and listen to genderless tales

together. Authorized people say that the aim of the school is to raise equalitarian and free individuals. (http://www.egitimpedia.com/cinsiyet-ayrimini-ortadan-kaldiran-okul-egalia/).

Another example that can be given about this issue is Norrie May-Welby, the first genderless human of the world. Welby was born as male and became female with sex -change operation, while he was in 28 years old in 1990, but after 20 years, noticing that this gender did not satisfy with him, made decision about genderlessness. For this, he applied to Australian Federal Human Rights Court and, finally, had the identification card of genderless, which there is X in her sex section . Welby argues his decision with the following words: "Both masculinity and femininity never completely fitted to me. If you try to see fit one of these roles to me, it is lie. I don't want any more to meet the expectations related to my sex" (http://www.haberturk.com/dunya/haber/546968).

3. Phenomenon Consumption

Phenomenon consumption differed in postmodern period and became related to who the people are or who they want to be. Therefore, consumption any longer express psychological phenomenon as much as economic (Bocock, 2009:10). Social order, reestablished after industrialization and consumption culture that forms depending on this, showed a change in parallel with development process of capitalism. The first consumption models emerged in England in the second half of 17th century. In this period, Calvinist structure and puritanism became effective on both production and consumption habits. When reached 18th century, on the reasons for the development of channel and road systems, beginning of advertisement in the regional newspapers and magazines, and differentiation of production processes, radical changes were experienced in the social and economic areas. This century, as a consequence of that people notice the sorts of goods they can decorate their bodies and houses and purchasing powers these increase, witnessed consumption revolution.

In 19th century, that consumption becomes a part of daily life led consumer groups developing a social identity to form. In the period dating to 1st World War, Thorstein Veblen (1857-1929) and Georg Simmel (1858-1918) carried out similar studies on new life styles and consumers and consumer groups in metropoles. Veblen and Simmel, in this new, rich, and civic life style they defined, concluded that "a consumption consisting of clothing, personal jewelry, and expensive shopping made for pleasure became dominant and, toward the mid-20th century, these life patterns increasingly widespread among the groups having less wealth" (Bocock, 2009:21-28).

There are three basic approaches dealing with the phenomenon consumption in terms of the relationship between "culture, economics, and society", reviewing and classifying the relevant codes (Featherstone, 1996:36-37). The first of these is to see the phenomenon consumption as "a specific model or phase" of capitalist period. The second is a sociological approach based on the relationships between the ways of defining the use of goods and form of status. The third approach concentrates on the creativity of applications and consumption esthetics (Chaney, 1999: 35). Especially beginning from the last 20th century, consumption exists not only an instrumentalism –based economic process but also social and cultural process consisting of indicators and symbols (Baudrillard, 2008: 28). Today, the developing technology and changing habits support this social and cultural meaning the phenomenon consumption acquires especially through media and advertisements and, furthermore, make visible.

3.1. Sort of Consumption and Gender

Traditional consumption is summarized as an approach, limited to meet basic needs and not looking favor on hedonist and luxury consumption (Schiffman and Kanuk, 2000: 87). According to this definition, consumption is planned and realized with the expectation of functional utility at the

end of it. Nowadays, consumption, together with its results providing utility, is a process also including experiences (Babin, et al., 1994: 646) As a result of these considerations, the distinction of traditional consumption and hedonic consumption is frequently emphasized.

Hedonic Consumption: Defining the concept hedonism explains the concept hedonic consumption. Hedonism is a doctrine of life style, in which pleasure (enjoyment, satisfaction, delight) is the highest beauty, and which is devoted to the search for pleasure(Hopkinson and Pujari, 1999:274). Hedonic experiences are related to the concepts such as pleasure, phantasy, and provocation. Hedonic consumption is expressed as taking delight and pleasure from consumption and realizing an emotional experience with product in the dimension of imagination under the primitive self (Penpece, 2006: 89).

The concept hedonic consumption were first introduced by Hirschman and Holbrook (1982). According to Hirschman and Holbrook (1982: 92), hedonic consumption is called with the dimensions of consumer behaviors related to simultaneously addressing to one more than sense, and an exciting state, which emerges as a result of experiences with phantasies and products. According to this, the point that is especially necessary to be emphasized is that more than one senses play roles in consumption process. Therefore, at the present day, in order to drive hedonic motives of consumers, particularly in advertisements and shopping medias, the sensual elements such as design (color, placement), smell, and sound (especially music) are carefully planned and used. Engel et al. (1995) summarized hedonic consumption as the personal and emotional interactions consumers made with products. This expresses consumption of the products and services other than economic reasons. With definitions, the different aspects of hedonic consumption were introduced. These are also defined as the feeling to avoid the facts of life, approach that "shopping is adventure"(Babin et al.,1994:646), feeling to take pleasure from campaigns and bargaining (Sherry, 1990: 16), that shopping experience creates change in mood (Thompson, et al., 1990: 359), particularly feeling to take pleasure from campaigns and bargaining, and "excitement to go hunting"(Tauber,1972:48).

Hirschman and Holbrook (1982) expressed that hedonic consumption basically differed from traditional consumption in four dimensions and that these were intellectual structure, product classes and uses, and individual differences. Beside these differences, another important element affecting consumption is the concept gender.

Intellectual structure differentiating hedonic consumption from traditional consumption, according to Plato, is that the reason is to have the features to know, feel, and desire. These features are used by marketing researchers as the belief, effect, and intention components of behavioral models. The point discriminating traditional approach from hedonic approach is that in traditional approach, consumers decide according to their needs rather than their feelings and desires. In hedonic approach, what is important to consumer is to satisfy with his/her feelings.

According to product classes discriminating hedonic consumption from traditional consumption, while studies of traditional consumption are continuously concentrating on the packaged products such as toothpaste, cigarette, and detergent, and consumer durables such as automobile and white goods, studies of hedonic consumption mostly studies superior cultural products such as performing arts (ballet, theater, opera) and other arts (painting, photography, sculpture) and popular cultural products such as rock concerts, cinema, and fashion show. That consuming such products contributes joy to human life plays important role in expression of emotion and phantasy. The other dimension differentiating hedonic consumption from traditional consumption is the use of product. In traditional consumption study, the most emphasized subject is purchasing decision. Hedonic consumption deals with the use of product rather than purchasing decision. In hedonic approach, dynamic interaction between product and user is important. In

hedonic consumption, emotional reactions are observed during the use of product. During the use of product, hedonic consumers can also give emotional reactions and select the products to these reactions or may not prefer certain products in view of this. Another dimension of difference between hedonic consumption and traditional consumption are individual differences and, especially, the demographic, ethnic, and social differences are examined, because these differences affect the emotional orientations of people and whether or not hedonic consumption will actualize. While the hedonic value is important for the consumers in the developed countries, in the developing countries, the functional value is more important. The important reason for this is welfare level. According to this feature, it can be said that consumers, who are in a good position from financial point of view, have luxury of hedonic consumption. The concept gender is another differentiating element determining the direction of hedonic consumption. The results of the studies carried out on this subject state that women realize consumption with hedonic motives in the larger rates compared to men (Scherhorn, et al., 1990; Chang, 2001; Babacan, 2001; Arnold and Reynolds, 2003; Altunışık and Çallı, 2004; Özdemir and Yaman, 2007).

Today, consumers are in the tendency of actualizing consumption with hedonic motives. The changing thought structure of consumers, differentiating products, uses of product, and individual differences are among the causes of this tendency However, for directing consumers to hedonic consumption, various strategies are used (Tauber, 1972).

Getting consumers experience social experience social experience in consumption process expresses one of strategies to motivate consumers to hedonic consumption. That shopping centers or large stores, which become meeting point of communities, replace with traditional public areas and that many people prefer shopping centers to spend their free times come to our face as a result of this strategy. In the process of hedonic consumption, shopping centers are also used to provide interpersonal communication and closeness. Shopping centers have also become meeting point for especially young people. For old age adults, they represent a controlled and secure media. This state energizes in a formation especially formed by the designers of shopping centers and called community space (Voyce, 2006: 278). In addition, modern shopping centers are also named as consumption cathedrals and it is stated that for them to reach a fascinating structure, presenting shows to consumers, they present delight of going to magnificent and exciting place (Ritzer, 2000: 145).

The strategies toward sharing common interest areas also support hedonic consumption. In this direction, specific products and services providing that the people having generally common interest areas make communication are presented. These products, besides that communication and closeness between consumers, makes a relation between products and emotions of consumers. This relation that can be made between consumer and product can be summarized as self -concept (that product helps consumer to express his/her identity), nostalgic relation (that product remind something from the past of consumer), interdependence (that product becomes a part of daily activities of consumer), and affection (that product gives the emotions of closeness, passion, or strong emotions similar to these). The point becoming dominant with this viewpoint is that consumption action has different aims for every consumer. As a result of this identification, "hedonic consumption approach", a consumption phenomenon, can be deemed the cause of formation of the relations we count above (Denli, 2007: 6).

3.2. Effect of gender Identity on Consumption Decisions: Desexualisation

Many of the studies examining the importance of gender identity on consumption decisions investigated whether or not there is a relationship between the gender identity of consumers and gender identity of the product they prefer. The basic cause of this investigation is expressed in the form of that in the process of purchasing power of the consumers, symbolic motives are also effective

rather than rational motives (Worth et al., 1992:18). What underlying symbolic value whose importance increases as much as functional value for consumers is personality traits. Therefore, personality is an important factor of market segmentation. Marketers, adapting their brands or products to symbolic values of consumers, want to be indispensable for consumers. While many researchers think of that gender has a key role for marketing achievement, in research and business world, there are also views arguing that the factors such as age, income, education, and life style are more important (Hupfer, 2002:1). Demographic factors such as age, income, and education affect rational decisions of consumers, while the effect of psychographic factors such as the personalities and life styles of consumers on emotional purchasing decisions is proved to be more by the studies. In consumption studies, while the differences of the female and male consumers is examined, considering gender as a demographic factor, these differences are generally explained by the emotional motives of females and rational motives of males. In the studies examining the effect of gender identity on consumer behaviors, passing beyond biological sex, it is interested in psychological gender of individuals and gender identity is considered as psychographic factor.

While traditional approaches examine whether or not the effect of gender has on consumer behaviors, that the stereotyped gender roles of woman and man change also modify adopted personality models. Many studies reveal that the traits of gender identity change in time and androgyny scores of both women and men in time gradually increase (Twenge, 1997: 306). As a result of the analysis, in which 103 studies were examined, it emerged that the answers given by the women and men to masculine expressions became similar in time. What is underlying this similarity is social changes (Twenge 1997:312). Active participation of women in business life and social life modify the social roles of woman and man. The change of social roles reduces the rate of adaptation of female-specific expressions in femininity scales by the society. The woman of today play the role of personality, which is idealist, logical, self – confident, which do not abstain from taking risk, and which incorporates many masculine traits. Nowadays, it is concluded that feminine individuals give positive reaction to feminine advertisement and masculine individuals to masculine advertisement, in addition, as social status develops, it was identified that differentiation of gender identity decreased (Yağcı and İlarslan 2010:150). The change of gender roles of the woman and man urges marketers to alternate consumption goods, diversify products, and modify advertising strategies.

4. Conclusion

In 21st century, it is a reality that concept of social gender still casts a role to the societies in the axis of woman and male and that parents raise their children according to these perceptions. But, together with the perception of social gender, roles can change from the period to period for woman and man. The factors affecting decision process of consumer with gender identity create a perception supporting the concept desexualisation. Because gender identity release the difference of the persons in the framework of masculinity and femininity not difference between woman and man. In the change and becoming strong of gender identity, mass communication has a great role. Fashion and advertisements stand out in terms of presenting modern values.

At the present days, when change and transformation are at high levels, just as people can prefer to be female and male, they can also prefer to be genderless. Just as dexualisation can be on the basis of opinion, it can be on the issues such as the child raising and education. It is also considered as a preference between university students as a result of industrial society. With worldwide acceptance of unisex products, desexualisation is perceived as a phenomenon, which moves away the person from the femininity and masculinity patterns and causing to meet him/her with freedom.

Together with industrial revolution, technology accompanied with social changes and that women whose educational levels rise take place more in business life caused the concept desexualisation concept to be dealt with more different dimensions and to become current issue. Increase of educational level, technological development, fast spreading of information, and advertisements have modified the perception gender and consumption preferences.

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