AR2A011 Architectural History Thesis

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Stimulatory overdrive: A re-evaluation of the blasé outlook within contemporary society.

A research paper developed on the basis of present day neuroscientific and cultural expertise.

Introduction

The herring gull is a bird species with a red dot on its beak. Its chicks are fully dependant on their mother for the first phase of their life, and resultantly develop a clear instinct towards the beak of their mother as this is their known source of sustenance. Interestingly enough the chicks respond with the same excitement when an object is brought about which only assimilates the beak, characteristically with the red dot. Studies showed that the chicks reacted just as much towards simply a stick with a red dot on it, and even more so to a stick with several dots or a larger red dot painted on. Qualities which in fact are never seen in the exact same manner on their mother's beak from which the actual desired food would be brought. (Lehrer 2017)

Despite the contrast between a herring gull chick and a more developed, presumably intelligent, human being, the anecdote conveys an important principle of the visual arts. As the chicks are deluded by the familiar yet amplified stimulus, so does the human mind build excitement and apparent interest for that which is the most visually stimulating, irrespective of the true understanding of the perceived subject.

This same ideology has several instances where it is exploited in the built environment of today. The city became the testing ground for new political, economic, and architectural concepts, which in many ways distorted the basis for what was once considered familiar and on the other end that which is stimulating. Technology is strongly intertwined with this development of the city, transfiguring the traditional systems of humanity to a point unrecognizable already from that of 20 years ago. Even more so it has allowed more advanced forms of stimuli to exist ubiquitously.

Whereas considered progress, the increased load of stimuli is rather sudden and extensive when compared to other major advancements in human history, and therefore may also bare more significant consequences. These potential consequences were brought to light by George Simmel already in 1903, in his analysis of 'The metropolis and mental life'. He introduced the idea of overstimulation over a decade ago, based on the urban transformations of central European cities like Berlin, which by now have developed largely beyond the initial metropolis feared for its relentless continuum of stimuli. The concern of Simmel was the impact and transfiguration of the mental state, which was said to struggle to deal with the abundance of stimuli and henceforth developed an essential coping mechanism. Through this research paper I will explore this coping mechanism which was coined as the Blasé attitude, and attempt to understand what relevance it has with respect to contemporary cities and the way of life they evoke. Understanding that it is a cognitive mechanism I will develop arguments with foundations in neuroscience, but will also be looking at the larger context of cultural systems.

The Formation of the Blasé

In order to understand the relevance of the matter, it is important to understand where Simmel drew his conclusions from. Focusing on mental reactions to external life, a key natural process at hand was habituation. Whereas this will be expanded on in greater detail at a later stage, it is an important process to be understood in the context of Simmel as it plays a major role in defining one's responsiveness to the stimuli within a given environment. Rather than responsiveness, habituation develops the lack of, initiated as a consequence of being exposed to the same stimulus repeatedly. This isn't the defining process of the Blasé attitude, (as it is a natural process recorded across all species, rather than a phenomena linked specifically to city dwellers) but is still a pivotal acknowledgement as it brings forward the basis that people are dependent on differences.

With this being said the context of the metropolis contains an overwhelming amount of different landscapes, people, and vehicles, producing an abundance of stimuli throughout. Where this may seem to ensure habituation does not take place, more specifically Simmel claims that the unsurmountable excess creates a barrier to the collective stimuli as a whole, rather than appreciating the various stimulants. The many forms of stimuli end up becoming incomprehensible over the short duration a person is given to experience them when passing through urban space, so instead the common practice would be to pass them without acknowledgement.

The opposing action, which is the foundation of the blasé outlook, is instead the consequence of attempting to absorb these abundant stimuli. Two defining characteristics of the Blasé are; the person would be relatively intelligent, and is in constant pursuit of pleasure. Due to this pursuit, the person would attempt to experience the endless stimuli in succession, going through multiple waves of stimulation and resultantly "force the nerves to make such violent responses…that they exhaust their last reserves of strength". (Simmel, 1903)

The consequence of this total exhaust being the aforementioned mechanism, a form of preservation of self, which is why it is also often defined as the blasé attitude. Due to the constant opportunities for overstimulation in the metropolitan context, Simmel says the dweller has been subconsciously forced to put up a defence shield in order to limit the stimulants one reacts to. This limitation is directed towards then what is most essential, a form of survival instinct. A critical aspect here is that the structure which keeps the metropolis alive and functioning is the money economy, which is claimed to reduce the value of everything down to the same factor, "how much?"(Simmel, 1903)

The intention here is not to shed bad light on the political and economic systems which dominate in the urban context, but more rather to bring attention onto this fact that due to the anyways overwhelming nature of the urban landscape, and the rationalised priorities when living in the city, the environment becomes something inaccessible on the human scale. The formation of the blasé enforces a desensitisation to the "entire objective world" (Simmel, 1903) which would appear to be a very significant consideration when thinking of ways in which to develop the built environment. Yet the question at hand is whether Simmel is indeed still relevant in today's context or not. Especially now that urban areas have expanded onto even larger domains, is the majority of contemporary population Blasé? Or have people accustomed to cities by now, and developed beyond such concepts?

Habituation

In order to attempt to answer these questions with a logical foundation, a good understanding of the various specificities and additional processes involved with habituation would be necessary. Whereas Simmel raises many valid arguments there is still a lot of speculation and assumption involved which lack the necessary support in order to validate the claims. Habituation on the other hand is the "prerequisite for other forms of learning" (Rankin et al., 2008), and so a fundamental process in the mental realisation of one's environment and the way the subject would respond to it.

Catharine Rankin together with a large team of experts re-evaluated the initial laws of habituation through the increased amount of supporting studies and experiments in order to actualise the information to the 21st century. Utilising this paper I will set out the relevant guidelines necessary for the understanding of the confrontation of the present day city dweller with the city.

As mentioned earlier habituation is the decreased reactivity towards a reoccurring stimulus. In this process of being repeatedly exposed to a specific stimulus there is initially a period of sensitisation during which the repetitions will actually incite a greater response. Eventually this will decrease and inversely the subject will begin to diminish its responsiveness as a result of habituation. This habituation though is not permanent, and if distanced from the specific stimulus for a certain period of time spontaneous recovery occurs. This is the refreshing of one's receptors, enabling them to become reactive again to the once habituated stimulus. Though in recent years this principle has been confirmed to not always refresh the receptors entirely. Here potentially hinting at the question of permanent damage which Simmel insinuated. Nevertheless some form of recovery does always occur, and this can also be achieved by going around another route, namely that of dishabituation. This process utilises exposure to a different stimulant in order to help recover the receptiveness towards the original stimulant which one was initially habituated to. (Rankin et al., 2008)

Frequency and Strength

The process of habituation despite being so fundamental is still very complex as it bears variables which play a large factor in one's ultimate perception of their surroundings. The two main variables are frequency, that of exposure to the same stimulus, and also strength, of the stimulus. The two have opposing implications on the subject as a higher frequency of exposure to a stimulus will result in greater habituation, whereas a stronger stimulus will actually take a lot more time or may not even ever be accustomed to. Besides taking longer to become habituated to, it also improves the recovery rate towards the stimulus if indeed habituated to.

On the other hand this resultantly means that weaker stimuli become habituated to much faster. Even more interestingly, because they are weak and easily accustomed to they can also be more easily generalised amongst other weaker stimuli which one ceases to react to. Likely to also primarily occur with respect to weaker stimuli, is the more recently confirmed long-term habituation. Depending on the configuration of strength and frequency some habituation may take effect for significantly longer periods, potentially even several weeks.

Expanding more on frequency, this remains significant throughout also phases beyond the habituation process. Even at this point will increased exposure lead to prolonged effects of habituation, and therefore the idea of permanent stimuli could have a curious impact upon the recipient. Furthermore, frequency also becomes detrimental in the case of

dishabituation, where repeating this exposure to the second stimulus in order to increase responsiveness to the first, also becomes less effective after an increased number of attempts. What is important to note here is that a novel stimulus will always produce some grade of dishabituation from the original.

This notion of specificity is essential to the concept of habituation, and an important principle to understand when analysing stimuli. It is also what differentiates habituation from motor fatigue, where instead the recipient is the reason for the lack of reactivity. With this in mind it is also necessary to consider the level of similarity between one stimulus and another. A similar stimulus will always be less effective than one which has nothing to do with the other stimulus, whether this is desirable or not. (Rankin et al., 2008)

Cultural Life in the 21st century

Developing the understanding of human processes onto a more applicable level, it may be beneficial to take into account also the collective nature of these. This being something which could be extracted from an analysis of human cultures. Simmel's Berlin was said to revolve around one reduced value which ultimately brought about a lifestyle to which one would need to adapt by discarding reaction from a great percentage of one's experience of city life. To some extent there are still remnants of this system in place, yet it would be unreasonable to assume that we can still apply this one-dimensional set of values onto the totality of the contemporary city. Over the near 120 years since Simmel's metropolis we have witnessed a multitude of transformations and re-evaluations of social structures which one would expect to signify that there is indeed a progression from this outlook on life in the city. As the patterns would reveal the most objective truths about the population, they could be a good means of creating some support for the understanding of the mental life of contemporary citizens. By looking into revolutionary theory on cultural patterns, empirical tested with the help of big data and supercomputing, we may be able to establish a more scientifically informed depiction of the society which moulds the blasé.

Through the recent research conducted by Dan C. Baciu, cultural life can be understood to undergo natural processes systematically indifferent from those of the life sciences. On this basis the data becomes inherent and ultimately extremely valuable in the consideration of the psychological impact of the city on mental life.

Firstly, the primary processes defined which indicate some of the most inherent collective processes are variation and diversification. These two central processes are also ultimately emergent from, indeed, habituation processes. The particularity is that they consider the larger accumulation of people and ideas, and thus also the resultant implications of the collective on the individual, and even the collective developing into another collective of culture. These processes can be best understood by developing the term quasispecies.

Essentially, "as one can find variation and speciation in biology, one can also find variation and diversification in human culture" (Baciu, 2020). In both fields this common body which ties all variants together is defined as the quasispecies. This notion of the species which develops and multiplies can be applied equally to culture, as the same notion of a common gene can be interpreted as a common idea to a set of thoughts and practices. Being able to study the general processes which these species undergo in culture in turn provides additional information on the development of habituation processes across time.

Looking back at the initial assessment of habituation it was noted that the novel stimulant of considerable strength are what is considered the most effective with regards to stimulating the mind. Equally in culture, new ideas are also more stimulating, resultantly gaining interest, and producing a period of sensitisation. On the same lines as the previously discussed processes, as the ideas gain interest and repetitions are produced, habituation also occurs. Yet cultural dynamics are more vigorous and richer, as this does not simply lead to closing off the reception toward the stimulus, or in this case the idea, instead habituation also takes on the form of a catalyst. Through the loss of interest in the matter, the subject is given an incentive to find a new source of stimulation, which develops into the processes of variation and diversification. As the matter is being taken further, it is likely to be reformed and evolve, and essentially is indicating a constant development in search for ways of forming new ideas.

Furthermore, reducing the initially perceived processes on the basis of habituation, even if a novel quasispecies is indeed habituated to, it must also be stated that the process occurs specifically after frequent exposure to the repeated stimulus, indicating a fashion. And fashions do require this regulatory process in order for life to remain interesting and meaningful, to move on to the next fashion and prevent something from remaining in focus beyond the point where it would be stimulating and relevant. This regulatory process is defined as homeostasis, where sensitisation, habituation, and discrimination maintain the balance of the quasispecies. With this being said, it is relevant to point out that people “only become indifferent to the fashion in question, not to life in general” (Baciu, 2020), as they can discriminate. Indicating again that motor fatigue is not at hand, but rather habituation, which prompts specificity as its main prerequisite if indeed habituation is not desired.

Trying to relate these processes more clearly to architecture and the built environment, we can assume that a school of architectural thought will remain culturally relevant for a certain period of time, and then transform or deplete to a point where the original interest is no longer existent. Depending on variables like frequency and strength of the produced stimulus (a stimulus referring also to the mental appreciation of ideologies or concepts), this life span of the group of ideas will become more effective and also extended. For the sake of a relevant example we could use the principles of the Bauhaus school of art as our quasispecies. This embodies an underlying set of ideas or design principles which through popularity and so repetition, have expanded across the globe in various forms and manners. Hence, they have gone through the first stages of the life-cycle of a quasispecies. Beyond this point the set remains relevant and therefore also stimulating as a result of habituation and the resultant reform through diversification. So the Bauhaus concepts may have branched off onto new groups of ideas which use different names and focus on separate elements but through this attract new interest from different varieties of people. Based on the process of sensitisation, if the Bauhaus were to be completely forgotten it could also be made relevant again through the introduction of a new set of ideas, such as Postmodernism, which would enable a comparison through which interest may be reformed towards a dormant idea. (Baciu, 2020)

Conclusively, this means that groups of thought, quasispecies, undergo the normal trajectory of habituation, but due to the collective nature of culture the ideas do not come to a halt. Rather, they tend to remain active by developing and branching out into new ideas until ultimately exhausted, and the new ideas take centre stage or divert towards a second quasispecies. Being an inherently proven process it establishes that society does not simply stop and fixate around one simple concept. Even if indeed money can be seen as a driving force behind many developments in culture there is still a constant development at hand, rather than an entirely fixed system. This would signify that new fashions and eventually recessions are active processes which ensure that social systems develop. In this light the mental life of the contemporary city dweller will also not always be guided by the same fixed path, but rather will fluctuate according to the accumulating and dispersing perceptions of urban life or life in general.

Re-evaluating the metropolis

Simmel's metropolis was one which contained an apparently overwhelming amount of stimuli, which resulted in the necessity of self-preservation in order to cope with the circumstances. In his perception the main concern was the severe level of differentiation encountered when experiencing the urban environment. Whereas this tackles more specifically the frenzy of sensory stimuli, and instead I have looked more onto natural processes with respect to the lifespan of stimuli or ideas, based on the above research, there has already been introduced a very contrasting outlook upon variety and intensity as opposed to Simmel's.

Through the understanding of cultural life, we know that irrespective of the nature of the matter, the primary constant in the development of contemporary cities is the development and variation of ideas. Whereas the Blasé outlook is very bleak and overwhelmed by differences emerging in the city, one questions whether the same perception exists today as people move to the city for a more exciting lifestyle.

This may be an indication that the notion of overstimulation is not as relevant in today's society, as people's patterns have indicated that the pursuit of the novel is constant, indicating that the search for pleasure does not come to a halt. One would assume that the same phenomena which would have overstimulated Simmel, would now be seen to house potential depending on how relevant and stimulating certain specificities of this environment are. The interest and indifference appears when the visual and underlying ideas have not evolved or adapted enough to remain interesting.

Furthermore, attempting also to understand contemporary stimulants on the basis of habituation principles, one must also consider that it is highly probable that the city does not carry the same level of intensity as it did for Simmel. There are two reasons for this. The first being that with technological advancements of the last decades, imagery, ideas and general metropolitan conditions are now far more widespread. Cars and urban landscapes have also expanded onto a global level, where people experience such events much more frequently. Henceforth, some form of habitation has definitely occurred which diminishes the reaction towards these stimuli naturally. This in opposition to an overwhelming experience which more brutally forces the nerves to stop reacting.

It is necessary to also consider that indeed some elements of the city have remained very aggressive, but even the aggressive has been around for a long time to the point that it is likely not to behold the same anguish towards the mental life Simmel describes. The frequent exposure to, which results in habituation, has indeed enforced a diminished apprehension of the built environment, by different means than through which Simmel claims the Blasé outlook does. This idea is reinforced through the second reason behind the aforementioned statement.

One of the greatest differences present in today's life, when compared to that of a century ago, is most likely the significant presence of virtual spaces, realities and relationships. What some of these are likely to have achieved is a new standard of experience, which has silently raised the bar for stimuli. It is not that these sensations are not found in the real world, yet they are definitely not as commonplace as the access into these virtual realms. Transfiguring the concept of reality, and often being displayed through bright colourful screens, they are likely to have influenced our perception of the real environments that surround us.

The idea is that whereas for Simmel the metropolis was the heart piece of intense stimuli, strong stimuli are now readily available irrespective of location. All the more so one can confirm that these are indeed strong stimuli as one can notice their increased presence in daily life. Even if one would choose to watch, play or interact with a variety of stimuli through the advanced technology readily available, the physical devices remain present and persistent. Therefore, ultimately, the classification of a stronger or a weaker stimulus would have transformed, and it is more likely that the built environment is considered now as a less overwhelming source of stimulation. That is also why people seek out the city and excitement, as the level of stimulation of the recent decades has significantly been raised to enforce a new standard, one which is continually sought out and furthered.

From a different perspective, one may also see the technological revolution as a quasispecies which is likely to have still not reached its point of exhaustion. If this were the case one would be able to assume that it is a long period of presence and relevance due to the severity of the stimulation. This as well as the seemingly endless potential of new technologies to develop into new points of interest. If indeed there would be a point where development on this basis comes to a standstill, or another group of ideas come to a rise and effect the relevance of technology in cultural life, even this quasispecies could lose reactivity. Yet as it stands technology and virtual realms have already been through several phases of diversification and variation in order to reach the point of today. This realm does appear to currently behold a greater potential in remaining powerful and relevant due to the high degree of stimulation. In light of this it would only make the impact of the built environment on the psyche less significant, as some virtual stimulants may be dominating a greater percentage of the impact.

Conclusion

Similarities found between today's society and the Blasé, are predominantly based on the continuous longing for stimulation which in turn requires a variety of constantly changing stimuli. Rather than having exceeded the limit to the point that one must preserve their reactions for the right occasion, through habituation and cultural life processes, we can deduce that people are more likely to go through phases of variation between one set of stimuli and another. These, through their rise and fall lead to new interests, and ultimately constantly new ways of stimulating.

Contrary to Simmel, habituation would say that specifically the strong stimuli are what actually keep grabbing one's attention, and remain the most sought after by those in search of pleasure in today's context. There are now various new forms of attaining this pleasure also from beyond the physical realm, which does indeed pose some questions for the future direction of development of architecture.

It could be said that the city is less effectively stimulating due to a weaker potential of the general classification of architectural stimuli, but there is also a possibility for the city in its built form, like the quasispecies, to regain potential by developing or adapting in ways which can be considered as relevant or effective, and re-shuffle the balance of virtual and physical realms.

Annex

Simmel's Metropolis – The defining nature of the Metropolis of the start of the 20th century is that it was seen as the antithesis of rural life. At the time of the creation of "The Metropolis and Mental Life", Modernism was still far away from having the irreversible impact it has had upon the development of contemporary cities. Therefore, the now seemingly common concepts of high density, variety, and traffic, were considered existential as they brought about completely different communities. In rural societies the social structure was dependant on relationships which built foundations in emotion, whereas the numbers of the city were too large to accommodate for such ways of reasoning. In an agglomeration of such masses everything had to be reduced down to the same value in order to create a system which accounted for the variety of life. (Simmel, 1903)

The Money Economy – With cost asserted as the one value to evaluate everything by, the greatest accomplishment to be sought after is wealth. In the same manner at the other end of the spectrum poverty is the most feared as it is detrimental to survival. On this basis there is no longer anything beautiful or ugly, but rather only expensive or cheap. Furthermore this delimits people to build their lifestyle around that which will earn them money in order to feel accomplished.

Stimulus – Any sensual provocation which results in a response is a stimulus. Varying amongst branches of psychology a stimulus can be represented by objects, events, or energy changes which stimulate sensory organs. (Gregory, 2005)

Overstimulation – As described by Simmel this is the concept of being exposed to a frequency of stimuli which is to be apprehended as excessive by the nervous system. This excess is beyond the biologically natural intake and therefore not without impact and consequences on the nervous system.

The Blasé Attitude – Also called the blasé outlook, the person identified with this disposition is a result of being at their reactionary limit. Recognized as an intelligent person in pursuit of pleasure, living in an urban metropolis results in an excess of stimuli which would initially sought after. Beyond attempting this absorption, the physical incapability results in anguish which prevents this attempt from happening again. This personality change is essentially a defence mechanism that attempts to preserve one's reactiveness for only the essential encounters. The remaining city dwellers do not even begin to attempt to absorb and react to the complexities of the city. Their indifference to the city is more clearly indebted to the incomprehensibility of the environment. (Simmel, 1903)

Habituation, R.F. Thompson, W.A. Spencer and P.M. Groves – The first milestone in clear understanding of habituation first came about in 1966, sixty-three years after Simmel's writing on the metropolis. This was a research paper published by Thompson and Spencer, which entailed a list of 9 recorded behavioural characteristics of habituation which were present in all organisms upon which research was conducted. The nine characteristics were then reused and furthered by Groves and Thompson in 1970. (Rankin et al., 2008)

Habituation, Rankin et al – The referenced publication is a collective work which expanded even further upon the initial characteristics defined by Spencer and Thompson, with Thompson also contributing again with a review on his initial work. Whereas the nine characteristics remain intact, the 2008 revision expands on several points whilst clarifying nearly all of them. In addition Rankin and the collective added a tenth characteristic, namely long-term habituation. (Rankin et al., 2008)

Habituation – The most fundamental behavioural process which is the prior to any form of learning. Habituation is the decrease in receptiveness towards a stimulus after repeated exposure of this same stimulus. More frequent exposure results in greater habituation, and weaker stimuli also lead to a faster process of adaptation. This being said, some stronger

stimuli (e.g. warning sounds of a threat) take much longer to habituate to, and some very strong ones prevent habituation altogether. (Rankin et al., 2008)

Sensitisation – The initial period, before the response towards a repeated stimulus starts decreasing as a result of habituation, is commonly a period of sensitisation. During sensitisation the repetition of the stimulus instead starts to build up a greater response towards the newly or differently re-introduced introduced source. This up until a particular limit at which the process of habituation begins to occur. (Rankin et al., 2008)

Spontaneous Recovery – Given that habituation is dependent on repeated exposure to a particular stimulus, an extended period of time between these instances of confrontation results in the reversal of the process. This is spontaneous recovery, through which the reactivity towards a stimulus replenishes if this is not exposed to the subject for a certain period of time. The longer the break the greater the recovery. (Rankin et al., 2008)

Dishabituation – On similar lines as spontaneous recovery, dishabituation is another process through which habituation is diminished. Rather than being time dependant dishabituation is the active engagement with another stimulus in order to recover the responsiveness towards the initial stimulus the subject was habituated to. As with habituation though, the more frequent the exposure to this secondary dishabituation stimulus, the weaker the effect of negating the decreased responsiveness towards the initial stimulus. (Rankin et al., 2008)

Generalisation – Generalisation is more commonplace with weaker stimuli but occurs whenever there are stimuli which assimilate one another. In this scenario when habituation occurs to one of the two similar stimuli, this habituation may be carried onto the similar stimulus even if the subject may never have actually been exposed to this specific stimulus. Exposure towards either of the two will contribute towards decreasing the responsiveness towards one of them. (Rankin et al., 2008)

Long-term Habituation – Whereas spontaneous recovery does occur to some extent after every habituation process, some repetitions of particular stimuli result in extended effects of habituation, lasting even weeks. This long-term habituation will also result in a significant decrease in recovery rate for this stimulus if ever the point of recovery is reached. (Rankin et al., 2008)

Motor Fatigue – Motor fatigue is the decrease in responsiveness of a person towards their surroundings as a result of a decrease in their own individual capabilities to respond. Contrary to habituation the specificity of the stimulus is of no concern. (Rankin et al., 2008)

Gene – As in biology this signifies the DNA of a particular species, so in culture can the gene be used to relate a set of ideas to a common fundamental base.

Quasispecies – In both biology and culture, any branch connected to the larger tree can be seen as a specimen part of the greater quasispecies. Held together by the same gene, the quasispecies is a variation from the species as it is a cluster of also copies and variants, including those of a transformative nature. In culture this can be seen as a set of ideas which vary and diversify but remain connected through a common fundamental aspect. (Baciu, 2020)

Variation – Any reproduction of a particular species or idea which entails some form of difference from the initial gene, is part of the variation process within the quasispecies. (Baciu, 2020)

Diversification – The evolution of a particular specimen into distinct entities from within the same initial gene, is diversification. This transformative process is commonly one of particular adaptation. (Baciu, 2020)

Homeostasis – A self-regulation process which occurs amongst quasispecies as their growth rates rise out of balance. The process can be further subdivide into three other cognitive processes, namely; Sensitisation, Habituation, and Discrimination. Through habituation the quasispecies is stopped from remaining relevant for too long a time. Discrimination allows the appreciation of differences. And sensitisation enables an increase in interest again to the habituated idea if a separate entity somehow draws attention back to it. (Baciu, 2020)

Cross-sensitisation – Generally at the limits of variation and diversification processes, when a quasispecies is close to exhaustion, cross-sensitisation occurs and incites an interest towards a new quasispecies. The diminishing quasispecies contributes to this as the distant specimen sensitises a person to a substantially different idea, by still being connected by some other form of common ground. (Baciu, 2020)

Fashion – A fashion is a popular idea which incites sudden and rapid growth of quasispecies. A heart piece of popular culture is the continuous emergence of one fashion after another, with the latter commonly redirecting the initial interest in the former.

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