

**THE CONSTRUCTION OF MEANING IN TV
ADVERTISEMENTS
Identities and Everyday Life
Televizyon Reklamlarında Anlamın İnşası
Kimlikler ve Gündelik Yaşam**

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Özet

Televizyon, toplum ile imalat ve hizmetler sektörleri arasında bir köprüdür. Endüstriyalizmin ve kapitalizmin dinamikleri tarafından biçimlendirilen gündelik yaşam, televizyon üzerinden yönlendirilmektedir. Televizyonda temsil edilen gündelik yaşamın çeşitli kesitleri, modern toplumu değişme yönünde etkilemektedir. Televizyonda temsil edilen çeşitli programlar içinde çarpıcı bir etkiye sahip reklamlarla, bireylerin gerçek yaşamlarında örnek alabilecekleri ve daha sonra da bunları sergileyebilecekleri kimlik modelleri, yaşam biçimleri, vb. yeniden üretilmektedir.

Reklamlar çeşitli toplumsal rolleri ve toplumsal etkileşim biçimlerini temsil ederek, toplumsal kimliklerin inşası üzerinde de etkili olmaktadır. Reklam söylemleri, gerçeğe benzer bir illüzyon uzamı yaratarak, söz konusu kimlikleri ve onların ait olduğu çeşitli sosyal grupları tüketim kültürüne odaklayarak tanımladığından önemlidir. Böylece reklamlar yoluyla yeni tüketim mallarına atfedilen anlam ve önem, bu malları fetişleştirmekte ve gündelik yaşam için vazgeçilmez kılmaktadır.

Anahtar Kelimeler: Televizyon, Reklamlar, Tüketim kültürü, Gündelik yaşam, Postmodernizm

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Introduction

Since the beginning of 20th century, mass production has increased with industrialism. Efforts of reducing the stockpiles and giving the economy dynamism caused the activities of advertising to be an inevitable part of the system. Gradually increasing conditions of competition and efforts of companies to increase market share made it compulsory that scientific methods are applied in production processes as well as in consuming process.

Advertising activities is an effort of promoting the sales of products by giving them new meanings and values. By doing so, marketing experts try to overcome consumer resistance to purchasing. The advertisers that administer the advertising activities can administer direct life styles through their narratives and practices representing everyday life. Since the meanings attributed to the commodities are oriented toward everyday life, natural qualities and casual everyday practices remain unchanged. Thus, through reconstructing and grading of meaning, products are symbolised. In this way, social subjects are motivated to express themselves individually and socially via consuming. By doing so, routine of everyday life is being overcome and consumption turns into a pleasure.

With advances in production technologies, attributing new qualities and quantities to products are formed by activities developed by coordination of companies and advertising experts. Thus objects of everyday life go beyond material are conceived as neutral objects. Living space that is constructed upon products and that gains its meaning via products are formed by individual and social goals for consuming induced by product supply of capitalist advertisers and advertising. Systems of meaning formed via signs, discourses, images presented for consuming together with commodities both shapes individual pleasure and desire and updates modern living. Because of this, everyday life is a vivid atmosphere that is continually manipulated as an object of the dynamics of industrialism and capitalism.

Shaped by dynamics of modernism, everyday life is represented in advertisement by samples from urban life of industrialised societies. This study deals with everyday life, social roles, and artificial identity which are virtualised in TV-advertisements.

1. Position of the Subject in Phenomonology of Consumption

Parallel to the development of industrialism, systems of products and household goods established by the surge and diversity of commodity created a second artificial world in addition to what the nature produces.

In terms of philosophy, the concept of “subject” is not an absolute spirit contrary to the body but are the meanings given to the body contrary to representations and norms imposed by the system of a social culture. Modernism put man in the centre of the world instead of religious doctrine. Modernist subject is the result of secularisation. Subject is the centre of everything, every happening and it is a compulsory point of reference.

Late modernism takes consumer subject as basis. According to Touranie, what should be understood from subject is the one who act according to the principles of mind and resist tradition and the pressure of desire (Bilgin, 1994: 89). John Locke (1975: 335), not differentiating identity from metaphysical subject, tried to bring to the fore that moral responsibility depends on identity.

Kant (Weber, 1993: 38), however, not limiting subject as a concrete individual, expresses the subject as transcendental character. Wisdom is the creator of the subject. Value, on the other hand, has added a historical dimension to this approach. “Other” refers to the subject. Marxist approach also is offered that the people get individualised and become separate individuals and are never free in a social atmosphere. Parallel to the development of industries, consumer position has been ascribed to the individual who already carries the load of the system.

The process of consumption is a domain where whole lives of individuals are besieged and the ways of all activities and social awarding are adjusted beforehand hour by hour, forming a chain, social behaviours form a climate of relations (Baudrillard, 1997: 20). Thus knowledge goes away from its objective reality in knowledge organisations of the society or is reduced to a level of perceptible sense. Objective domain, whether produced naturally or artificially, can never be grasped without the presence of subject. Defining objective reality, in other words, defining material culture requires that subject be taken as basis. Subject can only perceive this objective atmosphere which forms its self-milieu only through its own inner experiences. Due to this subjective trait, it can reach at a different field of meaning rather than its

real meaning. As a result of relations all subjects formed via consuming products, the essence of the knowledge of common experience come into light. This field helps the subject meet other individuals at a common floor in the process of consumption. Facing the same object, individuals reach at common core meanings with other individuals. Such words as beauty, goodness, evil action, living etc. have core meanings in every era. These core meanings transform into the characteristic knowledge of the phenomenon in subject-objects interaction.

“Core meaning”, which is talked about in the cultural mentality of consuming society, constitutes essence of the system of meanings being continuously manipulated by advertising, fashion and media contents. Social subjects, facing consumer object through advertising, are pushed to live with internal experience. At the end they are lured to similar tendency of consumption.

Knowledge of everyday life can be assimilated in a typification. In other words, accumulation of “institutionalised knowledge”, which is formed by interactions between the subject with himself and others with object, affect the meaningfulness of subject-object interactions. The effect level of the meaningfulness are motivated to reach their purchasing, they are motivated to reach the information of “new”.

Social subject takes steps in the direction of interaction with the consumer object with his/her flesh at individual level. He/she establishes the meaning of consuming object via his experiences. In this process, the object has essential meaning and her/his identity can express to other subjects as modern individual person. . In this way, he/she builds his own ego in connection with those of others. The reason for this is that individual conscience seems to be important in the construction process of everyday life.

Individual’s rationalisation process is important in the formation of conscience. Various forms of behaviour belonging to man and woman are created in that process. In the period of post-modernism stigmatised by Baudrillard the image of media is formed by post-modern culture. These images are continuously changed and an artificial environment is constructed. This creates such an illusion in this process that the truth and illusion change places because reality disappears in the eternity of simulacra. In everyday life, the human body is invaded via signs and signifiers in the shows that are organised for advertising and promoting activities (Tijssen, 1990: 160-161). The reality experienced is restricted

by a visual literacy. Under the conditions of modernity, media located in the centre of the reality individual perceiving is the means of flexible organisation of everyday knowledge. Fields created by media and other new technologies separates the place from local environment individual lives, or connects late modernity, which is far away, to the living centre and colonises it.

The last new information technologies turn into theatrical spectacles: into sites where dramas that surround the decisive performance race with ethnicity, gender, sex, and age are staged (Denzin, 1991: 8).

Production increase and diversity created by post-modernism has entered into the aim and ways of consuming products. With the everyday life having gained aesthetics, goods have become the indicator of life style and have also undertaken a functional meaning. Through the value of exchange given to the goods, signs help the negation and change of reality, within the world of meanings they constituted. Thus various aspects of life such as working and benefiting from spare time, relations of family and friendship are broken off their praxis. Media frames the everyday life by bringing to the fore its own format. For this reason, avoiding meddling directly, media attributes universality to the reality it represented and to news and other presentations by making them attractive. At the end of this process, various events, subjects and their objects become credible. For this reason, everyday life and media are paired and they turn into a state of supporting and feeding each other.

The knowledge of meanings of everyday life is formed perceived functions of objects. This functional signifiacnce is given meaning by the guidance of media. While gaining information about environment, he/she is new meanings of object which are broadcasted on the television and other media. So subjectivity and social reality should become interlocked. For example, applying one's knowledge into various sectors, making a choice of garments to keep abreast with fashion, green areas in cities are examples of recycling. All these reflect the current tendencies of modernism. These go into circulation by being represented in media.

Media changes the time, space and place organisations of everyday life. It provides a mobile privatisation. Without any form of travel, distances could be taken through the facilities of communication, and it possible to talk of a living based on and confined to the house.

Thus media becomes a part and parcel of everyday life (Mores, 2000: 4-5). For example, comfort of travelling in a car, domestication of entertainment via popular programs with awards on TV and radio, electronic devices provides entrance to the space of commodities. The walls of the houses turn more transparent and conductive to the world outside.

2. Process of Building Social Identities in Consumer Culture and Diversity of Consumption

One of the dynamics that keep the consumer culture is the consumption of commodities by individuals. In fact, articulation of production and consumption processes contributes to the operation of industrialism.

It is the consuming position of individuals that cannot be filled today (Baudrillard, 1970: 93). A component of meaning that can only be understood through consumption was created for the individual. Efforts have been given to validate the assumption that consumption is a "human right" or even a tool or precedent for getting free. This process is fed by advertising. But a consumer is a political, social and economic entity. Reaching to consuming object through the value and ideology of consumption has become the cause of individual existence. In this way, monotony and meaninglessness of life disappears. Consumer turns to a state of being able to express his social stratum through the objects he consumes. But the social roles this position requires drive the person to the process of consumption. Whatever class or age category he belongs to, an individual has become a consumer for the purpose of expressing himself. Those who consume more and those who consume less in the direction of the social system are placed in upper or lower classes in this system of thought.

Reisman states that one of the constraints to which the consumption of a consumer trying to raise his status exposes is that upper classes are pretentious, with a strategy of consuming less than necessary, thus resisting those who follow (Baudrillard, 1970: 102). Status quo in the cultural space limits the social mobility by itself. As a requisite of being a human being, consumption replaces fundamental rights and freedom.

Attire and wealth seen in appearance bear a special meaning as being the means of expressing nuances between social statuses.

Discourses of dress express social stresses that drive individuals to new tendencies about social roles accepted by everybody in every period (Crain, 2000: 153). For this reason, dressing is a symbolic means of communication and symbolises a different alternative stance formed by itself in such subjects as gender difference accessories. When the borders between mass culture and high culture are removed, the structure of symbolic hierarchy is de-constructed. Consumer culture determines not only the dressing style of the individuals but also their life styles through furniture, decoration, designing of public places, cars etc., which have turned into the indicators of their life styles.

Featherstone claims that advertising and industrial products, with the art of post-modern culture migrating into industrial design, are characterised by their symbolic images. Industrial art shapes everyday life by putting it into aesthetics (Featherstone, 1991: 25). Aesthetic consumption has dual focus on everyday life. The first melts away mass consumption, while the second allows people to get satisfaction, to please their tastes. This concerned pleasure and satisfaction becomes so important that commodities become inevitable for human life. An understanding comes into being that if there is no product, life hasn't got any meaning.

Reisman points out that unconscious relationship can not easily be established between the individual and consumer object in terms of preferences of consumption. But these relationships open for the individual the advantageous way of entering into relation with the "other". As a result cultural objects loose all their humanistic values. In order to maintain a certain attitude those who own these objects brings to consider them as fetish (Baudrillard, 2000: 103). Industrial capitalism turning into consumer capitalism comes into being through the everyday life becoming semiotic society over these fetish products. Instead of consuming products in great amounts, it becomes important to consume signs of everyday life shown on TV and in advertisement. In fact, this consumption turns into a libidinal investment. Consumption value of commodities turns into the value of signifier. Signifier and signified are understood together. Independent of referent, a product turns into a sign over the end products or the products presented to the market. These signs make the individual alien to him. At the same time, they allow his ego and his subjectivity to exist socially. In such a situation in which reality is expressed at a secondary reality, individual is driven from one

sign to another. After a certain point, signs form a consecutive arrangement of signs. Every signifier refers to another signifier. As a result, a kind of false reality or simulation comes about which continually changes its place, which is not real. Social identities are established through the change of sign values. Signified is tool of the legitimation for referent. "Consumer economy" of a consumer society stays upright through the political economy of these signs. Thus the acquisition of the individual attempting to consume products with the ideology of consumption is not the denotation that shows the function of the product, but rather connotation of it. Thus the identity of the consuming individual attains a quality embodied with consumer products. The individual first of all expresses the presence of his body via these products.

In the modern society S. Hall talks about, the reason why identities break away from everyday experiences and the traditions and customs lose their driving power (Hall, 1988: 120) stem from the fact that media has a dominant position in image management.

According to Hall, in the late modern period, identifications were dislocated and alienated. At the same time through rupture in modern discourse of knowledge this dislocation is reconstructed. In fact this situation shows that Cartesian subject itself is without any centre. Freud and his follower Lacan, G. H. Mead, Cooley pointed to a similar "decentring" (122). According to Freud, identities are constructed in the elimination process in which the desires that came about unconsciously as a result of physical and symbolic processes. Narcissism is important. While ego seeks for images, images and ideal ego replace each other. Ego raises itself via these images. Ego being raised within consumer culture, being disciplined is solved within values of consumption. An individual's consumption is the expression of his ego and bodily desires. Shaping of the body, choosing the foodstuff and drinks, equipment of the environment requires that there is going to be discipline. Lacan ego, on the other hand, relates the developing process of a child to fantasy parent relation during his childhood. He states that an individual is born in a state of deprivation, but there is no deprivation that identifies with mother's womb, adding that a tendency of reunifying with ideal situation comes about. Seeking for satisfaction has never been registered. There can never be a desire to have reached at final satisfaction. A forgotten and suppressed desire, as being the metonyms of the object, an individual is shown a state of being an orthopedical subject. Cooley and Mead in a

similar way, attribute the formation of ego interactions to the between individuals. In the "other's" view, ego develops conscience. The development of ego in a child ties him to the symbolic space of the society. With re-representation of language, religion and sex differences gain continuity. Foucault, however, bases the subject in the assimilation of knowledge and social practices. Subject is never rational. It is a subject belonging to the process of modern individualisation, which is the product of ruling power. In order for the ruling power to work up relationships in the right way, individuals are subjectified through the conspiracies. With social practices and technique, subjects form identification by loading himself with personality (Tekelioğlu, 1999: 23-24). Thus the formation of identity by no means has ended. Modern subjects is constructed by similarities and differences created by the rules of language and systems of meaning. Because the world of meanings is not stationary, changing each time with supplementary meanings. Carrying different phenomena in a consumer society, these meanings urge the subject to the behaviour of purchasing. Seeking aesthetic "pleasure" requires that individual should tie himself to dominant values again. This seeking is not of course confined only to consumer materials. For this reason, commitment to family, clan and race is sought for.

Identities comprise of different elements of an individuals experiences and special status. They develop in the intersection area of the planes through articulation to consumer objects and other subjects.

Identity is not at a stationary position. It exists at a temporary point in the narrative of life as well as in past experiences (Rutherford, 1998: 24-26). This form of assessment corresponds to Hall's explanations.

Althusser, L. emphasises that the web of social relations and values structured by dominant ideology is important in forming individual's identity. But except for traditional Marxist understanding, claims that the conscience of class is not sufficient in forming uni-type, holistic identity (Barker, 2000: 172). Dominated by psychoanalytic understanding, this point of view claims that identity is formed, by mutual relationships between conscious taking place on the plane of rational and reason, and unconscious dominated by desires and instincts. Althausser's understanding of identity corresponds to today's post-modern understanding of identity. Hall (1998: 70) points out that "new system of cultural practices" comes about when the system of all

theoretical discourses intersects with the system of all social practices, and adds that identities is insufficient completely be defined and cannot be brought to an end on this floor. Identities both show subjectivity and always take place in the process of construction.

In post-modern era, identities are the expression of efforts and change developed for the purpose of clinging to the society the lost identities. Identities are isolated from their social connections through social manipulations. They increased in number but became more unstable and fragile. During the construction process of ego the culture of individualism and the success of the individual are important. This situation means the levelling of becoming bureaucratic and organisation of hierarchy through rationalisation in a society made accustomed to consumption. An explosion of popular identity is experienced in every period.

As it is seen clearly, identity is a field of open-ended investigation. The differences in distinction of I -other- we in this field is framed by the culture of the period.

3.Social Roles and Life Styles Framed at the Described Space of Identities

It has been observed that identities and life styles are formed by external factors in modern societies. While individual are surrounded by these external factors, the world of meanings related to identities relies on collage culture formed by juxtaposed and articulated ideas and images representing the post-modern period. This culture illuminates the action side of the identities in a real world. A number of aspects of the identities are defined in this world of images. In fact, this definition is broken from real world but they form “ideal forms” for the systems of relation in real world.

Baudrillard calls these as “simulacra”. In the real world that interlocked with a world constructed by these ideal actions and ideal types, it has been observed that reality, the original, image, right and wrong are interlocked. Reality is masked in this space (Bauman, 1997: 125). In the world under consideration, with the realisation of the realisations of human beings and objects in an unrealistic way reality break from everyday life. While reality is included into everyday life through cultural forms, aesthetic discourses formed symbolic and aesthetic codes of language meet with representations of popular culture.

i.e. “punk” type in popular music is a post-modern music. But when examined, the disharmony of bad voices and the aesthetics of ugliness come to the fore. This kind of framing makes this kind of music consumable. Similarly, it is possible to assess hip-hop style of dressing in this category. These examples can be assessed as “the harmony of inharmoniousness”. These examples can be seen as reforming of reality.

Three parameters are seen in post-modern period (Aberkrombie & Lush & Longburst, 1992: 119).

a. Realism opens a window to the world. This window is both picturesque and narrative. All cultural paradigms take place in the reorganisation of space, showing realistic, modernist and post-modernist features.

The reality of media should be assessed from this perspective. What is seen by naked eye and the reality turned into meaning is different. Referents replace reality.

b. Realism shows narrative structures depicted from this window and aspects of virtualisation, and is subjective and temporary. Narrative is constructed by discourses and myths, and is turned into spectacular show. Meaning doesn't stem from the reality itself. Meaning implied by narrative is relative and gains content according to where and when the narrative is performed.

c. Perceived realism turns into reality of which the cultural formation is kept secret. Because reality is presented via a report constructed upon real external events or via a constructive reality. Reality of the everyday life is a simple reproduction and is transformed into the form as seen on a page, in a film or on TV screen. Realist forms transform individuals into passive, receptive subjects.

Reality is framed by media organisations. Media reconstructs reality via discourses, puts forward interpretations in the direction of an aim or a perspective, attracting viewers into the space of reality virtualised by the media.

Broadening the meaning of the frames, Goffman claims that beings are composed of the system of postulates and rules. But this is not sufficient in supplying a viewpoint. Nevertheless, whatever the level of structuring is, it seemingly allows endless number of concrete events to be determined, understood and labelled by the user of each frame as defined within the borders of that frame (Kosicki, 1993: 100-107). It has

been observed that institutes and organisation and individuals include their own dimensions of thought in all forms of TV presentations.

Attaching an aesthetic dimension to the framing is a result of attributing a rhetoric meaning to the discourse. Western culture sees human body as the material sign of moral characteristics. Identities are presented as continually consuming beings. Invisible dimensions are added to concrete and visible bodies. But at each presentation, body gives the image that stays in the periphery of the space of experience. It never grasps the essence of the reality (Joy & Sherry, 200: 259-265).

Featherstone maintains that culture and art replaced by industrial design, advertising and image industry. Since art has become advertisement commodity in everyday life, its special and protected status has vanished (1991: 25) and thus everyday life has been rendered aesthetics. Advertisements are important aesthetic forms, shaping everyday life. In this period, many artists lost their confidences and responsibility high culture and they are vandalized. The established customs. Because they are began to be more interested in consumer culture. While various commodities are introduced via advertising, other advertisement programs are effective in presenting everyday life.

While everyday life is presented via images, a make up is done over our emotions. In this way, reality is masked; non-existing things are presented as existing things (Yazıcı, 1997: 18). Images reached via media contents are added to individual's experiences as required. Advertisements are effective programs in renewing the images of both commodities and inter-personal images.

Advertisements develop a holistic viewpoint in relation to ethics, politics, gender, and emotions in relation to improper daily, social behaviours (Kellner, 1995: 244). Recipes are given to people about how to live and act. In fact people are made different at their levels of life styles.

Life style is a component of everyday social life and depends on cultural structure. It is also a form of series behaviour that can be attached to certain groups. What the statute groups which are engaged their prestige is more important than what they produce. Thus Weber's concept of class becomes a clear definition for this social situation. So culture of taste shows changes according to various social groups (Chaney, 1996: 14-18). Life styles are artificial creations and acceptances. For the dynamics of globalisation today, life styles

gradually break away from real their social and local context. But they are contributed free circulation of commodities and capital. With insistence of global culture, which is gradually turning into single-culture, change becomes unavoidable. Life styles are in a gradual transformation towards global normality. Life styles for which national cultures are prescriptive have been losing their importance. Differences in public and private spaces gradually become uncertain. New understandings come about.

In the new period, which will strengthen these tendencies of societies, increasing scientific and artistic applications arises from the efforts of expanding marketing facilities.

Symbolic meanings of products, which seem to represent identities over those that are valid for life styles, are very important. Constructed meanings via life styles are in artificial truth. This is a distinction made for classification of groups. So people sticking to disintegrated life experiences which is hidden behind the equalities in appearance. are pushed into a hierarchical arrangement

Identities of the consumers who give importance to beauty, whose feelings of ego developed, whose side of pleasure have come to the fore, who transformed himself into an image ready for consumption have become apparent. These identities in question are pushed towards the forms of life that have been equipped with social and symbolic values and thus stereotyped. Thus identities are constructed upon preferences.

Symbolic meanings are affected individuals when purchasing their garments, automobiles, etc. The product which are bought not only gain meaning just for their functions. Product is an object that conveys meaning and symbolises the identity that the consumers want and exhibit. This is a component of self- governance by which people constitute their sentiment of identity by using symbols within patterns of consumption (Bockock, 1997: 59-60). Thus the image attached to identity is an open invitation for consumption. Gender produces the basic differentiation in identities shaped by patterns of consumption. It has been observed that identities constructed according to sex differences are drawn towards patterns of consumption. For this reason, both male and female are becomed the member of consumer society. Successful parents, children, boss, businessman etc. are effective, as in media contents, in determining other social roles and performances.

Efforts have been given to create a human type of talking and behaving, setting his mimics the way it is in advertisement, and adopting the life style depicted in advertisement. Imaginary message repeated in the language unique to advertising affects the cultural structure. With the use of these messages not overlapping with current culture in such processes as innovation, a show, and difference, people are advised to change. Patterns of consumption presented in advertisement in a concrete manner and the advice of change in everyday life promises people the hope of getting rid of the difficulties of life and thinking. Separately, common starting point of advertisements is being modern and following current interests as ideal types.

4. Materials and Methods Used in This Research

The current study focuses on the examination of every day life virtualised in advertisement, determination of individual and group identities and related life styles.

Advertisements broadcast after main news programs on Channel-8, TRT-1, ATV, KANAL-D as 20-27th of March, 2004 were recorded and they constituted our material. Different identities of everyday life in public and private spheres in advertisement were chosen. A total of 17 advertisements were investigated. The advertisement investigated were: Twiggy Slippers, Garanti Bankası, Garanti Gani Account, Piyale Piyamix biscuits, Metro Chocolate, Eti-Form, Bosch Vacuum Cleaner, Ülker Chewident, Yeni Dixi Duo Active, Yeni Hacı Şakir Softener, Tadella, Ülker Teremyağ, Eti Crax etc.

While the life style envisaged by advertisement broadcasting everyday life, we took into consideration the theories of modernisation which are evidenced the diffusion of Western styles of living, technological innovations and individualist types of communication and their critics and constructive analysis was used.

We also took into consideration the analysis on what modernity brought egos and identities brought forward by Meyrowitz. He claims that media, especially electronic media, has changed situational geography of social life. Individuals constitute pre-experience of life by perceiving differences of new societies with the help of media (Giddens, 1991: 84-85). Thus individuals constitute and renew their life planning and alternative life strategies through media experiences. We have examined the effects of advertisement from this point of view.

Concepts of life style and everyday life have broad and abstruse contents. For this reason, we used constructive analysis. Life styles and structural relationships in the process change proceeding in a path from traditional society to modern and post-modern one were dealt with. Each of these social structures was thought to be "ideal type". Just as other media contents, advertisement, too, affect identities. So identities become hybrid. Everyday life was examined under the following titles:

1. The places where everyday lives take place: shopping, entertainment and work places: public and private places.

2. An individual who is a component of a religious system before modernism builds his own identity with the appearances of new values during the process of industrialisation using his conscience (Kellner, 2001: 195-227). Similarly, Foucault claims that industrialisation allowed the body to gain value, and the importance of body is related with growing and establishment of bourgeoisie hegemony (Foucault, 1993: 130). Thus, identity is perceived as entity. But identity is a formation. The background sound in the advertisement is important in terms of the assessment of discourses and understanding essential the theme. "At the virtualisation phase of subject discourses", individuals reproduce their social status according to one another's (Van Langenhove & Harre, 1994: 359-365). Relative positions of characters seen in advertisement give clues in for their identity features come about.

3. Role models and social roles attributed to identities are not clear and prominent. Roles to be conducted according to various industrial products and the meaning (sensation) while conducting these roles change. Interpersonal communication established through roles brings a different format to face to face relationships.

5. Discussions and Findings

5.1. Spaces of Everyday Living Appearing in Advertisements

Modernity changes all living spaces by their rebuilding. Cities where public and private places exist are reorganised so as to serve the aims of society and individuals. The concept of differentiation and originalities between inner and outer space has disappeared.

These spaces in advertisements are constructed upon the product. Features of products which are advertised are reconstructed public and private spaces and their relations via the advertisements. But these spaces are fiction and artificial fields. Actual social relations are

demoted to virtual realities. In advertisement except for Dixi Dual Active, Hacı Şakir Softener, Pınar Labne, Bosh Vacuum Cleaner, Ülker Terem Yağ, and Eti Crax, public spaces have been used.

It seems possible that public space can manage, direct and rebuild via industrial products in edvertisiments. At the same time, it is easy to give a shape to the identities that are appropriate to the spaces. Public spaces are also the places where the living practices of identities take place.

In advertisement, urban life is virtualised. As it is in reality, the fact that urban spaces are organised not according to various sub groups and functions but as modern spaces where differentiation is considered non-existent. These spaces were transformed into a form without any identification.

The advertisement of Metro's takes place in space called M.A.S.A.: Vakıfbank's in a bank atmosphere: Yapı Kredi Bank's in a tailor's workshop: Mopaş' in a big supermarket: Twiggy's Slippers in a holiday town where there are holiday goers: Garanti Bank's in a carpenter workshop and in an office where there are computers: Piyale's Piyamix in a work-place with workers: Metro's chocolate in space: Eti's Form in a store: Ülker's Chewident in a gymnasium: Eti's İkrâm in an inner place where there is a security guard: Tadella's in a village atmosphere.

In private spaces, however, Pınar' Labne takes place in a child's room, Bosh's Vacuum Cleaner and Eti's Crax in a saloon, and the advertisement for New Dixi and Hacı Şakir takes place in a bathroom.

Inner and outer places are equipped with industrial products. All of them are represented as spaces built with industrial products. What draws attention is that it is not certain which city, village or country these spaces belong to. But it is seen that the spaces in question are spaces of everyday living partly virtualised and given aesthetic.

In general, nature is reproduces in outer spaces and they are made special according to social functions of everyday life. It is seen that inner spaces are organised according to the functions of the needs of the family. It is also observed that inner spaces are decorated with decorative objects of industrial society.

The spaces in advertisement are those in which the geography disappeared due to the mixing of real and false things. In industrial products, urban fetishism is represented. What is represented here is the spaces constructed with cultural and material consumption, and materials of symbolic consumption.

5.2. Identities and Social Groups in Advertisement

While identities seen in consumer spaces show resemblance to each other, they differ from others. Which products are consumed is as important as how and why they are consumed in these identities. Since the products consumed together provide similar life styles, they bring together these identities. The members of the groups formed this way come together at the common-taste culture. Thus the value of a consumer society governs our mind and body, reshaping the body and giving it an identity through loading of meaning.

It has been observed that identities represented in advertisement are young men and women mostly. Middle-age men are given roles in bank advertisement alone. These represented identities are those people who are not much confident in their everyday life. They are seeking security because they will need it more as they get older. The bank will organise this feeling of security for them. In this advertisement middle-aged men from different professions are used. i. e. carpenters, tailors, etc. In the advertisement for Metro Chocolate, an old professor and near-middle-age men with desires of going to the moon: for Terem Margarine advertisement a middle-aged housewife and for Eti Form advertisement a middle-aged security guard was represented.

Only young women were represented in advertisement for Pınar Labre, Ece Bathroom accessories, Twiggy slippers, Eti –Form, New Dixi, Hacı Şakir softener. Women involved are the ones who have the feature media presents as “the image modern women”. They are young and beautiful. They are given roles as housewives but their appearances are different from those housewives in society. Alongside their beauty, they seem confident and clever.

In the advertisement for Eti-Form, a slim and a fat woman are seen but the fat woman has turned into the “other”. In representations for Bosh advertisement for Electric Vacuum cleaner, and Eti-Crax, it is observed that modern, young people have adopted current fashion styles and give importance to the use of technology.

The children used in advertisement were presented with baby identification and they are those babies who are in great need in the industrial products advertised.

Since the markets in which the advertisement take place are spaces where all kinds of industrial products are presented for sale, people at all ages are represented.

In general view, identifications represented in advertisement comprise of the characters that have the potential of buying the product presented in the advertisement. "Others" in the meaning of identities attributed by the advertisement are ancillary characters bringing to the fore their features of identity.

Social groups compose of the individuals consuming the same industrial products. In Vakıfbank's advertisement, the bank employees and customers who have organised a birthday party for Mehmet Bey are represented. In Pınar Labne, triplets enjoying mama-fed are represented. In Mopaş, advertisement, all the people belong to different gender, class and different ages are shopping-people. All of them like shopping for improving their life. In Twiggy slippers, people having holiday at the seaside are each represented as social groups. This is a social group adopting the consumption of spaces but capitalisation of spare time. Their common taste is consuming Piyamix. In Metro chocolate, those who want to go to the space and at the same time who do not want to get lost are represented. In Bosh electrical vacuum cleaner, a family: in Ülker Chewident, a group doing sports: in Eti-İkram, a social group doing theft are represented.

Although in general they are evaluated at the level of social groups or at individual level, gender differentiation has been observed in characterisation. While men are given responsibility for turning the money into investment, women maintain the features of being an object of consumption and of being consumers and are responsible for doing housework. Since the children are the target mass of the consumption, they are presented as economic entities determining the choice of brand.

5.3. Role Models Attributed to Identities in Advertisement

Roles attributed to women and men reproduce the forms of relationships in everyday life. It has been observed that women and men are reinforcing their power in advertisement wrapping themselves in certain garments and acting in certain ways. Thus, certain products are identified with gender.

A general differentiation has been observed in gender roles in the advertisement observation. Roles given to male individuals are generally outward in direction, and are rational. While undertaking their roles, men behave with an objective mind, are active, competitive, decisive, talented in working life, and understand worldly matters better.

But as it is clearly seen in bank advertisement, seeking for security “as they get older” become prominent. Thus need arises for them to benefit from service sector.

The roles demanded from women show such features as tender in speech, talkative, smiling, considerate, polite, and careful about her outer look. In the narrative content constructed with audio-visual images in advertisement, it is necessary that woman, first of all, have an outlook that would show them as an “objects of desire”. Secondly, description of a housewife comes to the fore. Women are depicted as objects providing colour to the image and with restricted roles in the house. Women characters are given dominant roles in advertisement for household goods (Pınar Labne, Ece Bathroom accessories, Eti-Form, Dixi, etc.). It has been observed that women do not hinder their housework although they appear and take roles in public space. Being as super woman, they give hand to men, when necessary, and they are in a position of prime character, setting emotions, and providing satisfaction.

In advertisement given priority, feebleness of the body of men getting old is compensated by the services supplied by banking sector. Men still stand upright via his instrumental roles. Separately, in a world of globalisation, using technology, doing business in far away places through technology, and being informed about new developments are among the roles attributed to men.

On the other hand, women are squeezed in traditional role patterns, and brought to the fore with roles in family and family atmosphere. It has been observed that her feature of being a “sex object” come to the fore as a result of being perceived secondary in her relations with man. In advertisement in which young couples are included, it has been observed that emotional atmosphere is governed by women.

Conclusions

Individual and group identities, life styles that become prominent in everyday life are reproduced in the dynamics of modern society. Consuming culture of post-modern society become widespread via advertisement. With the development of industry, in order for the products to be able to reach to consumption for the products social reality has been restructured through consuming culture.

Industrial capitalism turning into consumer capitalism is rebuilding everyday life. In the illusionary atmosphere created in advertisement, identities and the social spaces which take place are

redefined. This scene, which was constructed with the products marketed, make individuals more activated in the organisation of these spaces, streets, shopping places etc. Increasing industrial production both external and internal spaces, rate of change also increases and this rate of change, individuals' direct relationships get broken. Individuals reconstitute their relations through the advertised products which are redefined identities and their social statute groups. New definitions are brought into life styles through social roles attributed to reconstructed identities and role patterns which are legitimised.

Represented consumer products are supplied beauty for their bodies, services and their livings. In this way, represented identities are obligated to purchase these products. The life styles are framed images of commodities. Thus life styles are interlocked with identities. The commodities, which are possessed symbolic meaning, are constructed identities by discourses of popular culture. Thereby advertisements are justified in the Weberian class concept, which are formed by having consumer goods. The individuals who are belonged to various social groups are obtained their identities via consuming industrial products. On this account, their perceived self-esteem are weaved images of commodities. So represented identities on TV screen have symbolic meaning via the industrial product and services.

The new understanding of life style and the manner in which social roles are conducted are overlapped with patters of consumption. Role patterns attributed to identities change according to time and space. For this reason, dynamics determining various social conditions, time and space also determine identities and positions of the identities to one another. So identities and roles attributed to identities are continuously renewed and formed. Endless life project constituted by modernism always renews this process. Relative status of woman, man, child and old people and differences are reproduced in media contents as represented advertisements. Because behind each identity and field of consumption brought to identities, giant industries and companies continue their activities.

In short, the alienation which are come out in modern and post-modern societies, are over come in circumstances of consumer capitalism via represented fetish products in advertisements. Social subjects are adopted the values of consumer culture for seeking curative means. So consumer ideology, which will be raise ego-images, is superseded politic ideology.

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