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Ethics of Commercials - The Way We Change the Truth for Children: Infantilisation and Idealisation of the World

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Abstract

The increasing number of children is a target for television messages, yet the role of the commercials has interestingly turned in the past decade. Children - but also adults - are introduced to a fairy tale world through commercials: a world of infantilisation and idealised circumstances. This paper discusses how this is maintained. Commercials give us an invaluable source to see how children are depicted in the family context, how they are interrelated with the idealised world, how much they were used as the target audience and how far they were related to the objects advertised.

Introduction

Children are getting much more attention nowadays not only in Turkey, but all over the world. How the child and childhood issues got more importance is related to the marketing dynamics of the modern western world. As the production systems get better and cheaper, the life standards of the countries increased yet the number of children at home got lesser and lesser. As the countries in Europe have lower population increase rates, the children in the average families got better standards at home, at school and all across society. Yet, even if it seems that today most of the children have better opportunities, better roles and a higher status in the family and society, they mainly lack the care and time the older generations were provided with.

Throughout the years after the Second World War, the giant companies emerging and their automatic mass production systems created not only feasible, accessible products but also similar types of people, having the same stereotypical qualities and behaviour tendencies. The growing technological systems brought the mass production techniques requiring mass consumption strategies as well. Thus, nowadays, wherever you live, you may have similar standards of life as the popular social dynamics 'force' them. At the end, even if the modern people seem to have more choices than ever, they tend to act in similar ways, buy similar products and have similar ideas as the media forces them.

The production and consumption dynamics try to create new cycles aiming to find new markets in the same society. Thus, the same society is divided into smaller clusters to emphasise their unity and uniqueness as well as their particular needs for a specific product. Through this approach, the new target groups are defined depending upon their new minor qualities. People are given classes, identities and qualities and they are made to believe in it. Once they believe in their unique qualities they tend to follow their own path and begin to produce and consume in the way they are urged. This kind of identification gives them also a special kind of identity which nobody could resist due to

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its charm. Since the modern world forces people to be in one group or in the other, they begin to live in the clusters produced for them and they internalise this identity.

On one hand, the life standards force many people to have higher education and to become trained for a certain type of job, on the other hand the possibilities of mobility and life long learning opens up the ways for the individuals to re-structure themselves again and again. Many distance learning opportunities give a chance for people to get a better job or to change jobs or to establish careers whenever they would like to. However, working conditions and an increasing amount of working hours make people more stressed in the big cities. They tend to get more money yet they do not have enough time to spend it as in the past. Then, they were having enough time to think of their salaries and calculate every bit of it, they were planning it several months before they afford for their expenses. As the years pass, the traditions and the dynamics of the society changed from the way the people considered it, as a family business to think how to make best use of the family money. It now became an individual matter to get money and to spend it depending upon people's social status and cultural settings. Rushing from one corner to another, they do not have enough time to calculate the money they have and to calculate their salary in the best way. Apart from all the other factors, the chances they may come across also force people to buy things as they appear as challenges in their life. The promotions, the challenging prices cause more people to buy things instantly, without thinking too much of what they buy, how they spend their money or time and how much time they will have to make use of the things they buy. Through their hectic lives, the greater responsibility the people have, the less they care about their money and time. Thus, leisure activities and being happy at the moment have gained more importance for most. They tend to enjoy themselves in their spare time either in the way they buy simple things they lack in their youth, or the childish way of spending time.

Apart from the ones only suffering to be themselves in the society, most of the individuals are happy with their new status as 'the one in the crowd' having similar decisions and lives. In a way, they are happy with their targeted position and as the target, they are also very active; or at least they think they are, as if they really have choices of their own. Most of the individuals prefer to be 'the target' or 'consumer' rather than being 'a decision maker' because thinking and creating might be a bit more difficult than just obeying and following the others. In most cases it is also a bit dangerous since it means a collapse from the group they belong to which is the case nobody wants to confront in the modern world. Usually, the meaning of 'exclusion' from the group could go as far as exclusion from all types of network in the society. Most of the media positions the people in the target, and usually the people like this 'scenario' because they feel they are valued and given importance. Scenario writing for the new century people is gaining a very important function other than its traditional sense. The managers of the big factories, chain companies, giant monopolies etc put the ordinary people into the target consumption groups. These pseudo decision makers, on the other hand, believe that their knowledge is updated all the time when they have a newspaper in their hands or when they surf along with television channels or internet sites. The 'global decision makers' have great campaigns for the masses to create better markets in national or international levels.

‘Everyone has a dream. A small number of people pursue that dream and an even smaller number have the opportunity, resolve, dogged determination and personal attributes to turn the dream into reality.’ says Josh Hall, Gartmore Investment Managers. (Nebauer, 1996: vii cited in Öcel, 2004) Today, a fantasy world - the cinema and television - is the dream of everyone.

As stated before,

People either choose to “live in” or to “live with” the dream world. Many people would like to “live in” it because it is a lifestyle for many individuals: some would like to take part in it just to become famous and rich; there are many television programs giving tips on how to become famous or they spend hours introducing new challenges to the audience through designing contests, competitions, to choose the new “stars” etc. Many people would like to be in places such as Cannes whenever there is a film festival just to be able to attract the attention of the famous directors, movie or newsmakers. There are a huge number of people working in the film production industry. People write scenarios, spend days in the montage sets, people make music, people make costumes, people build new buildings just for the sake of a new film. There is an army of people working as the advisers or waiting to play an ordinary role in one of the films. Some people wait for the box office rates of the new films to start the next episode of a famous television serial, some critics wait for the new films to write on. The newspaper writers are ready to comment on any new film or actress; some academicians wait for the films to have theoretical analysis or audience research and the audience is always ready to purchase whatever is introduced to them. (Öcel, 2004)

Having such dynamics beyond the seen screen, the people have more time and money to consume whatever they are introduced to. Most of the statistics show that even if people have better laws to protect their rights to be paid more and to work less, they tend to spend this spare time either in front of their multi-channelled digital television sets or in the shopping malls. Actually, an average American citizen watches five hours of television every night reaching up to 1.825 hours every year to be spent in front of television (De Gaetano, 2004). Even in the colourful world of the shopping centres, the world beyond is much more an image world rather than the physical world, at least the money side of it is digital as it is in the television serials or in the internet sites. This digital world introduces a certain aspect of life rather ‘imposing and teaching’ the audience how to live, how to behave, how to sacrifice, how to love, hate and fight as well as how to obey. These deductions lead the masses to shape themselves as to become the ideal ‘audience’ of the cinema films or the ‘members’ of a ‘zero-institution’ as Levi Strauss calls it. Whereas the concessionaries and their power in the cinema industry are increasing every day through the income they get from the audience, the audience is becoming more and more spellbound as the circles around them get denser and leaving them no way out.

Although people found out many other ways of spending free time and making use of their spare time, watching television is still popular and respectable in any society. The values associated with the watching activity could be summed up as the wealth/power or

well-being, social/respectable status, education/or being skilful and communicative. Furthermore, most of the people make use of the knowledge they gathered through television in their real life. The topics discussed in television channels could easily become the main issues of real lives. Through the research in communication theories such as agenda setting, it's been proved that the impact of the television on the audience is becoming more and more effective. The television watching action itself could also be associated with individual values such as love, respect, existence, unity, dignity, sharing, sacrifice, modelling, leading, etc. Referred to the activity, as it is associated with being open to the world, being knowledgeable, etc. the activity grasps so much of a world that could be reflected in many different words and concepts. It seems that any activity or concept is somehow related to one or more aspects of this watching or cultivation experience. Actually, in many societies television watching is not only an individual decision but also a social habit or activity. In fact, in its core it also has a kind of a conscious or unconscious tendency to escape from the reality and even the society and the self. But, contrary to the belief that this escape is out of society completely, this escape is instead into a smaller and rather ambiguous society who share the similar values. That's why the individuals force themselves to buy the products to which they've been introduced.

Purpose and Methodology

The paper aims to exemplify how the adults were infantilised through the television commercials they were exposed to. Most of the communication research in the field of children and communication concentrates on the way the children are depicted in the television serials or television commercials. Yet, nowadays, there is an interesting case that the adults are becoming more and more childish in these digital worlds. The television serials introduce us to many comical characters acting childishly and making the audience laugh. It is the same even for the most serious programs of television, the famous people or the gatekeepers of the society are shown not in their 'high status' as they are introduced in general but in their 'ordinary' clumsy ways. Thus, a kind of identification is created between these images of the media and the ordinary audience. This identification is aimed to maintain the audience to associate himself/herself to the 'image' more and to begin to act like the given stereotype.

As the main source of data to have a content and discourse analysis, the commercials of the three months in 2005 broadcast in Turkey were taken. These commercials give us an invaluable source to see how children are depicted in family and social contexts, how they are interrelated with the idealised world, how much they were used as the target audience and how far they were related to the objects advertised. Apart from that, the data also proves that most of the commercials provide the settings for the adults in which they become children again or act childishly as if it is not a real world. The statistical data will give us how the adults are put into the chairs of children and how the children are put into the centre to represent decision-making bodies. The data is also analysed through the discourse they provide, and how far the real or the pseudo world is reflected through the discourse is discussed throughout the paper. The paper finally concentrates on some ethical issues regarding the national and universal broadcasting regulations. How far these issues were considered and how new concepts occur through the industry oriented commercials.

Throughout the first three months of 2005, almost all television channels broadcasted for 24 hours and they usually had 20 minute breaks between the commercials in average programs. Apart from the other advertisements and insertions, every 20 minutes there were commercial clusters of up to 10 minutes. These commercials were coded depending upon if they have any infantilisation factor in it. These could also include humour, the fantasy world, unusual behaviour and actions of the adults, etc. The commercials were also analysed depending upon their message and its relevance to the real world. The chosen commercials were coded again to see how they position the adults and children and their relevance to actions in real social situations. The total video recordings of the commercials exceeded eight hours.

The discourse analysis of such an audio-visual text might seem to be very complicated. Yet, considering only certain values and positioning in the social circumstances, the educational and real world value of these commercials were scaled. The main question here was how the children would perceive the world (the childish world and the adult world) through watching these commercials.

Findings and Interpretation

For many years, the increasing number of children, the growing youth was seen as the target audience for the television messages, yet, in the last decade, the role of the commercials had an interesting turn. The place and importance of the children in the family and in the society has been valued and even exaggerated. However, it is not only the children but also the adults who are introduced to a fairy tale world through the commercials. It is a world of infantilisation and idealised circumstances. The relationship and the function of the children within the system and family have a distorted value in this pseudo-world.

This pseudo-world has a lot to do with the concept of image formation. The television refers to the brain through the audio-visual signs and images it creates. Actually, the memory is the central storage place in the brain. Observations made by people by means of their senses (eyes, ears, smell, taste and touch) form the input. Signals are temporarily stored through the sensory register in the short-term memory (Van Raaij & Antonides, 1994: 262) or in other words a kind of working memory. The information in the short-term memory can, for example, be used to categorise the objects or products (by grouping them under a known denominator). The information is then stored in the long-term memory. This can be used, for example, in recalling memories. The information is absorbed in chronological order, but is not saved in chronological order. Instead it is spread over the cerebral cortex; in which packets of information are mutually linked to each other (Romjin, 1991: 74) Linking of information with the other information registered in the brain happens very frequently. This happens, for example, when one memory calls up another.

The industry oriented commercials use the human brain in the most effective way. First, the television messages are classified in the form of images. Millions of nerve cells (neurons) receive and transmit messages even automatically. Once they have a large number of synapses that connect them mutually to complex circuits, they can carry

billions of messages of similar types. One nerve cell can have thousands of synaptic connections which form the neural circuits in which some nerve cells can function in various circuits. (Bloom & Lazerson, 1988: 31-32) In the case of a memory, large numbers of neural circuits, spread over the cerebral cortex, can be activated at once.

The brain waves and the images create the schemes in the brain. Bartlett introduced the concept of schemes or schemata in 1934. It explains that the structure of the memory influences the attribution of meaning. A scheme is a cognitive structure representing organised knowledge about a concept or a stimulus. Knowledge structures can be formed with schemes which allow people to construct their own reality. The activation of a scheme may be conscious or unconscious (Meertens & Von Grumbkow, 1988: 84-85).

Usually, the consumption behaviours of the people today seem to be more enjoyable and more fairytale-like. With digital money, credit cards, they are able to buy whatever they want, wherever they want. It's been divided into instalments for as many months as they wish and everything is affordable for the average person. As Firat states, as members of the market system, and having adopted its representations of consumption and production, consumers of modern capitalist society have largely behaved to fulfil their roles as 'consumers'. This means: rest your body and mind, just relax and enjoy, reenergise yourself for 'work'. Consumption is a break from creative activity. (Firat, 1999: 290)

As Davis puts it, usually, there is the ideology behind a certain way of consumption. To understand ideology the best way to begin is with the experience we have of it every day, experience that often goes undetected and derives much of its accumulating power from that fact. Many people talk about the infantilisation of adults when it comes to the most serious topics such as consumption, politics or elections. (http://rc3.org/2004/10/entry_6589.php) To some, religions are also a part of this infantilisation process. As Benefiel states, when we think of infantilisation, a similar process occurs with rituals, symbols and beliefs. Rituals, symbols and beliefs which were originally appropriate representations of core religious ideas also deteriorate. As they take on a life of their own as well, 'magic' is introduced to the religious group. The rituals are just like the schemes. Schemes function as an observation and interpretation framework. The images and associations give meaning to the original object. A product or brand can be associated with characteristics and experiences. (Van Raaij & Antonides, 1994: 131-132)

As the editor in chief at MWC News, Davis, puts it 'the collective consciousness in the mindless bliss of endless happy talk', the messages of the commercials, the conscious or unconscious images curved into the brain would mean a lot in the decision making process of the consumers.

The television commercials introduce us to a world of nowhere. Just like the dream world of the past fairytales or the hectic Las Vegas atmosphere. In the new millennium, all the market places and malls are just like the theme parks we step in and as Belk puts it, (Belk, 1999; 109) are apt to leave us with the impression that we have just stepped into a three-dimensional television set with a wild agenda of disparate programming. It is

a feeling that has been called kaleidoscopic (Baudrillard 1988) - a feeling familiar from theme parks, television, and shopping malls.

Kowinski observed:

The [shopping] mall jumbles so many kinds of stores and services; from brokerage offices to cotton-candy stands, singles bars to interfaith chapels, that otherwise don't go together. But to a population used to seeing a bloody murder followed by soap opera sex, a religious revival, and a public TV fund drive, nothing much would seem incongruous (Kowinski, 1985: 72).

Langman takes this argument further and suggests that beyond simple kaleidoscopic patterns there are often contradictions in the mall that we have learned to ignore: The usual impositions and juxtapositions of unending spectacles already presuppose the habits of televising in which rapid changes of spectacular disconnected images are the norm. The adjacent positioning of contradiction need not be resolved. Thus a weight-loss centre may be found between an ice-cream shop and a large-size apparel store, a diamond merchant is next to a salami shop while across the hall may be a bank and video arcade or tax or legal service. (Langman, 1992: 49). Theme parks like Disneyland where Fantasyland, Frontierland, Adventureland, Mainstreet, Pirates of the Caribbean, and the Jungle Cruise are all about one another, are a further preparation for the improbably kaleidoscopic nature of the shopping places and commercials.

As we have a look at the commercials we see the images of the fairytales of the past and present. The actions and the decision making processes are never serious. They are introduced in the number of flows as if it happens in the same way in real life. They are so automatic, so spontaneous, and so enjoyable. There is not much creativity in them. However, there is always an inner voice telling us what to do, what not to do, what to buy or why to buy. This inner voice is sometimes in the form of a cartoon or a child.

If we would like to have a look at the messages in the commercials, the cumulative image they try to create and the main messages seem to be so striking. One of the main facts they try to establish is that, rather than buying no-name products, most of the people would like to buy famous brands and keep it as a kind of umbrella for their identity. The type of consumption and the act of buying might have several sub-meanings in the culture, it may be regarded as a show off for most of the people to state nonverbally that they are able to afford to such a brand. In short, with the things you buy, you become.

Through the commercials not only the children but also the adults are introduced to a fairy tale world through the commercials. In other words, it is a world of infantilised and idealised circumstances. The relationship with the family members and the function of the children within the system has a distorted value in this pseudo-world.

The main source of data to have a content and discourse analysis - the commercials of the three months in 2005, give us an invaluable source to see how children are depicted in the family and social contexts, how they are interrelated with the idealised world, how much they were used as the target audience and how far they were related with the

objects advertised. This might seem to be very dangerous and unhealthy. Even some of the most serious commercials follow the similar codes of humour and infantilisation.

On the other hand, accompanying the commercials, the mainstream media do not give the news; they give ideological directions on how to receive it. As Hegel said long ago, the daily news is the morning prayer of modern man. One other fact to be mentioned is that even if there are more than 140 channels broadcasting locally and nationally, the way the commercials position the audience resembles each other and there seems to be no difference between the channels when it comes to commercials.

In a way, it's got a lot to do with the idea of escapism. A similar process occurs with rituals, symbols and beliefs called 'infantilisation'. Rituals, symbols and beliefs which were originally appropriate representations of core religious ideas also deteriorate. As they take on a life of their own as well, 'magic' is introduced to the people as to become a new religion. Ideas become accessible to laypeople through prescriptions compounded by concretisation and infantilisation produces a gap between the core ideas and the ways they are embraced and lived out in the lives of adherents. A tendency to become a member of the group is irresistible and thus irrelevant through concretisation or removed from its core ideas through definition and infantilisation. Russell Belk argues that contemporary Las Vegas resorts jointly participate in a theatrical farce meant to infantilise their adult patrons by creating a fantastic liminal time and place. Infantilised adults make better gamblers and better consumers. A world not much different from a circus is presented to the consumers. In this world nothing is impossible. The theory of becoming a consumer is emphasised. It's a struggle of becoming somebody, being a member of the group and more important perhaps staying as a member.

Regarding the commercials it is interesting to note that fear appeal is used a lot: If you do not buy this product you are 'excluded'. Thus, inclusion and exclusion becomes the core of the interest. Considering the actions performed in the commercials, it is easy to note that the people do a lot in this circus-like world to consume, to sing, to act and to be happy. It is also very striking to see that they try to make themselves happy - not the others. Some commercials make use of such slogans openly as if it is a duty to make oneself happy. The more selfish the people become, the better their standards become. The commercials are full of examples of stealing candies, running after ice-creams or cold drinks or competing with one another for the sake of testing a new product, etc. As the main idea all the commercials emphasise that the audience have choices and through their choices they BECOME. The commercials also feed the concept of inclusion and exclusion and the importance of being IN TOUCH WITH THE OTHERS. This helps them to be in touch with their audience as well. The values of the materialistic world are emphasised frequently. For example, life is a kind of gambling: There are bonuses if you can catch.

As Baudrillard emphasised, recent developments in media and consumerism, the infantilisation of society, the death of the social, the end of the university. The concept of infantilisation in its frequently used meaning means the degradation to the status of an infant of anyone who is not an infant. This may occur in a single action or in a process having a series of actions. The process may include attitudes, behaviours, structures and culture in which in a way the types of 'Adult Abuse' are exemplified ranging from

physical and sexual abuse to psychological (Emotional), and financial abuse reaching to the level of neglect.

In its real sense, financial abuse is the most common form of elder abuse. Financial abuse often refers to the theft or misuse of money or property like household goods, clothes or jewellery. It can also include withholding funds and/or fraud. On the other hand psychological (emotional) abuse means diminishing the identity, dignity and self-worth of the senior. Forms of psychological abuse include a number of behaviours, for example: name-calling; yelling; ignoring the person; scolding or shouting; insults; threats; provoking fear, intimidation or humiliation; infantilisation; emotional deprivation; isolation; and removal of decision-making power. Most of these actions could be seen in the commercials. The most important one is perhaps the highest level of ignorance: Neglect. The active or passive ignorance of the individual could be observed in most of the commercials. The fear appeal plays an important function here. In most of the commercials the individuals suffer a kind of neglect, temporary or permanent exclusion from the society, from the actions or activities they enjoy because they make wrong choices and buy wrong products.

Even if these all seem to be serious problems, we believe that most of these marketing strategies are not specific to Turkey but to the Europe and USA. The international companies apply the same or similar marketing strategies all over the world.

The commercials in Turkey reflect children in many ways. Children can be seen in many different commercials sometimes promoting the products not even actually referring to children. The first three months of 2005 provide us the types of commercials cycling throughout the year. It is interesting to see that all these commercials could be classified under different titles yet; only 11% of them really refer to children. However, the child appearances in the commercials reach up to the level of 87 %.

One other issue with the commercials is the issue of use of language. Peace within pluralistic societies requires citizens capable of and committed to engaging non-violently in conflicts that will invariably arise due to differences in the interests, values, and commitments of diverse individuals and groups. Citizenship and peace educators suggest that this capacity can be cultivated by engaging students in a process of inter-group dialogue. When we look at the dialogues in commercials, we see how much conflict resolution skills were used in them. They present the problem and find the solution very soon. That's why they could be used as educational tools. Yet, now, it is more than a material you buy, it is in our minds, in the form of concepts, brands, TV commercials or brand supported television serials. Consumerism is everywhere.

From the semiotic part of the view, these commercials are considered to be the referents of the emotions, happiness and importance of the relationships, sometimes enriched with the beliefs and superstitions. When something is mobile, it is somehow changing throughout the time. Here, we may question a lot of things, such as what is changing, why it is changing, how it is changing, how long this change will last or what would be the impact of this change on the society, system, culture and on individuals.

Regarding the first question, what is changing, it seems that it is the traditional way of presenting the product, their attributed values and the things they refer to are changing altogether. In the past, throughout many centuries, the Turkish society had been a serious society, having its own values. But nowadays this attitude is changing through infantilisation. Now it seems that degrading behaviours and actions is becoming very common. One other thing is that the process of EU membership affects the fantasies and pseudo-happiness as well. The people in the commercials are continuously upgrading their life standards and this is seen as the general, usual process of becoming modernised. Actually, what is changing here is usually seen as the impact of globalisation and the increasing number of commercials. The new brands are introduced with great dignity, representing more European/modernised perspectives rather than the traditions. Thus, the worldwide known brands now are commonly known by the Turkish audience. Here, the changing thing is not just a simple replacement of an old brand with the new one. It is deeper and more complicated. Through the ads, a new, ideal world is created and in this world nothing is traditional, it is modern, even post-modern.

Another factor affecting the marketing system is the vanishing monopoly system on one hand and supporting it in different ways on the other hand. Thus there will be more products to challenge the consumption and prevent the monopoly at every stage. Regarding the competitive nature of the commercials, it is also very interesting to see how they form a complementary basis in order to surround the audience. Instead of competing with one another, they even complete each other. It is not a fight between brands anymore, or it is not the question of past or present, and it is not even a dilemma or a state of comparison. In fact, all the commercials try to sell the same image: The Individual of the 21st century. The ads today significantly emphasise the winner as the 'individual' who is following his/her dreams and pursuits. Thus the ideas are cultivated to buy and to reflect oneself in a more modernised way in rather a stylised and branded way.

Under these circumstances customer loyalty vanishes fast and the shoppers hunt for the best deals and values. The audience can easily be under the effect of the commercials. In order to retain and build loyalty, there is nothing like having customer knowledge and information. Most of the companies are giving importance to brand making and promotion of their values rather than the actual sales of their products. Thus, the valued items are expected to sell better in future. It is the future images they sell.

The importance of the nationalistic point of view on the way to activate the people would give them better chances to vote and motivate changes in the values to different choices never tried before. This may be assumed as a rebellion against the traditions and serious matters of the past. This is a new and fantastic world of consumption. These tendencies may include the homogeneity of the society, distracting the attention of the people to minor problems rather than the major ones, etc. The changes in the social structure, working conditions and the growing income would lead the people to react at a more internationalised level paying more attention to not only nationalistic values but also to globalisation and unification. The more they are getting bound to the international mega decisions, the more they try to react to the inner forces such as nationalism and they try to be unique.

Nationalism in its modern sense is used in the service of better technologies and higher life standards. Contrary to the belief that the nationalistic view brings more conformity and conservative understanding, it also brings non-conformist points of view and a rebellion to traditions and habits.

To answer the question ‘Why it is changing and how it is changing’ seems to be a bit more difficult since it is highly related to the dynamics of the society. The infantilised adults in the commercials do the things they would never do in real life. This causes an attitude change in the lives of the people and they apply the strategies depicted from the commercials. Thus, an individualistic approach to all consumption matters create a more synthetic, not bound, minimalist world view to lead the changes in all countries sharing the same market.

A 2004 investigation revealed that only 11% of the commercials in the United States had a policy on ethics of commercials. When we look at the ethics in Turkey, we may see some problems in the characterisation of the children in commercials. The main problem is caring for the rights of children. It is interesting to see that television commercials do not care much about children. At least one specific example could be pinpointed here. Of the 95 members of Reklamverenler Derneği, none is specifically producing for children. (Abbate, Akbank, Anadolu Hayat Emeklilik, Arçelik, Arkas Holdin, Avea, Aygaz, Bayer, Beko Ticaret – Koç Holdin, Beko, Bsh Ev Aletleri, Brisa, BP Petrol, Coca-Cola, Colgate Palmolive, Çilek Mobilya, Danone, Dardanel, Doğu Otomotiv, Eczacıbaşı Beiersdorf, Eczacıbaşı Holding, Eczacıbaşı Eyap Vitra Seramik, Eczacıbaşı Karo Seramik, Eti Pazarlama, Evyap Ayazağa, Filiz Gıda, Fortis, Fritolay, Ford Otosan, Gıdasa Piyale, Hayat Holding, HSBC, Hyundai Assan, İstikbal Mobilya – Bellona, İpek Kağıt, Johnson & Johnson, Kelebek Mobilya, Kimberly-Clark Tüketim Malları, Koç Holding, Kopaş Kozmetik, Kraft, L’oreal, Mey İçki, Nestle, Nokia, Novartis, Numil Gıda Ürünleri, Oyak, Pepsi Cola, Peugeot Otomotiv, Pınar Et, Pınar Süt, Polisan Boya, Procter & Gamble, Puma, Reckit Benckiser, Renault Mais, Süttaş, Tefal, Teknosa, The Shell & Turkas Petrol A.Ş., Tofaş, Henkel, Türkiye İş Bankası, Turkcell, Turkent Gıda, Türk Telekom, Türk Tuborg, Unilever, Ülker – Rozie Kağıt, Ülker, Vakko, Vestel Pazarlama A.Ş., Yataş) Yet, it is very interesting to note that most of the TV serials are supported by these famous brands. The supported serials usually have children in them referring to family circumstances and issues in general. No need to say that between the clusters there are also the TV commercials of these brands. Thus, we may say that **BRANDING IS IMPLEMENTED IN ITS OWN WAYS**. The children become the audience starting from its core beginning. And, having such an impact on the audience, none of the brands are represented on the regulatory boards.

When it comes to the question of how it is changing and is there a way to postpone the change, we may say that it is changing very slowly but effectively: The rules of the game, the rules of the society, traditions, and values are changing. It is changing very slowly giving enough time to everyone to keep up with the stream. Sometimes the anti-globalisation tendencies lead people to create new ways of their own or new items to be followed, yet this has no guarantee that it would not bring a sort of cultural blindness or non-conformity. The speed and density of the new cultural trends are very much helped by the modern technology and it brings together unification as well as dissolving in the new established electronic societies consuming the items of these electronic cultural

products offered. In this sense, we may analyse the consumer models in the commercials. Products could be bought in different shapes and quantities to represent different economic levels of the individual. The crucial important thing is that you cannot have it when you're in debt. Thus, it is inevitable on one hand to increase the income to be able to afford the most luxurious outcomes. Thus, credit cards and loans are becoming more acceptable and applicable. Yet, in such a hectic world, decision making is much more complicated. Only the experts could say whether it is the right decision or wrong one. This means that consumption alone does not mean a lot, yet the credibility of the consumption is much more important.

Regarding mobility, these multiple faces of consumption are affected through the mobility of the people, mobility of the goods and products, mobility of economy, mobility of the information via media and the mobility of ideology. The level of the media literacy of the individuals/societies - which was considered to be something positive until very recently - function now as the gates of permission of the audience - which turns out to have a negative impact nowadays. With this new aspect, not only the concepts of sociology, but also philosophy, history, anthropology, education and many other disciplines had an influence on the media and films. Specifically, the commercials, which are easily accessible, are used to create a different world to be shared universally.

What would be the impact of this change on the society, system, culture and on individuals? Each new commercial is a trial to establish a little camp in the society. In this part of the given society, the values and the actions have a different code and the ones watching this piece of virtual reality share all these values. Thus, the made up one, the created culture or the culture of exception in the commercial film turns into reality throughout the time. What is more striking is that, mostly, not only the addicted television audience but also the high percentage of the non-watching people in the developing countries were somehow affected by these virtual exceptions.

Discussion and Conclusion

As Firat points out, (Firat, 1999: 290) largely shunned by intellectuals and controlled by commercial interests, television has become the most powerful communication medium since the Second World War. Corporations controlling the medium have constructed it in their image of a consumption process. It is now seen basically as an entertainment medium, part of a consumption process, and to be used to relax, 'watch', pass time with for recreational purposes. Consumers expose themselves to this medium in a passive way. Anything 'too serious' is shunned because, after all, people are supposed to use it to *escape* from daily chores, not to produce ideas and be creative through it. It is there to entertain us, take us away from reality - although often reality replicates It - and make us rested so that we can build up our energies for the next day's 'productive' work.

Since it has been represented as such a 'consumption' tool, its viewers come to largely expect programming that will fulfil such a purpose. Yet, television is arguably the most influential medium in instilling values, lifestyles, and goals for life, as well as images of success and achievement, for a majority of those exposed to it (Gitlin 1986; Williams 1986).

As Baudrillard pointed out, consumption is not a passive activity but a system of producing sign-values (Baudrillard 1981 and 1993).

The conflict between purchasing or not is a good example to see the how the habits and traditions are re-formulated in these new created cultures and societies. For example, in the last decade, branding has exploded, with scores of brands; a new lifestyle, new expectations and new identities were introduced. It should be kept in mind that 'branding' a product or anything comes with a price - usually a higher cost than a non-branded product. The satisfaction of buying a known 'brand' should add value and maintain some consistency. In our case, the purchases themselves are the means of communication between the two parts. This is a type of communication having no words in it but the symbols. In other words you could easily see the rule in action: 'It is not what you say, but how you say it'. But sometimes the rule changes a bit and it becomes: 'It is not what you say or how you say it, it is how you look when you say it'. And 'how you look' is more important for the others in the society, creating a more communicative atmosphere. You may look like the degraded people in the ads but it's better to be prepared for tomorrow and have a better image in real life. So they purchase the item advertised. There is the fear factor to be mentioned. The consumer usually thinks as follows: 'If I buy the wrong thing... The result will be a kind of shame... Therefore, I must buy the best I could because the thing I buy will represent me in the eyes of the society and the individual.'

Reflections of such a change could be found in different degrees considering the differences of age, education, gender and income in the decision making process of the individuals. In its wider sense, this is a matter of mobility. The mobility of the society or groups causes the mobility of the values. In this mobile world 'Naming' and 'Labelling' is an issue. The people, their income, their attitude is all standardised and classified. The 'named' or 'labelled' one is recognised easily. It is a matter of 'being' a member of one of the groups or not. You may be labelled or 'identified' in this way or in that way. The problem of who is labelling the others and why it is has never been discussed. The main thing is just to have a clue, something to help us think in terms, numbers.

Becoming a member of the group is important, however, what is also important is staying as a member of the group. This new metaphor brings the ideas such as 'encouraging inclusion' vs. 'discouraging exclusion'. In today's world it is easy to be somebody. Having a label is enough. Anything would do. Smokers, non-smokers, women-men, children-adolescent, Christian-Muslim. Once you are labelled, there seems to be no way to change it, yet, it is impossible to be the other.

Here we may mention the concept of 'Neutralisable Opposition'. For the brands in Turkey, or more concretely, the battle between the branded products and no-name ones seems to be a kind of Neutralisable Opposition. In fact, there is no opposition between the two concepts seeming to be too different or opposite to each other on the surface structure. In the deep structure, the two items and their various brands do not seem to be too different from each other. In any case the audience will be the consumer. But in commercialised new products and new marketing strategies, the main action is maximised whereas having ordinary products is reduced to different subsidiary actions, such as meeting with friends or having a dinner with the parents, etc. The connotations

of the non-branded ones could be summarised as the ordinary, humble, unimportant, outdated, and old-fashioned, etc. However, the connotations of famous brands could be associated with the concepts such as extravagant, special, important, unique, modern, in, precious, etc. Although the ads never compare and contrast these traditional and modern two worlds, it is done in the minds of the spectators. These events in the ads seem to be so innocent and ordinary. Yet, all these pseudo-subsidary actions in fact establish the nesting for the isotopy in the society. The communication in those embedded environments, the anaphora created gives the messages of main consumption as well as the culture. The recursive elements of the consumer culture as well as the compact conflicting messages give the chance of an obligatory transformation equalising the neutralisable opposition.

To Engel, Kollat, and Blackwell purchasing is an end of a decision making process. Throughout this process, the dynamics would be changing from one individual to another, as well as from one country to another. Yet, there are some steps followed at each case. These could be summarised in five steps. The first one is the definition of the problem and specification of the needs and requirements. In this respect, the branding and purchasing actions in the commercials create a world in which there are real purchases and real products as a must. It degrades the individuals who do not cope with it.

The second step involves the information process in which the commercials provide information about the symbolic value of products, as symbols never die. This immortality affects the purchase decisions due to the fact that mostly in our society images and relationships are valued for a lifetime. The third step is the evaluation of the alternatives, which is a bit of the tricky part, since any brand will be imposing its genuine products and claim that they are the best of the market. However, the audience has a wider chance to evaluate once they are convinced to purchase diamonds, yet the brand is not that much important and comes in the secondary level.

The choices are made on the fourth step. It is interesting that who is making the choice is always a dilemma since it's usually the men purchasing but the women choosing or stating the likes and dislikes. The last step concerns the feedback of the purchases and consequences. In the last few years, being affordable, the genuine brands could also be replaced with the fake ones and thus could easily be substituted with the most valuable ones. This dimension could bring a multiplication effect and could cause more purchases such as wearing one on the ordinary days and a more precious one on the special occasions and ceremonies. It is inevitable to deny the importance and impact of the classes or the groups of social status. The public opinion and common sense are shaped not only through the concrete facts but also by the made up supernatural beliefs and the traditions of the given society. It does not matter how high the educational or the economical level of the society is. The dynamics of the society in a way forces the groups and the individuals into a 'Conspicuous Consumption' habit. Considering the TV commercials, this kind of an idea is cultivated. The youngsters try to be more modern and rather non-traditional, different from the adults of the past with their creativity, intelligence, beauty and uniqueness, they are given the opportunity to add new meanings to the ordinariness of life, such as using the diaspora of the liquidity in an unusual way.

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