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**GLOBALIZATION AND THE INTERACTION OF
POPULAR CULTURE WITH SOCIAL MEDIA**

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GLOBALIZATION AND INTERACTION OF POPULAR
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KÜRESELLEŞME VE POPÜLER KÜLTÜRÜN
SOSYAL MEDYA İLE ETKİLEŞİMİ

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Yüksek Lisans Tezi olarak sunduğum “Globalization and Interaction of Popular Culture With Social Media” başlıklı bu çalışmanın, bilimsel ahlâk ve geleneklere uygun şekilde tarafımdan yazıldığını, yararlandığım eserlerin tamamının kaynaklarda gösterildiğini ve çalışmamın içinde kullanıldıkları her yerde bunlara atıf yapıldığını belirtir ve bunu onurumla doğrularım 29/01/2018

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ÖZET

KÜRESELLEŞME VE POPÜLER KÜLTÜRÜN SOSYAL MEDYA İLE ETKİLEŞİMİ

Küreselleşme; teknolojinin gelişimi ve toplumsal değişimle birlikte tüketim kültürü ile popüler kültürün ortaya çıkmasına neden olmuştur. Popüler kültür ve küreselleşmenin bir etkisi olarak tüketim kültürü, toplumlarda önemli değişikliklere neden olmakta, insanlar artık sosyalleşme mecrası olarak sosyal medyayı kullanmaktadır. İnsanlar özgürlük arayışlarının, toplumsal ve bireysel etkileşimlerinin odağına sosyal medyayı koymaya başlamış, gözetleme kültürü ve hızlı tüketim anlayışı, toplum ve insanların gündelik yaşamlarındaki davranış ve kararlarını en çok etkileyen unsurlar haline gelmiştir. Sosyal medyanın popüler kültüre ve toplumsal davranışlara önemli etkilerinin olduğu ve toplumsal değişimin odağında küreselleşme ile birlikte ortaya çıkan yeni iletişim araçları ve sosyal medya kullanımının olduğu söylenebilir. Bu araştırma küreselleşme ve bir sonucu olarak ortaya çıkan kültürel değişimin sosyal medya ile etkileşimini ortaya koymayı amaçlamaktadır.

ABSTRACT

GLOBALIZATION AND INTERACTION OF POPULAR CULTURE WITH SOCIAL MEDIA

With the development of technology and social change, globalization has led to the emergence of popular culture with the consumption culture. Consumption culture as an effect of globalization and popular culture causes significant changes in societies, and people now use social media as a socializing medium. People have begun to put social media at the center of social and individual interactions and search for freedom. Culture of surveillance and trends of fast consumption have become the most influential factors in the behavior and decision making processes of societies and people's everyday lives. It can be said that social media has a significant influence on popular cultural and social behavior, and that the focus is on the new mass media and social media usage emerging as a result of globalization. This research aims to reveal the interaction of social media with globalization and cultural changes emerging as a result of globalization.

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INTRODUCTION

Along with globalization, changes in technology and in the way of life are reflected in the methods of communication and receiving and sharing information, and the world started to become a single society. The Internet is one of the greatest inventions of our time in terms of information society, and this invention has begun to reveal a sociological dimension with social media. Consequently, the process of change in society and the development of this information age is worth exploring.

Becoming a consumption society has also affected the social use of the media and social media. People have begun to use social media in their search for freedom, centering on their social and individual interactions. The socio-cultural changes in society caused social culture to acquire different meanings in popular culture. Surveillance culture and fast consumption has become the most influential concepts in society and the behavior and decision making processes of people in their everyday lives. In this respect, it is highly important to investigate the interaction between globalization, popular culture and social media.

Social change and social media concepts are explained in the first chapter. Social media tools are also examined in order to reveal the power of social media .

In the second chapter of the research, globalization and cultural dimension are examined, and globalization, relation of culture with globalization, consumption society and mass culture are explored conceptually and theoretically.

The third chapter of the study, aims to show the relation between cultural change and social media, popular culture interaction with social media and social media's effect on society.

CHAPTER I

SOCIAL CHANGE AND SOCIAL MEDIA

1.1. Community Change

1.1.1. The Concept of Knowledge and the Process of Information Society

Knowledge has always been a concept with strategic priorities for people, societies and organizations that are continually evolving and changing. The concept of knowledge, which has many different meanings in the context of the subject studied and in the context of popular culture, has been expressed with different definitions in every period of history by scientists. Knowledge which human intelligence can reach is defined as the name given to the principles and facts, the truth obtained through learning, observation or research as a result of the study of the human mind, philosophical meaning or thought product, and basic ideas that the mind perceives (Turkish Language Society - TDK, 2012). Information is all the facts and ideas which are obtained through observation, research, experience and training for understanding and recognizing events, and are created as a result of the human conscious evaluation of all of these (Özen and Naralan, 2009: 4). Following these definition of knowledge, it is very important to show the processes through which information becomes a social and sociological phenomenon.

The division of history into the eras was made in the past, taking into account the universally important events, which seriously affected humanity. The invention of writing starts the age of knowledge and make it possible to share and record it with the others. The invention of writing divides history into two eras and this distinction, designed with due regard to technological, economic, social and political influences of events that took place in the past, is still accepted as valid although it is subjected to criticisms such as the fact that *“assuming that there is an ultimate goal which is aimed to be reached with the help of small developments causes important*

misunderstandings” (Carr, 1991: 135) and that ‘histories and civilizations’ other than that of Europe have not been taken into account’ (Alkan, 2009).

This distinction, which was thought us at history courses at the elementary school, continues today even within the modern age. The beginning of modern age was the French Revolution in terms of social and political influences, and the Industrial Revolution in terms of economic and technological influence. In the history, this point of view confirms the idea that *“the abilities that are gained are handed down for generations and it is called a progress”* (Carr, 1991: 135).

When the changes that come with our current age are taken into consideration, it is seen that the works performed by the people in the field of production are undertaken by machines, and individual production is turned into collective production.

The most important change of the modern era is the collapse of the empire because of new ideas of freedom and serious changes in working life and social life all enabled by steam power. This social structure, in which the heavy industry, (which started with steam power) is at the center, has evolved over time into a structure in which knowledge constitutes the basis of individual and community life.

From an economic standpoint, it is possible to see that many theories strive to explain what pushes eras to change. Nikolai Dimitrievich Kondratieff proposes the theory of “Long Conjecture Waves”. The wave of fluctuations indicates the beginning of a new period in the economy and a decline in the following years, the end of a wave and the beginning of another wave witnesses important social transformations, wars and technological revolutions (Aydoğuş et al, 2009).

The theory simply attempts to explain the fluctuation in the economy through the emergence of the technological revolution. This study by Kondratieff was found to be important by many economists and new models were created by using it. The

“Sequential Industrial Revolutions” theory that Schumpeter put forward is one of the most important of these models. In an important work on Economic Cycles, Schumpeter acknowledges the existence of the Kondrariëff waves, which last for nearly half a century, and he suggested that each long wave or conjuncture cycle is unique because on the one hand it brings technological innovations and on the other it differs from the historical events such as the discovery of gold mines, wars or famine (Freeman and Soete, 2003: 22).

In the years following the Industrial Revolution, fluctuations in economy took place on the axis of technological revolutions. In other words, it is seen that technological developments led the countries and economies, individuals and societies. Technological developments and innovations can only be achieved with new information.

1.1.2. Information Age and Information Society

In an advanced age on the basis of information and innovation, it is vital for an individual to have access to information that enables the formation of societies and states. In our age, the life of society mainly focuses on information and ICT, which has become the most important factor affecting states, people, society life and relations between all of them. The reason for the intense interest is undoubtedly the fact that the new communication technologies have the potential to accelerate other inventions and will be able to carry a new social order and production system (Uğur ve Bilici, 1998: 488).

It is important to look at how information society is defined after mentioning about it's basic assumptions, in which the significance of knowledge is pointed:

“When we look at the official policy documents of various countries, information society is defined as socioeconomic activities which are increasingly being realized with the participation of the interactive

communication networks or with the intensive use of these communication networks as well as the production of all kinds of technologies and applications used for this purpose “(TÜBİTAK, 2002: 4).

Webster states that six different definitions of information society can be made. The increasing level of knowledge with cultural, geographical, occupational, economic and technological definitions emphasizes the power of transformation over societies (Webster, 2006: 8-9).

As a matter of fact, all these definitions state that social relations are shaped around this concept. The approach that seeks to separate history into certain time periods tells that the periods bring about specific economic, political and social structures:

“In the information society system, the knowledge that the human mind has reached with the scientific method has become the main force that regulates the world. In this process of change, the only thing imaginable in the past (for example, the idea of traveling to another planet / satellite as Jules Verne's “Travel to the Moon” book) is still available in real life through knowledge and technology. Therefore, the concept called information society is both the locomotive and the result of social and cultural change in the point reached today. The concept is also a means of communication, and the press organs are also widely used as a practical way of grasping and explaining today's rapid changes “(Yildiz, 2012: 1).

In addition to these definitions clustered around the idea that society will bring about transformation, there are also some other people who criticize it. It is already possible to predict, in information societies, that information can be presented in a form specific to the user, in other words, with the information being contaminated and stacked. If the paradox is a kind of privatization of information, it will make it difficult for the person who wants to reach the desired information (Gemuhluoglu, 1998: 1699).

This approach is crucial in terms of envisioning such issues as the violation of individual rights in the social media, which is a topic of frequent controversy, and the “forgetting about” which is being used to express the right to delete personal information on the internet in recent years. These types of situations, which can be explained by the differences of scientific and daily information entering into the field of information philosophy, will be discussed in the future. This indicates that the information carried by the Internet will be subject to standardization.

After the systems that have changed throughout history, information is seen as the most important material in our day. In the scientific analysis that approach information society under different names, period before the industrial revolution, it has been determined that there is equality in social life in terms of poverty. It is a known fact that in industrial societies there was a time called “brutal capitalism” and during this time even women and children were employed in the mines. This system, in which people with large industrial establishments can earn more, appears to seriously damage communities. On the one hand, in the era of industrialization, the inequality of income between the individuals in the society is aimed to be decreased with this new era’s coming. The information society, which allows all people to be able to access any information they need to take more place in the economic and social life, has thus had a positive effect on the inequalities as the right to access to the knowledge into an increasingly abstract object. It is important that all individuals have equal rights to access information in the information societies regardless of their cultures and their income.

In terms of transferring information, communication technology is a great asset. Even in the “*information and communication technologies*” category, technology comes right behind the information. It has been mentioned how important it is in terms of communication history. This importance is growing. All economic, individual, social, scientific etc. information can be transferred through communication. The important position of information in the life of the individual and society also increases the importance of access to communication sources.

1.1.3. The Importance of the Internet in the Information Society

The basic asset in attaining a professional and occupational status is knowledge. The necessity to use computers, to speak languages, to have a degree, etc. appear at every stage of the individual. It is imperative to have knowledge in the information age.

The adventure of learning which starts at birth lasts till the end of life. The most important tool in reaching information in our age is information technology. The Internet, seen as a revolution in communication technology, has become the most important tool on the scene. In the 1990s, the Internet was a vehicle that was accessible only through computers desktop, but in our time it has become a medium, accessible almost everywhere and under every circumstances.

The result of a study which was conducted by McKinsey Global Institute and on the extent of internet use is presented as follows:

The headings of the research that was published at the beginning of the report titled "Internet Topics, The Influence of the Internet on Growth, Employment and Wellbeing" are presented and stated as follows: "There are over 2 billion internet users on the world. Surveys in 13 countries show that the Internet constitutes 3.4% of GDP. It is also understood that developed countries have achieved 21% of GDP over the last 5 years on the Internet. While the internet causes 1 job loss in the world, but it creates 2,6 new job opportunities. The Internet affects 75% of traditional industries. Small and medium-sized businesses using the Internet have increased productivity by 10%. It also caused the exports of these enterprises to grow by over 2 quarts. Finally, Internet users spend an average of 20 euros a month for access to the Internet "(McKinsey Global Institute, 2011: ii).

The internet has become indispensable for individuals and societies. Besides communication, it is used for news reading, experience sharing, for shopping and it makes important contributions to different sector. Although it has not been quantitatively assessed in our country yet, some academics also focus on the fact that educating individuals through the internet will result in more qualified individuals, efficient time management and self-training.

It is important that the Internet is accessible to everyone as it becomes an indispensable part of our daily lives. The UN report (UN, 2011: 22) states that internet access is one of the human rights. Therefore, access to the internet is a necessity. The internet contributes to many areas such as social life, industry, and trade. The question that is asked while the Internet is becoming more and more important is "*Do individuals and societies have equal access to the Internet ?*"

1.2. Social Media in Information Society

1.2.1. Social Media Concept

The emerging technological infrastructure, new media, social media content, functions and tools of social media are utilized to understand what social media means, which can be considered as a concept where many disciplines come together. Within this context, it appears that different definitions are necessary.

Just as Taylor and Okazaki (2013: 56) reported in their study, social media is described as technological innovations that make it easy to produce content in interactive, inexpensive, and convenient ways that online users can use both in terms of software and hardware (Berthon et al., 2012: 261-265). The authors state that social media is divided into three aspects of communication through traditional computers. Power has shifted to consumers from firms. Your place of activity has become the web instead of desktop. Other productions have passed to the consumer from the companies.

On the other hand, Safko and Brake (2009: 6) report that in a survey on social media usage in 2009, nearly 70 percent of the over 600 participants said they were unfamiliar with the concept of social media. Many of the participants in the study stated that they should know the meaning of the term because they know the meaning of the words. And 70% could not define Web 2.0 (Safko and Brake, 2009: 6).

Self-representation in social media in terms of social orientation is related to the need to control the impression created on others during a social interaction (Goffman, 1959). This is motivated by the desire to receive a reward by influencing others on one side while asking them to bring an image that matches their identity on the other. For example, the desire to create an individual web site arises from the need to represent oneself in the virtual world (Schau and Gilly, 2003). This type of representation is usually achieved through unconsciously or consciously conveying personal information (eg, thoughts, emotions, loved ones, unloved ones) that is in harmony with the image the individual wants to bring to the scene.

Thanks to the development of web 2.0 communities, where content is translated from a read-only format to an interactive virtual environment, users who want to exchange information, and meet people who share their sector or area of interest, gather on the web with the help of established social networking sites. Relationships that have developed in these sites have led to social interaction in real life. According to Evans (2008: 34), social media is the democratization of information, and the environment in which people reading content come to the position of publishing content.

Today, social media has become a place where a wide range of people, from managers to consultants, from advertisers to internet leaders, exchange ideas with each other (Bozkurt, 2003: 50).

In order to understand the importance of social media in the lives of individuals, it is necessary to look at the development of internet access and the number of users of social media sites. The estimated number of users in our age is 2 billion 950

thousand and internet penetration is 40.4%. In other words, two out of every five people in the world use the internet. While the internet users were one percent of the population in 1995, it a tremendous progress was made in terms of internet and social media usage (<http://www.internetlivestats.com/internet-users/#trend>).

Given that the borders on papers and the rapid transmission of information are provided in the globalizing world, the use of the internet in the coming years will almost become a necessity for the entire population. The effect of the social media on this is an indisputable fact in the updating of sociological values.

1.2.2. Social Media Platforms

Many social media channels or tools have been created for different purposes and applications. Some social media areas are globalized (Wikipedia, Flickr, Facebook, Twitter, Youtube etc.) and some are only serving locally. Social media sites, whether global or local, are a part of this domain. In the studies conducted by Kim, Jeong and Lee (2010), it is seen that some of the web sites are successful on a local basis, even though the number of users worldwide is low. For example, Orkut (social networking site), which can be included in lyrics in Brazil, and Friendster where 87% of Internet users are in the Philippines are among these websites (Kim, Jeong and Lee, 2010: 216). This adventure, which started in 1997 with SixDegrees.com, grew in 2000 with the opening of many different sites.

There are different considerations in terms of grouping and identifying many web- sites called social media. It is quite difficult to talk about a single system that divides all social media applications into categories. In addition, social media sites are also becoming more and more new and more difficult to group in terms of changing user requirements.

Kaplan and Haenlein (2010) group social media according to the social prevalence of content and subjectivity. Experts have classified social media within

themselves by acting from a number of media theories and social processes being used in media research.

Starting in 1997 with Six Degrees' being active, different platforms have emerged in popularity. In 1999, social media tools such as Live Journal, Sian Avenue, etc. have been introduced. 2000 was the year of the closing of Six Degrees. Especially after 2002, the number of social media platforms started to increase. This is also the date of the establishment of dominant platforms such as Friendster and LinkedIn. Facebook was launched in 2005 as a local network, and in 2006 Twitter emerged, which is one of the most important social media applications in the world today.

Social media theory of social study (Short, Williams and Christie, 1976) states that media have changed between two communication partners according to their level of social presence in terms of physical, visual and acoustic contact. As social assets increase, so does the level of partners' influence on each other's behavior.

The theory of media richness in parallel with the theory of social existence (Daft and Lengel, 1986) suggests that the ambiguity between individuals can be solved through communication. In this context, the media changes itself according to the richness in terms of content it includes. This is determined by the information that can be transferred in a certain time period. For this reason, some of the media types are more effective than others in terms of eliminating ambiguity. When viewed from the social media standpoint, it is possible to go to a group according to the level of social presence and the richness of the society, which the social order permits.

According to Haenlein and Kaplan (2010), the social media elements are typically described below.

1.2.2.1. Blogs / Mikroblogs

This includes web-based and everyday areas where individual thoughts related to any topic can be expressed (Scott, 2010: 60). However, blogs are not just an asynchronous place where personal thoughts are expressed, but are also areas that allow users to publish their content as freely as they like. These web-based diaries enable people to interact with readers, communicate with readers in a synchronized manner, and receive comments (Scott, 2010: 37; Keng and Ting, 2009: 479). Blogs are a sophisticated website in which entries are displayed in a chronological sequence of classical regular or frequent posts (Akar, 2010: 45).

Microblogs allow the use of a certain number of characters, allowing users to share visuals, links and information. The transmitted message is “onetomany” that means one-sided messages. It is possible that publicly broadcasted messages may be available on the search engine. Besides this, other users reply to these messages from their own pages. Unlike social networking sites, the original page of the message cannot be intervened (Yurdakul, 2013: 14).

TXMob, a microblogging site, is a site that a group of activists set up to communicate between themselves during the US elections in 2004.

The ability to send messages in microblogs is based on the ability to reach masses quickly and easily, like SMS system on mobile phones. The role of the US presidential election in 2008 should not be forgotten in terms of Twitter's rapid growth that was officially put on the market in 2006. Obama, the US president, conducted and won the election campaign by simultaneously communicating Twitter with 150,000 people (Borges, 2009: 218).

Twitter is a type of microblogging that gives users the ability to send messages with up to a hundred and forty characters. These messages, called tweets, are viewable by everyone, but users can create their privacy settings to share only with their friends.

Users can join other users. People they follow can see whom they are being followed by, and they can read the messages they share. All users can send and receive tweets via [Twitter.\(https://www.teknoblog.com/twitter-aylik-255-milyon-active-user-sayisina-ulasti-74542/\)](https://www.teknoblog.com/twitter-aylik-255-milyon-active-user-sayisina-ulasti-74542/).

Twitter is one of the strongest mass media that brings individuality to the forefront. During the Arab Spring Events and during Gezi Park resistance in Turkey, it was used extremely effectively, and in a short time it was able to collect a lot of people around the same topic. In this respect, it is more specific and different than other social media tools.

1.2.2.2. Content Communities

Social media sites that give users the ability to share and upload content they like or have developed themselves are called Content communities. IFILM.net, which is one of the first province of video sharing sites, was established in 1997 and Youtube was established in 2004 (Zarella, 2010: 77-79). YouTube is now the largest video site in the world and continues to offer new videos throughout the day. Advertising with this method via youtube is also the least costly (Kerpen, 2011: 238).

Established in 2004 and making it easy to share photos, Flickr continued to exist as the best-known site until October 2010 when Instagram was established. Instagram, which reached 100 million users in a single month in February 2013, was purchased by Facebook in April for \$ 1 billion. (<https://newsroom.fb.com/news/2012/04/facebook-to-acquire-instagram/>).

Content sharing communities are active in different media formats such as PowerPoint (Slideshare), photo (Flickr), video (Youtube) and are active in these areas using many social media (Akkaya, 2013: 25).

1.2.2.3. Social Games

These are the areas where users can make an analogy in avatar form in three-dimensional spaces and allow them to communicate with each other just like in real life. In this context, the virtual gaming world is one of the most important indicators of social media because it can provide the highest level of media resemblance and social presence among all the applications described until now (Kaplan and Haenlein, 2010: 64).

It is possible to say that these virtual games that are being played on social networks like Facebook are some kind of browser game. You do not need a setup for your play. What is needed is a member of the platform with internet connection. More and more people are playing farming games on Facebook, solving criminal events, hogging pigs with angry birds, managing football team and ruling in virtual empires.

The games, which reach millions of people through different game consoles, create a virtual world with annual subscription fees, multiple participation and avatars by moving to digital media. *Final Fantasy XI* and *Simcity* are the most known games in the gaming world after *Star Wars: The Old Republic*, which has reached 1 million users in the first three days after its introduction in 2011. With more than 8 million users in 2013 *World of Warcraft* was very popular. Recently, populations have increased because of Sony's Play-station and Microsoft's standard game consoles such as X-Box that allow multiple users to play around the same world at the same time (Kaplan and Haenlein, 2010: 64).

1.2.2.4. Virtual Social Worlds

A virtual social world is a game that allows users to choose their behavior patterns more freely and carry out a virtual life similar to real life. Those who play in the virtual world, like those in the world, also look like avatars and communicate with three-dimensional virtual environments. However, there is no rule in this area that will

affect interaction other than physical laws. One of the most famous examples of these worlds can be portrayed as a Second Life application by Linden Research Inc. in San Francisco (Kaplan and Haenlein, 2010: 64).

Within this application, people create their own individualized avatars and live a real life in virtual environments (Gönenli and Hürmeriç, 2012: 217). They share their virtual experiences with people in the world, usually with their own designs (Haridakis and Hansen, 2009: 1).

In addition to being able to do everything in real life, Second Life allows its users to create content. Besides, they can sell these contents to others for Linden dollars (Kaplan and Haenlein, 2010: 64).

1.2.2.5. Social Network Sites

The research published by Ellison and Boyd in 2008 summarizes the changes that have taken place over time in order to provide a background to academic, conceptual, and historical dimensions along with many research studies to identify and understand social networking sites. According to Boyd and Ellison (2008), social network sites have a number of common points, despite being in different forms. These sites are for individuals who:

- create full or half open profiles to the public in a framework where there is a certain system,
- have the user lists that have a possible sharing link,
- have a list of individuals they are connected with and have the opportunity to observe the relationships and profiles that others have created. The naming of these links and their nature can vary according to the site.

The names of these sites, which are described as Social Network Sites in English, are referred to as social networking sites in Turkish. However, it is stated that the social network site is better suited than the social network because the scope of the sharing is narrower. While the SNS is the abbreviation in English sources, SAS(Sosyal Ağ Siteleri) is the abbreviation in Turkish.

The basic attribute that makes a social network unique is that not only users who connect with people whom they do not know in their real lives, but also they can make their social networks visible for others, These kind of interactions cannot be formed in any other way. These sharing and meeting environments often take place through invisible connections in real life (Haythornthwaite, 2005: 135). In other words, people communicate with people in the extension of existing social networks. Barabasi (2003) says that *"We are all part of a broad conglomerate called the 'worldwidesocial net' (universal social network), in which no one is ignored. We do not know all the people on the world but in this network there is a certain connecton between two people randomly."*(Barabasi, 2003: 18).

1.2.3. Strength and Functioning of Social Media

There is a positive correlation between the Internet's power and accessibility. While the number of internet users around the world is over two billion, there are 35 million Internet users in Turkey. When you look at the numbers, it can be seen that almost half of the population uses the internet. Turkey ranks fourth in Europe with this number and twelfth in the world. The number of users added every month is around one hundred thousand (Keith, 2010: 25).

The exchange of the Internet with Web 2.0 and technological advances allow for the formation of online relationships among individuals. The development of social media networks is driven by reasons such as easy access to computers, increased internet access, and easy use of popular social networks (Keith, 2010: 25).

Judging by the logic of the functions of the social media, topics discussed in Turkey are as follows (Yurdakul, 2013: 18-19):

- **Publishing:** *Tumblr, WordPress, Blogger, Wikipedia* and *Soup-like* social media and information and blog tools that are the backbone of this world.
- **Sharing:** Shared products, original productions, recommended products, even if the function of some of them seems irrelevant, such as *Ide-shot, Dailymotion, Deviantart, Living with Applauses, Last-fm*, short texts, presentations, bookmarks, music, video, drawings, pictures, and so on.
- **Talking:** *Skype, Messenger, Yahoo, Google Talk, Msn*, instant messaging and messaging systems.
- **Creative a social environment:** *Ning, Myspace, Xing, Hi5, LinkedIn, Facebook* etc. are informal or formal social networks. In general, they are used to acquire and expand the social environment. *LinkedIn and Xing* include business and career-oriented environment sharing.
- **Saying:** *Jaiku, Plurk, Twitpic and Twitter*, which is used as a place to share the moment with others.
- **Sharing Your Life:** *Friendfeed* includes location-based services such as *Foursquare* that allows you to share music, video, and photos, and to stream live information.
- **Watch:** *Webrazzi, Etohum.tv, televidyon, Gelistrend* and *Uzman.tv* are the systems implemented in Turkey. This includes video footage from promotions, training and interviews. They can also be used for entertainment purposes. Its broadcasts are unidirectional, and its power comes from added insights and interpretations. This is different from services such as *Vimeo, Dailymotion* and

Youtube. These are the areas where original and independent content productions are broadcast on specific topics called podcasts.

- **Virtual Life:** *Second Life*, *Sanalika* and *Yogurtistan* are the forms of the famous "*The Sims*" that can have a real-life life on the internet.
- **Little Play:** *MafiaWars* and *Farmville* are games that have been popularized by Facebook. It is a field in which users can play games together even if they are not connected to others or even if they are not friends on facebook.
- **Great Play:** These are games like *Warhammer*, *Metin2*, *Warcraft* which are called massive multiplayer on-line (MMO) and they are played together with the masses over the internet.

Although there are various topics and different functions available with different social media means, Facebook is constantly trying to provide any services that other sites offer to their users because Facebook considers the needs of its users and is updated regularly.

Those who is a member of Facebook in the flow of the social media environment have one or more reasons to use the application. This means that it is possible for users to share music with others via social media, and to be able to use multiple applications at the same time. Users who read newspapers on the Internet can share and track them through their own pages via Facebook, and can turn a topic that also attracts other users interests to a trend topic in microblogging sites (Castells, 2002: 212-215).

It is a great benefit to follow the development of technology and the electronic world in order to be integrated in the age of information to show the required adaptation to become an information community in our age where information is the most valuable. Social media has become an indispensable medium for almost every

group of people, from the society with the most developed economies today to societies living almost a primitive life.

On the social media platforms, unemployed individuals can look for jobs, lonely people can socialize, job seekers look for business opportunities. The work that is presented by an artist can be advertised, especially since playgrounds for young people are opened, social events take place easily. While the benefits of the information form a long list, it can be examined in various disciplines in many sub-layers such as cultural assimilation on behalf of society and unsociality for the individual. In the next section, we will evaluate social media usage areas and popular culture in social interaction.

SECOND PART

GLOBALIZATION AND CULTURAL SIZE

2.1. Concept of Globalization

Globalization involves social cohesion, employment, livelihood, ecological integrity and peace. On the other hand, it also includes elements such as broad cultural factors, new job opportunities, and assistance to wars. It is observed that globalization has emerged as an increase in random hierarchies within the civil society. (Scholte, 2000: 6)

It is possible to look at the quantitative and qualitative aspects of globalization. From a quantitative point of view, globalization can be expressed in terms of capital flows, investments and trade. The qualitative aspects have social, economic and political dimensions. Competition has increased with globalization. In the aftermath of competition, changes in factors such as trade regulations and rapid capital movements have come to the fore. The rise in competition has followed the globalization process and a shift in production activity has been seen. The activities are carried out in order to produce high quality products. (Tağraf, 2002: 36-37)

In our age, globalization pertains to all of humanity. Along with globalization, technological, cultural, political, social and economic elements have been introduced

all over the world. It is also possible to say that the globalization process is a reflection of these phenomena. (ITO, 2010: 37)

The phenomenon of globalization is one of the most influential processes that has struck the past thirty years. The first use of globalization as a concept has been through the development of communication technology in the aftermath of the collapse of the “Brettonwood” system. Globalization is important regarding the integration of the world's political, social and economic aspects and bringing countries together. (ITO, 2008: 21).

The phenomenon of globalization is fairly new although the concept itself dates back to 400 years ago. In general, globalization was on the agenda for the first time in 1968 with a study published on the International Journal of Social Sciences. In 1983, the concept again became the topic of discussion when the American academician Theodore Lewitt wrote his study titled “The Globalization of Markets” (Ohmae, 1996: 17).

Within the globalization process, certain analyzes were applied to assess qualified human power, unemployment and wages, and along with the industrialization of the West global changes have taken place in these countries (Peeters and Garretsen, 2000: 1).

Globalization has caused change in countries wherever it has managed to make an appearance. In addition, the progress and conditions of countries have also been influenced by globalization.

The consequences of globalization are as follows (Manisali, 2003: 3-4):

- Generally speaking, there is an expansion of big companies and the world markets in which they operate.
- Consumption patterns are imposed on people and consumption habit is spreading under the direction of strong states and large firms.
- In underdeveloped countries, it is possible to market own goods by entering into domestic trade.
- In underdeveloped countries the necessity of being asked about the parties involved in the issues related to the conclusions of the products and activities can arise.
- The interests of underdeveloped countries and global developments can be influenced.

Despite the fact that the origin of globalization dates back to an older age, it is observed that thanks to the technological applications today, globalization operates intensively and rapidly. From a qualitative point of view, globalization also includes economic, social and political elements. Globalization has led to the growth of markets, the challenge of the state and institutions, and the emergence of new sociopolitical trends.

2.2. Cultural Globalization

Views on the effects of globalization on culture can be grouped into two main approaches. The first of these approaches is that globalization has created uniformity on a global level, in other words, a homogenous world culture, by increasing similarities. The second approach suggests that globalization has contributed to the formation of a heterogeneous culture structure by increasing the intercultural interactions. The concept of globalization is used as the process of the world societies resembling each other, and thus the emergence of a single global culture, and on the other hand, the identification of their differences in societies. The interactions between globalization and localization processes makes itself felt in social life. Therefore, globalization does not refer to the opposition of universality and locality, but to the simultaneous and cooperative action between them (İçli, 2001: 164).

Another thing that stands out in the globalization process is that American culture is more dominant than other world cultures. It can be said that the popularity of American popular culture stems from the fact that the popular culture is viewed as a means of individual happiness focused on American society (search for life, freedom, happiness) and as a status for individuals in countries that do not speak English because American culture is always produced in English (Pehlivan, 2007: 274). To better understand this situation, it is worth looking at the question asked by the owner of Kentucky Fried Chicken restaurants in Malaysia "What makes Kentucky Fried Chicken so appealing to Malaysians?" and the answer is " They enjoy the taste, but they love the things they symbolize more, modernity, being American, being modern and up to date. Malaysians love everything from the West, especially from America.

They eat them and they want to be like them. In the small towns of Malaysia people make long queues in front of Kentucky Fried Chicken - they come from far away places. They want to be close to America."(Sungur, 2011: 10). Furthermore, it is the clearest evidence that Iranian youngsters are influenced by American culture despite their obstacles, in favor of punishment, disco music, and wearing jeans, even hiding them under skirts and undercoats (Talas and Kaya, 2007: 153).

The local cultural impact of globalization is a matter of debate. The biggest debate between the advocates and opponents of globalization is whether or not globalization has an influence on local cultures. Some suggest that, it is a human contradiction that the groups of people living in different geographies are similar in terms of need, taste and so on. The reason for this is that the person identifies himself / herself and establishes his / her identity by expressing the differences from others and are expressing what they are actually not but want to be. The most important distances between people in today's world are cultural differences. (Prize, 2008: 19).

As the cultural elements become an identity problem in the phenomenon of globalization, two approaches appear to contradict each other. One of these is the aim of multiculturalism to preserve the differences and the other is cultural homogeneity or popular culture, the mass culture that emphasize the principle of universality (Akdemir, 2004: 45).

There are thinkers who theorize the definition of "global culture" from the most important phenomena of the 21st century as "cultural imperialism", "media imperialism", "electronic colonization", inspired by the Frankfurt School. Although

there is no mention of a homogeneous association between thinkers, the main theme that thinkers agree with is the belief that economically powerful countries, especially America, have created their own lifestyle, a rapidly imbibed and imperial culture in the world (Okutan, 2013: 26).

There are researchers who embrace both of the views that focus whether cultures emerging from the culture topic merge or separate. The basic assertion of those who have embraced the view that cultures are unified and similar is that technology, modernization and economic conditions in particular cause this. Such factors indicate that humanity is directed to a single global world culture (Keegan and Green, 2011: 104).

As a result of global mass communication, under the influence of technological, economic and political developments, it is inevitable that local cultures undergo a universal cultural transformation. The prevalence of English and the technological superiority of the United States and Britain create an Anglo-Saxon-focused interaction on the transformation of local cultures. This interaction is criticized not only in non-Western cultures but also in continental Europe, arguing that it causes cultural imperialism (Sungur, 2008: 95).

With the revolution that has taken place in communication, multinational media corporations are formed and these corporations strive to foster, preserve and spread the capitalist world system. The US media, the most powerful media Corporation, is showing and guiding the viewers about how good consumers are supposed to be and is creating loyal followers. The American media, which has a

manipulative and ideological character, is spreading its vision. According to Schiller, the media content of different countries seem to imitate the American way of life when content analysis is done even on a local level. Consumer products that promote the American lifestyle, Marlboro, Blue Jean, Coca Cola, food chains such as McDonald's, Burger King and the stars Madonna, James Bond spread through globalization. Thus, in the ruling-ruled relational world scale thought of the social man, takes place in the hegemony of the ruling country and a oneway global wave is formed (Okutan, 2013: 27). The occupation for marketing and ideological control by popular culturists is not only limited to American businesses, but it is the highest level in the United States. Cultural entertainment activities are an effective tool for spreading the messages of international businesses (Koçer, 2009: 47).

2.3. Concept of Globalization and Consumption Culture

Globalization is also influential in consumption patterns in the world economy as it is in many areas. People tend to have more and more income and more to consume. Consumption culture is a cultural phenomenon that occurs in the name of consumption of overproduction products that come together with globalization. The emergence of new patterns of behavior towards consumption in everyday life practices and the establishment of new consumption habits in the society now reveals a social structure which is defined as "consumption culture" and consumption becomes culture (Şahin, 2007: 8). Societies where this culture is dominant constitute the consumer society. It is common in the societies such as Turkey that is developing that people consume more than they produce. For a richer life, more consumption-based consumption society has emerged as a necessity of the industrial value system. Consumption culture spreads

more rapidly and irresistibly in underdeveloped societies than in the developed societies and leads to the formation of new social categories determined by consumption and to the establishment of a new identity determined by consumption on an individual level. Egalitarian and emancipatory elements of global cultures are ignored, and spending is emphasized. Global culture plays a crucial role in defining the way of life and in which the media plays a crucial role (Ilgaz, 2012: 328).

The globalization of the world market and how this process shapes the cultural characteristics of the people living in various regions is one of the most important issues faced by international marketing managers today. Factors such as capitalism, increased international transport possibilities, communication technologies, marketing activities and advertisements, and the transition to a cosmopolitan structure are accelerating the emergence of a homogeneous global consumer culture (Cleveland and Laroche, 2007: 249). Global consumer culture (KTK) refers to the cultural identity of larger groups, which are not related to a single country, but generally international and, in individual terms, beyond national cultures (Yapraklı, 2013: 691).

In contrast to traditional definitions, global marketers need to understand the socio-cultural phenomenon around the world over the twenty-first century. Whether consumption has become a hallmark of modern society has always been debated. Global consumer cultures are rapidly evolving as cultural information and images are freely transcended by means of communication tools such as television, internet and so on. Individuals identified with this culture also share the meanings of consumption-based symbols. Some of these cultures are associated with specific product categories such as fastfood culture, credit card culture, pub culture and coffee culture. This

consumer culture, which is composed of different segments, finds itself amongst different cultures that are increasingly interconnected each day (Keegan and Green, 2011: 142).

Global Consumer Culture Positioning (KTCK) defines the brand as a symbol of global culture or segment. It has proven that KTCK is an effective strategy in communicating with the world traveler laptop warriors, who define themselves as a member of the international trade culture, with global youth, and cosmopolitan elites. For example, Sony's brightly colored 'My First Sony' line is positioned as an electronic brand for savvy parents and global youth. Philips' current global corporate image campaign focuses on the "Sense and Simplicity" theme. Benetton has positioned itself as a brand that symbolizes the unity of people by using the slogan "United Colors Of Benetton" (Keegan and Green, 2011: 261).

Alden, Steenkamp and Batra (1999) point out that consumers will increasingly resonate with global segments as a result of global consumption culture positioning (KTKK). In KTKK, the brand is defined as a symbol of a specific global culture that can be purchased to strengthen consumers' membership in this segment (Okazaki, 2010: 21).

Globalization has caused many things to change in the new era, as well as the necessity of change in marketing. Globalization has accelerated the movement of goods and services, capital, information and images out of local and national borders. As the borders between the countries have narrowed, competition has moved from the local dimension to the global dimension and has brought product diversity along with

it. This product variety also gives freedom to choose to the consumer. Increasing options reach consumers at lower prices. This freedom provides consumer democracy, which is called "consumer democracy" (Cinar, 2009).

People are encouraged to make their assets meaningful by using their purchasing power to shape their lives and to make choices in a market they buy products and services at the same time. Consumers are considered independent during the relationship with excellence. Freedom and independence therefore derive not from civil rights, but from personal preferences used in the market. The important thing is the consumer in the sovereign market (Cinar, 2009: 279). When we look at the history of the phenomenon of globalization and the developments in the world economy, the first period can be regarded as the globalization of countries while the second period, which dates back to 2000s, can be considered as the globalization of enterprises. The third wave of globalization symbolizes a period in which consumers play an active role in global markets and the individuals are globalized. For the next several years, it is possible that there will be an age of marketing driven by global consumer behaviours (Cinar, 2009).

2.4. Concept of Globalization and Mass Culture

The internationalization of capital and labor brought together not only economic and political but also the globalization of the cultural field. Accordingly, cultural products are now being produced, distributed and consumed very quickly. With this rapid globalization, the circulation of popular culture products has gained momentum and has begun to be called "culture" or "global mass culture" that does not

know national borders, commodified with popular cultural, modern mass media (Tomlinson, 2013: 161).

Coke, McDonalds, Calvin Klein, Microsoft, Levis, Dallas, IBM, Nike, CNN, Marlboro are examples of global brands and mass culture icons. Some of them have even begun to be synonymous with western cultural hegemony: "McDonald" (Barber 1995), "Coca-colonization" (Howes 1996), "McDonaldization" (Ritzer, 2011), etc. (Tomlinson, 2013: 126). George Ritzer explains how "American culture" is being exported all over the world with free market ideologies through the concept of "McDonaldization". With this concept, Ritzer has characterized the effect of fast food corporations, thanks to productivity, calculability, predictability and audit, not only in the restaurant industry but also in every part of society and every aspect of the world such as in education, business, health, travel, entertainment, regime, politics, etc. At the end of this process, while global preferences rise, local differences gradually disappear (Coskun, 2014: 499). As a matter of fact, Ronald McDonald, a renowned fast - food restaurant chain owner, describes how his products have changed the cultures of the nations in his words (Celik, 2004: 22):

"We have seen radical changes in the eating habits of Europeans, as in the diet. There is no chance for wurst the spicy sausage put in French sandwich bread which is famous in countries like Austria, Germany and Switzerland after American burgers have entered the market. As soon as American burgers came out on stage, sausage buffets began to close one behind the other. "

There are opinions that the mass media are similar to each other in the local cultures, and there are some who advocate the opposite. In his book, "Media, Communication, Culture", James Lull points out that mass media brings cultural diversity rather than cultural standardization, and societies differentiate into global cultures. James Lull's opinion is supported by many thinkers. The fact that local cultures can communicate more easily with other cultures than in the previous ages as a result of globalization does not mean that they are all alike. Nevertheless, one culture cannot be completely absorbed, and its own cultures do not completely disappear. Although certain habits change, the way of accepting these habits can be differentiated in every culture (Çelik, 2004: 25).

2.5. Globalization and Popular Culture Concept

According to Stuart Hall, popular is used in the sense of 'widely acclaimed, consumed', which can be described as a popular, commercial definition according to the first of the two definitions given today. The second definition is 'belonging to the people'. Hall suggests a new popular culture definition using both definitions and changing them. According to Hall, popular culture is "one of the areas of struggle against the culture of power or against an area related to it. At the same time in that struggle, it is something to lose or to win. It is the area of bowing and resistance. It is partly where hegemony is raised and secured. This is why popular culture is important "(Erbay, 2007: 12).

Due to the fact that the concept of culture is not a static concept, the process of mass tendency is experienced as a reflection of the information, likes and tendencies

of the societies. These massive differences of taste indicate the concept of popular culture. The facilitation of post-globalization access and communication has made it very easy to include popular culture (Limon, 2012: 110).

As economic power monopolizes in capitalist societies, it becomes a culture-independent field of production and consumption, becoming a sector shaped and directed by capitalist businessmen who manage the cultural industry. Under these conditions, cultural products become commodities and produced and distributed as the culture industry wishes. It is at this stage that popular culture also emerges. Cultural production and consumption, which surrender to market conditions, gradually develop a passive and unified culture. Entertainment products such as popular series, songs and movies serve as a marketing system that integrates cultural symbols with some consumption elements such as cars and cigarettes. While real culture-high culture-emancipates and individualizes people and wakes them up to go against the culture industry, popular culture makes people passive consumers without a choice (Kucukcan, 2011: 32). The fictitious need for popular cultural products to be introduced to the market in order to stimulate consumption is considered as a commercial strategy with vital importance for shopping centers in the West (Sahin, 2007: 8).

Frankfurt School, which was founded in 1923 with the aim of explaining social phenomena with an ideology criticizing modern capitalism and which has major names such as Adorno (1903-1970), Horkheimer (1895-1973), and Marcuse (1898-1978) who reject Marxism by claiming that it leads to cultural erosion and fanaticism

(Özdemirci, 2012: 178), has underscored the fact that culture itself became an industrialization, especially with the widespread use of mass media.

Popular culture, which can be called the culture of everyday life, creates an environment for the popularization and approval of everyday ideology through the influence of globalization. Today the popular concept is used in the sense of being "loved, chosen by many" (Artukoglu, 2013: 17).

CHAPTER 3

CULTURAL CHANGE AND SOCIAL MEDIA RELATIONSHIP

3.1. Surveillance Society and Popular Culture

Surveillance is the gathering of past or present information on people, including within the context of public gatherings, to be exposed and used for specific purposes. The target of surveillance can be a whole community, a specific group or just an individual. The use of information obtained by the state or private sector institutions to influence society towards their own goals, has caused surveillance to become an important tool for social control.

The possibilities provided by technology have led to the creation of new tools and methods for surveillance and the existing technical possibilities have increasingly attempted to overcome the limits of the mind. In the past, the peer-to-peer surveillance of society, solely based on observation became the asymmetric surveillance of dominant administrators, who were primarily on the field during the process, in a one-sided manner. In the current period, with the emergence of a bureaucratic form of surveillance, in which the findings obtained by surveillance are recorded and processed, the need to rely on memory has been surpassed. Technological developments have begun to shape bureaucratic oversight, while the efficiency and speed of surveillance has been increased and financial expenditures directed towards its functioning have been reduced. Technology allows data collection, storage, processing and targeted information to be matched with a target population.

Surveillance has become a tool for surveillance of the community or groups, with the possibilities of technology alone. The entire life cycle of society has begun to be controlled by the addition of systems it has implemented in order to expand the private sector and raise the profitability ratio, along with the surveillance and control mechanisms that bureaucracy and technology in partnership have planted. The simultaneous observation of space, time and actions has led to the creation of a “surveillance society”. But the rapid speed of technological developments has caused the social structure and surveillance practices to be shaped in a dependent manner. Surveillance has become a part of life and has become a sought system for some social segments. Along with all these developments, the respect of the privacy of the individual rights of the democracy, and the protection of the civil liberties and the private sphere, which can be considered as privacy, have begun to be challenged by the fact that technological centered surveillance tools take place in human life. Resistance to the means of surveillance has been attempted to be distributed with rhetoric such as the use of surveillance systems for the well-being of society, alleviation of fear of crime, and increased security. The ways in which the concept of popular culture and surveillance intersect is very important in the creation of this research. Popular culture can be expressed as a result of surveillance society. Likewise, there is an apparent manifestation of the surveillance society in the form and use of social media.

Popular culture, a recent term which has emerged in the past century and began first to be studied academically at universities in America, continues to be examined in relation to different fields. Concepts such as high culture, mass culture and popular

culture have become important research topics in this sense. From the earliest times, popular culture has been associated with a wide range of fields ranging from politics, social sciences, lifestyle, economics, literature and psychology, while all branches of science and the arts refer only to things related to their branches. Thus, concepts that are considered along with popular culture are increasing day by day and there are increasing sources of popular culture in the recent past. (Schudson, 1994: 486).

There is no compromise reached, regarding the beginning and history of popular culture. Some researchers claim that popular culture has only begun to have prevalence since the 19th or 20th Century, while others insist on the existence of its forms since ancient times. The method to be followed in the research conducted in this area is also under scrutiny and undetermined. Some researchers think that it was in the 1950s that the popular cult began to take shape as a stand-alone space. Despite this short history, however, the study carried out in this area is progressing very quickly. In Europe and the United States, study has been branching out with the establishment of related chairs. It is the reality that the popular cult of this area has been seen clearly on the basis of the US in particular, and that popular culture in the United States has shaped the world (Güngör, 1999: 10-15).

Before describing popular culture, it is necessary to look at the questions that have been raised about this concept. What is popular culture? Who does it address? Is it urban or independent? Is it mass culture or are those two separate terms? Does it create a threat to democracy? Could it be a political infrastructure? Are the people consciously guided? Popular culture is produced by who and what is its goal? Is it a

sign of modernization or a sign of backwardness? These and similar questions are frequently asked about what exactly popular culture is and does.

Since the concepts of culture and popular culture are so broad in every respect, it is not possible to entirely encompass its range of influence. When the sources are examined, it is seen that there are different definitions in the ideological context related to these concepts and even the researchers who define it from the same point of view cannot put forth a common attitude (Çağan, 2003: 30).

In spite of the ongoing discussions on it, there is no consensus on what popular culture is like, what kind of source it is and how it is developing. From the word popular, some people use this as a culture which most people prefer to choose and love.

Here people are both passive buyers and subjects. According to these approaches, popular culture is a culture in which the people create culture for themselves (Bennet, 1999: 70). In this context, brands and concepts such as Levi's, Marlboro, pizza which are popular culture themes are "the choices of the majority" as an explanatory element of this culture. It is not true that popular culture is limited only to brand, music and entertainment. It is possible to find traces of this culture in economic and political areas (Erdoğan and Korkmaz, 1990: 23). In this context, it is possible to say that the popular culture is a culture that is produced by the people themselves or the people who are the rulers or produced out of control of the people who are very fond of the culture (Erdoğan and Korkmaz, 1990: 109). Some argue that this culture is of a quantitative and qualitative nature, and that there is an inverse

proportion between the two, or that the popular culture is poor in quality because it is shared with much of the population (Sünör, 2005: 44).

In addition to the controversy, disagreement over the influence and function of popular cultures continues. Popular culture or mass culture is often used within the same context although expressed differently by some sources. Those who see these two cultures alike do not see any difference between mass culture and popular cultures. They both state that they are the same when it comes down to it, and that the sovereigns use it as a means of administration over the ruled (Güngör, 1999: 10).

The main factor that distinguishes culture from traditional culture and mass culture is that it is not learned as a culture but is more of a imposed culture. Beliefs based on local traditions, popular beliefs, and mass beliefs originating from political thought are within the popular culture (Mutlu, 1995: 279). The culture of the mass is the product brought by technology. It is grafted with different methods with great financial strength. Today, culture is called "today's culture" because it is industrialized and has a material character. It is the mass society, which brings forth a culture like this (Kirman, 2004). It is also possible to define popular culture as both a deep reality like tragedy, sexuality, failure, death, and a trivial, worthless culture that is just overriding momentary simple happiness.

It is seen that the concept of mass society frequently appears in texts about popular culture. This phenomenon has been used to explain mass culture. Besides, the image of popular culture has been identified as an observation field. Programs such as Popstar, Televole, magazines, etc., followed by a significant segment of the

population, are the most prominent features in mass society. In this context, it is possible to say that Turkish society is a mass society (Kızıldağ, 2001: 31). Individuals in mass societies are people who are vulnerable, passive, religious and traditional, and who live with the thoughts of others. Especially mass media are being directed and the individuals are more alone. Mass societies are far removed from areas such as philosophy, sociology, art, and they take on a more materialist structure (Kirman, 2004: 131).

Erdoğan shows popular culture as a concrete form of mass culture (Mattelart, 2001). There is a culture that defines all stages in popular culture, forms according to needs, and presents images and goods. Stability does not appear, but change is always the case. "Top Ten" is a popular cultural feature that constantly changes in products, in the arts, in the press and in music (Erdoğan, 1999: 23).

Popular culture in Turkey hosted traces completely from the West in the first period. It is inevitable that this is the end result of the idea of being modern to be the same as the West. Especially after the 1950s, it is possible to see that this interaction gained momentum. The cinema magazines, in the beginning, only talked about Hollywood celebrities and showed their lives to the viewer. Our first songs in pop music were almost completely adapted from foreigners. Even comic books such as Ten Ten, Texas, and Superman, which are popular, have originated from the West, and this is also the case with the series such as Fugitive, Little House and Dallas. Over time, however, this westernization has become localized and local traces have begun to be seen in the products of popular culture (Aymaz, 2004: 162). Popular culture is inspired by the West, or it can be said that the journey that the works the West has

created on the way to localization have become visible on TVs, video clips, comics and series.

3.1.1. Popular Culture Different Approaches

Especially technical developments and mass media are very important in creating popular culture. The most accepted type is daily, and at the same time it is also regarded as important (Çağan, 2003: 34). So some commodities that became popular yesterday may not be today because peoples desires are different today. Popular culture brought to the market by means of the media and developed through the press usually refers to a monotheistic culture limited to the framework of popularity and magazine. Popular culture, which is more often observed in societies, has been criticized in different ways. In particular, ideas have been put forward to impose a foreign culture by harming the values of classical cultures (Kirman, 2004: 130).

The people who define popular culture as the Google Translator Toolkit, Web Site Translator and who refused folklorism justified the fact that it harms the classic culture by expressing that it is not a museum culture but standing against a dominant community. In addition to this, it has become a matter of criticism as being a uniform, thinking, life style, ordinarization in art and music, herd psychology, encouraging passivity (Korkmaz and Erdoğan, 1994: 111). It is also praised by those who believe that the choice offers the ability to be transformed into a self-confident individual, and encourages the effective development of identity, to be productive and self-expressive.

One of the popular culture accusations is that it is overly pro-Western, and Western culture is the only measure of life (Fiske, 1999). Our own national items are favored and approved by the elite group only if they get a response from the West. For example, Ibrahim Tatlıses, a musician from Turkey, is accepted only when he has a concert accompanied by an orchestra, although his vocal ability alone is very prominent. Azer Bülbül, who plays Arabesque music, took his share in popular culture by being called the “blues of the suburbs”. Tarkan was called “postmodern dancer boy” (Aymaz, 2004: 21).

It is also said that popular culture serves politics. Those who criticize this issue address that the state or political forces transform broad masses into a homogeneous existence by dragging them into the desired life and thought (Özer, 1995: 63). Therefore, popular culture is expressed and discussed not only as an outward effect but also as an inward-coming effect, which can be attributed to the desired manner (Oktay, 1993). In addition, democratic and popular masses against popular dictatorship and despotism in popular culture point to the existence of a more civilized form of culture (Aymaz, 2004: 163).

Critics say that democracy is harmful because popular culture standardizes behavior and ideas. Although it is spread by various means, it is a structure that is the single source of popular culture. Thus, directing individuals in one direction is becoming an undesirable situation and criticized in terms of a multi-voice in democracy (Gans, 2005: 67).

It is expressed in popular culture that it can pave the way for every social class and the understanding of solid class is demolished. Even the so-called suburbs or rural areas have access to aesthetic understanding, artistic products and are free. Before the media or television, only a small segment of the masses could reach the theater, ballet, opera and other art branches and become aware of them, and nowadays it is becoming more and more possible to follow them. This also indicates that some doors are closed. Art, entertainment and pleasure have become accessible to everyone. This has led to a degeneration from the point of view of the upper class as “culture falls to the ground” and “lumenization” is caused. However, it is necessary to state that anyone can still get whatever cultural commodity he wants. Thus, it is possible to say that popular culture is liberating and promoting freedom. For example, each individual who reads magazines or newspaper will encounter an issue that is relevant to themselves. This emancipatory effect is most often seen in women. Most publications in the media are directed towards women and women are more mentioned by the media (Erdoğan, 1999: 27).

People are not just directed, ruled, and who read and hear. In addition to being passive in this way, they are also active at the same time. The fact that people are able to define themselves in a cultural environment in which they can speak, think, produce, and the world and society they live in, in spite of all kinds of oppression, and this can bring them back to their senses is the main reason for resistance. The most popular place for these reactions is popular culture. This culture is the culture of those who are weak and those who are subject to it. Resistance against the power has the trail of rescue from this power (Postman, 2004).

Those who are approaching with reaction to the popular culture see this culture as non-essential, passive and commercialized. In addition, popular culture is accused of being sick and vulgar. According to some critics, art and popular culture are against each other. These critics say that the spontaneity characteristic of art is losing ground and that phenomena in popular culture come instead. For them, popular culture is a divergent copy of the truth. They compare art with popular culture as a distinction between real life and virtual satisfaction. Transition from art to popularity is the transition from beauty to entertainment (Mutlu, 1995: 280). In each period, popular culture has its own virtual, artificial and amusing aspects. Popular culture is more temporary than art, because it is not possible for your virtuality to give a lasting satisfaction of entertainment.

Among the criticisms made for popular culture, the hardest and clearest one is that it has negative effects on the viewer and directs the users in a meaningless way. In describing this interaction Avcı described those who were under the influence of mass culture as *“the people from whom something is not expected and the people who never attempt to feel better in a good way but are satisfied with the current situation, and who are like floats floating above the waves.”*(Avcı, 1990: 15). Many of these critics are well accepted.

In short, those who have not criticized popular culture have pointed out the popular factor in popular culture by claiming that it is authentic and creative, expressing that it is futile to stand up against what is appropriate for the people. In this context, the popular one can also contribute to democracy and the two elements of the concept are underlined by the public. They say that if they have a negative attitude

towards mass culture, they are just ordinary, commercial and inexpensive culture and that they are capturing and making people into one type. Critics who consider themselves “Conservative humanists” blame this culture for misinforming individuals (Kizildag, 2001: 28). In the direction of these approaches, there are criticisms that it is a commercial and inexpensive structure that is led by the perceptions of the people involved in popular culture, and is faced with artistic monotony in many subjects.

3.1.2. Popular Culture as a Phenomenon

Relevant debates about what sources of popular culture, how it develops and what it is are extremely broad. While some sources say it is a public culture, on the other hand, objections demanding “this culture is not mine” are rising. As a matter of fact, the main problem is that debates about popular culture are usually not tied to conclusions and the parties use this complexity with different approaches, knowingly or unknowingly.

When it comes to popular culture, what is usually associated with the media is culture shaped around the media. First subjects that come to mind about the popular culture are Popstar, old Turkish films, Asmalı Konak, Bayhan, magazines, Ibrahim Tatlıses etc. However, it is possible to consider many other things within this culture. Matrix, The Lord of the Rings, music played by marginalized young people, foreign sequences, clothes, words we use, depressive conversations, comics, and history in literature can be showed as examples.

This list can be extended further. Many people are nested in popular culture and admire the people who can stay away from it. Kozanoğlu uses the following expression:

“In the 21 century, especially in the city life, and surrounded by a network of communication technology, it is out of question to stay away from popular culture completely. Everyone is a little bit of a popular culture person. Some of us are more popular culture people. And that does not mean, “We are all ruined”. “(Kozanoğlu, 2004: 11)

Popular culture has always been the subject of two-way discussions and has created polarization. Those who advocate are accused of falling away from spiritual, national values. Conservative ones are accused of hating the tastes of life, not tolerating different colors, not understanding all aspects of life. This issue is centered on the discussions of conservatism, traditionalism, postmodernism and modernism.

While people who do not know popular culture are accused of ignoring it, they are also said to be behind the times. In fact, it is possible to say that these issues are today's natural polarization that may occur after almost every debate in Turkey. While a group intends to offer everyday life in a very “scathing” and boring cultural environment, even if it is not, the other group is still submitting the cultural environment to carelessness and lack of intention (Kozanoğlu, 2004).

Compared to other cultures, popular culture attracts a wider audience. For example, a high culture can appeal to a small audience across the country, while a

popular culture broadcast can attract over forty million spectators on TV (Gans, 2005: 45). These particular broadcasts, that have been presented recently in Turkey have an extremely massive audience and are always at the top on the list of ratings. However, it is possible to see them as a sign that the majority of the debate about them is also popular with the public after the programs are broadcasted on television. When we look at the ratings of O Ses Türkiye or music contests and the series of the reality show, this situation can be seen clearly.

People who say, "Everything in popular culture is shallow, cheap and simple." are against popular culture. This counter-stance sometimes comes from the need to be "elite". The reason for this attitude is the understanding that "If most do not like what he likes, he definitely has a high culture and is bright" (Aymaz, 2004: 65). However, many of the factors that belong to popular cultures and that we do not accept are products that are shaped around us after our own needs and become indispensable to us. In this context, it is not necessary to be prejudiced to all the popular products in technology in current life. The reason for the existence of popular culture is not for people to be deceived, they are not stupid, but the needs arising from life are represented (Aymaz, 2004: 38).

Intellectuals who have prejudices against popular culture say that this culture provides misinformation and provisional pleasure, but they are unable to look at life from ordinary people's vision. It is pointless to flout in the culture that the vast majority of people have adopted and live in. While these individuals are expected to act

rationally and educatedly compared to others, they forget the level of education in the provinces, so they can not be realistic (Gans, 2005: 83).

In some cases, people can only give up what is necessary for them in order to be included in popular culture. Sometimes the things that are liked are not bought because they are not popular. Thus, by saying "*This popular culture is indispensable*", people continue to desire the aspects that are part of popular culture but that they can not give up and defend themselves by saying "*yes I do but not the same as you.*"

Those who have grown up with popular culture in the mass media do not feel like viewing themselves as belonging to their local culture and they do not want to live a life without popular culture. The answers that will be given when discussing what to do, what newspapers, magazines to read, what to eat, what to watch, how the results of sporting events are, etc. will definitely compare people with popular culture (Korkmaz and Erdoğan, 1994: 10).

Television, radio, and newspaper get people addicted and become indispensable over time. It is a serious effort to be able to get rid of its influence as with every other addiction. People who think that they suppress themselves with pop music, those who watch television for hours without any conscious selection, and those who read magazines must also accept to be exposed to propaganda because of their habitual behaviors (Avcı, 1990: 93).

As a result, everyone is involved in a popular cultural in some way, regardless of what they call it. It would be pointless to insist that this is not the case. The readings,

the clothes worn, the programs watched, and many more, exhibit the fact that popular culture is consciously or unconsciously transmitted. Consumption is a fact that the capitalist culture and culture industry will not end as long as individuals are fond of the pleasure and entertainment coming out of it. By intervening in this process, at most it is possible to ensure that cultural products are better quality (Demirağ, 2004: 32). This culture, of which some people are afraid of as it can make people captive and distract them from their values, can be blended with the desired values. However, given that this is a supply-demand relationship, it appears that popular cultures will continue to offer new products even if some oppose it.

3.2. Media and Popular Culture

When culture and media are presented together, it is a very ambitious area to cover. Drawing a border to this area is a difficult task. Culture is a symbolic word in society, and points to people how and where to behave. In other words, culture offers behavioral patterns ready for individuals, and these models make people's lives easier. The models being offered are new and are drawn from the most insecure situations that individuals can face in their lives. Relevant similarities are pointed out to the environmental and social institutions in which they are located (Çelik, 2004: 67).

The spreading of the media and the influence of individuals on every part of their lives brings about popular culture and mass communication debates (Kızıldağ, 2001: 9). Media and popular culture are expressed as close concepts by almost all sources, and it is stated that mass culture is closely related to mass media. Cagan suggests that mass media is not necessary and sufficient for the search for popular

culture in an external place (Çağan, 2003: 75). In this context, mass culture can be expressed in the form of a culture, which is generally taken up with mass media and as inheriting the previous one. It is possible to recognize popular culture with mass productions and goods like series, movies, books, movies, advertisements, magazines, newspapers, radio, and television. In this context, mass culture is seen as common and it is mentioned as a means of imposing the sovereigns' wishes (Korkmaz and Erdoğan, 1994: 152).

Generally speaking, culture, in a special sense popular culture, has a massive interest in mass communication and the media. This popular culture can also be well analyzed so that communication, which has an important influence on the coming and going of the popular cultures, is well understood. The concept of mass communication is difficult to deal with in popular culture, because these tools have brought a new world to the scene. The image of the show society presented to people has created the popular culture that takes place in reality. Today, the culture expressed through all means is influenced by the media. Popular culture is a culture that all people can access because it enters the field of the media. In terms of culture, this important formation of the media is due to the fact that it functions as a function of the producing society.

Especially after the 1950s, personal and social culture, and lifestyles began to be shaped by television's entry into our lives and by what was seen on television. The television, which has been influential in all cultural perceptions, mainly in the change of the meaning of leisure, has brought new habits. Because of the low level of education in the society and economic reasons, it is seen that the mass media consider the "commercial goals" rather than the benefit of the public (Aydoğan, 2011: 96). In

this respect, the importance of television is important for popular cultures to be formed and maintained. The popularity of popular culture is parallel to the points such as the divergence of the diary, the diversity of television broadcasts, and consumption propaganda. In this context, media discussions are somehow based on television.

“The media concept includes media such as TV, newspapers, magazines, radio, internet, mobile phones, as well as advertisements and even public relations. However, almost all the discussions on the media focus on TV after a few sentences. Why? Is one of the reasons TV being a common reference point? Perhaps not everyone listens to the radio to learn about ... We follow different newspapers and magazines ... TV, on the other hand, is a medium that everyone watches with both its programs and advertisements. “(Aköz, Sabah Gazetesi, 03.03.2006)

The media, which is closely related to the definition of popular culture “loved by the people”, has the power to influence, change, shape and influence every taste and habit of the loved one. In this context, it is perfectly normal for the popular culture and the media to be treated together and the media to be subject to popular culture criticism. In our age, none of the social institutions are as effective as the media. The culture that the media sometimes creates using traditional patterns and sometimes wearing them out is what popular culture is. With the support of the media, popular culture brings new forms of culture to the stage effectively onto the society. This new style of culture created makes people’s tastes degenerate and make their lives the same and homogenous. With the stimuli taken from the media, the behavior style and clothing change after the identity and culture. In popular culture, people influenced by

the media can guide themselves in everyday life with the values they get from means such as television and newspaper. Thus, people feel a virtual happiness. This issue, in fact, means that people cannot make their own decisions and that their perspective is shaped by popular culture (Güneş, 2014: 13).

Some say that mass media reinforce individuals from ethical and cultural considerations, while others express that "*individuals have increased their disunity from personal life to reality.*" These criticisms were supported by public opinion research studies. It has been found that people do not trust the media and think that their freedom should be limited (Gans, 2005: 53). If the individual feels alone and unhappy, it can be understood that he / she appeals to the media. However, when the media programs that are followed turn into habits, an unfavorable alienation from social life and dissatisfaction begins. This habit continues to feed itself, causing a vicious cycle. Thus, it is possible to see that the media blurred peoples ability to self-regulate (Gans, 2005: 54).

It is supported with proven data that popular culture causes damage through the media, or in other words popular culture, which is a media product, has harmful effects on society (Gans, 2005: 54). Especially private television and radio, which were born after the 1980s, increased popular culture criticism, and the trend of popularization and mediatization increased (Gans, 2005: 55). Nonetheless, questions that are not answered are still on the agenda. Whether the television series and films that include sex, love, and adventure are watched by large numbers shows whether or not they are popularly favored by the public or are they imposed on the public?

Mass communication or media are used almost everywhere in the world for entertainment purposes and are a means of leisure. That is why other occupations that are extremely important in terms of the lives of the individuals take the second place and they distract people's lives away from their aims. Considering the people who do not give up and follow the media, it is not possible to say that they are outwardly disturbed. This adherence can be seen normal because it seems that the media presents people with pink images that will make everyday troubles be forgotten and provide momentary satisfaction (Oktay, 1993: 233).

One of the most important criticisms in the context of the connection between mass culture and media is that it makes people tantalize their pleasures and brings their vulnerable feelings come to the foreground. The popular culture that has become widespread with mass media also removes personal qualities and causes merging into the group called the mass. The cultural analogy that has been brought to the table by expanding the commoditized culture from the center to the periphery has also required the study of culture on an international scale. However, popular cultures are also sometimes considered in terms of supporting individuals in everyday life where traditions are left behind (Celik, 2004: 80).

In this respect, mass media is in cooperation with mass culture. As a matter of fact, mass culture in this sense increases feelings of empowerment in spite of the versatility and passivity frequently seen in contemporary societies. The reason for this is that you can only be satisfied with a product and it becomes impossible to get used to it because soon, new products are created in each field and new perspectives come

to mind. This causes dissatisfaction. The rapid change in technological products is the most obvious example (Wood, 2014: 146).

It is clearly seen in our age that the media is moving away from its main function. The media has turned to advertising, visuality and sexuality because of financial priorities, putting social responsibility aside. This justifies popular culture criticism. This issue, which is defined as mass culture, contains industrialized production, intensive city life, commercials of technological possibilities. The primary task is to inform and educate the media so that they become economical products and produce economic oriented production rather than intellectual services. On the other hand, changes that are related to content are becoming more and more attraction, violence and entertainment focused. This suggests that in today's media the aim is "to be consumed" (Zorlu, 2006). In short, after the relationship between culture and communication, which is evaluated in brief, it is true that television, in particular, is associated with all popular mass media in popular culture. As popular culture is closely related to mass communication, it can be said that it is a special field which is being applied to understand and explain society. For this reason, popular culture is completely defined as being dependent on the media or it is examined from the perspective of the conservatism of the people.

3.3. Social Use of Social Media

The development of communication technologies has led to the development and support of social media. Social use has enabled social media to spread and become more and more powerful. Social media makes use of the power of the Internet to spread

the power of traditional media and other traditional means of communication. Social media is a medium where some people only participate as viewers, while others see it as a place where they can stay alone by themselves. Social media is also used to be appreciated and socialized among the masses (Hazar, 2011: 153).

3.3.1. Social Use Areas of Social Media

Today, areas of social media for social use are expanding due to the events that are happening. Social media has emerged from being just a communication tool, as it initially was, but now has become an environment that stimulates, rescues and helps people in situations such as disasters. In traditional media, situations that have not yet become news can become information flows on social media. Social media has more content than web sites on the internet because it is a platform with community participation. It is natural that this environment, in which many people share their views, differs from the old media understanding. Twitter and Facebook are today the key two social media platforms. On Facebook you can choose to allow or prevent others from watching your movements. Communication on Facebook is more limited to public measure. On Twitter, you can generally be informed on whats happening in the world through the hashtags people use. Messages that are limited to 140 characters on Twitter provide more visibility across the globe than on Facebook. Eric Schmidt, Google's President and CEO says that the most prominent feature of Twitter is that as a game continues to be unfold, ideas about the game can be announced all over the world via Twitter (Carr, 2012: 124). Nowadays, many columnists also share their writings via Facebook and Twitter. In addition, the possibility of communication with

many statesmen, artists, sports people and other famous people from other branches is a phenomenon that increases the importance of social media.

Social media can be divided into two forms of use. The first one is informal networks that spread to a larger audience (Facebook and Twitter). The second is a group of smaller but comprehensive, focused on a topic, followed by a small audience. For example, the group called "Number 12" formed by Fenerbahçe Sports Club supporters. It is possible to provide crucial communication in these two forms of social media. Since social media is a communication medium that can change and develop with every passing day, there will be many developments that have occurred in social media even when the work is over and updating still then will be necessary. Therefore, it will not be possible to transfer only one source or a written article from social media in a classical way, as it cannot be treated as an ordinary communication medium.

The first use of social media is the desire to meet others. The first area of use can also be regarded as platforms that provide these facilities. Today, young people, who are the most active users of social media, also use this communication tool to support the real relationship they have established face to face. Virtual communication networks, limited to Msn, ICQ and MIRC years ago, have reached a very different position today, especially with the presence of Facebook. Social media has become a useful tool for people because of their ability to contact people they do not meet often in real life and to allow them to find old friends, school or neighborhood friends. People can also make new friendships through social media. Especially on Facebook, people can communicate with anyone by looking at their friends' friends list. Thus, it is ensured that the person concerned finds the friends whom they have not seen for

years and communicates with them. People with common pleasures or life views can create groups through the social media tools and interact with each other to work on various organizations.

Social media is a cultural and social field that creates an environment where young people can socialize. It can be said to be more real than real life, although it is said to be virtual. Relations for which people cannot take the time to form in real life can be maintained there. It would be inaccurate to limit these features of the social media to only young people. The leading of young people in these areas is caused by their more active use and their potential for quicker action. Also, the group that uses social media features most frequently is young people. According to Toby Miller, when a new communication technology emerges, its first pioneers and producers become young people (Miller, 2012). All age groups from years old to seventy all benefit from these services. For example, an elderly person can find a high school classmate through Facebook, communicate with him again, and begin to meet in real life. Towards the end of the 1970s, the first personal computers "S-100" users continued to maintain their communications in real life as a social group, thanks to their communications starting on virtual networks, even though all of their members had changed their S-100 computers in the early 1990s. Although the intention of the group changed over the years, the members continued to enjoy their friendship with each other, and for this reason the group continued its existence for a long time (Shirky, 2010: 245). When viewed from this window, social media is a tool that supports real life relationships and builds continuity through its network of communications.

The global presence of the Internet is a way of facilitating communication. People create their profile by writing their own attributes on social media. Thanks to this profile, they can meet and even marry people with similar profiles. There are even some social media websites in which the goal is to marry people. One of the most popular of these is “Gayet.net”. The users of this site are expected to create a profile in order to find a marriage candidate, write their own attributes to these profiles, upload photos and get married. Some marriage programs such as “Saklambaç”, formerly found on television, have been transferred to the internet via social media. While two people meet each other on these television programs every day, social networks provide opportunities to meet millions of people every day. As such, the communications established on social sites can be portrayed as real life afterwards. It can be said that communication has changed in size.

Collaboration that people have done in social media will support group formation. Established cooperation apart from the shares creates the identity of the group. Social media allows new types of grouping to form by using simple sharing devices to keep the formation of new social tools and groups constant (Shirky, 2010: 27). The simplest collaboration through social tools is conversation. People come together in communities around common themes, and pleasures. Conversations of women gathering in houses and men gathering in cafes can be viewed through virtual networks today.

On Twitter, users have the opportunity to instantly chat and share ideas about the current issues they are curious about, interested, and be up to date with their “#” (hashtag) tags. For example, on Twitter, users can write “# Istanbul” to reach the

information about Istanbul at that moment and to express their own ideas about them. Twitter has become an important and useful social media tool in terms of following sports competitions. Even if people cannot watch the matches of their team, they can follow the matches from Twitter and gather the necessary information. Everyone shares what they are doing and what they think with other people. The nature of sharing, which is inherent in man, has become stronger with social media.

Today, many social media platforms such as Facebook and Twitter are installed and used on mobile phones. Even when people are not on the computer, they desire to communicate with others, talk about what they do, and be informed on some news. Foursquare is a location-based social media application that is used mainly by young people. With this application, users share where they are with their friends and see where their friends are. People can see when a friend who is not in contact with them has been in close proximity while they are outdoors. Also, people can learn where other people are spending time. You can share this information with all of your followers on Facebook and Twitter while you are reporting your location on Foursquare (ie when checking in with social media applications). Foursquare is not just about place sharing, but it also creates an environment where different users can share their own experiences and thoughts about places. Users read previously written comments, get information about places, and adjust their plans accordingly. Social media communication has always been effective at every stage of our social life by simply overcoming the talk-based communication.

3.3.2. Propagation of Social Media and Social Events

Social media does not merely provide individual interests to its users. Today, social media is the most influential organism with the power to intervene in social events. On 7 July 2005, a bombed attack took place in the London Underground. In those explosions that occurred on the subway, people recorded events they witnessed instantly with their mobile phones and shared them on social media. The broadcasting agency BBC broadcasted photographs and videos from citizens who were not familiar with each other, and also informed people with more than 4 messages about this incident. Later, numerous news organizations have served their followers with these images, which civilians had recorded.

Major broadcasters have now begun to take advantage of this “citizen journalism”. This creates a different model of journalism in practice and in theory (Laughey, 2009: 166). There are cases where it is difficult for news agency to send teams to dangerous regions in a chaotic environment where for instance bombs are exploding. It takes a lot of time. The content of an event that is news-related is generally shared thanks to social media before a journalist affiliated to a broadcasting organization arrives at the scene. Because everyone has a videophone in their pocket nowadays, even ordinary people have become news-sharing reporters because they do not need time to print the news they capture, as is necessary with the traditional press. There are no obstacles for reaching millions of social media news stories. Journalism has also changed in this context. Today, some international broadcasting organizations provide social media education to their staff. The reason for this is to comply with the modern age and to be able to deliver the news before other people. In this context,

messenger staffs are provided with the opportunity to shoot photos and videos via mobile phone and to broadcast live on social media tools and live broadcasts without any need for an intermediary in an occasion where they are located.

It can be said that the traditional media is in competition with citizen journalists who have not been trained in their field today. Communication is so accelerated that traditional media are undergoing a challenge in order to keep up with the speed of information. After the bombings in London, a Flickr user named Happy Dave published a photo on Flickr captioned "I'm fine" with the aim of informing the public. In a short period of time, Dave had many thousands of comments with good wishes. Again, in this case, social media pioneered a how to talk about terrorism with children initiative through the "Do not tell kids" action launched on Flickr content (Shirky, 2010: 36).

The first information about the 9.0 intensity earthquake in Japan in March 2011 was also broadcasted through social media. A Japanese man who happened to be having a video conversation with a friend via the social media tool, Skype, shared the situation instantly during the earthquake. During the earthquake, the message "earthquake is going on now, very severe, still going on" was shared on social media for a short time and later spread to the whole world. Another person who was travelling by car during the earthquake made his own journalism by capturing images of the earthquake survivors and providing people the opportunity to view the first images after the earthquake took place. Youtube is the most useful social media platform for sharing such videos. People upload social events to Youtube to inform the world about these events. There are also people who use Youtube for different purposes. For

example, the career of the world famous pop star Justin Bieber born in 1994, began in 2008 with the discovery by a music producer of an amateur video of him performing uploaded on Youtube. Öykü&Berk siblings who were very famous in Turkey for a period of time gained their entry into the music world through Youtube. Hayrettin became famous with his video called 'Kızsız Adam' uploaded on youtube and increased his popularity by starting a program on TV. Youtube founded in 2005 has become the second largest search engine after Google in 2009 (Gönenli and Hürmeric, 2012: 220).

In October 2011, there was a big earthquake in Van and many lives and property were lost. The first news about the earthquake was also shared via social media. In the following days, many aid campaigns for earthquakes were initiated. During this period, tweets about "Van earthquake" on Twitter were over 500.000. Thus, attention was drawn to the needs of the region from social media, and people organized social media campaigns. The supplies needed, which were gathered in the municipalities, began to grow. In this process, municipalities made their announcements through social media in order to reach more people. Aid organizations such as AKUT also received notifications on Twitter. The fact that people under debris informed about their situation and their location via mobile phones and Twitter shows how vital social media can be. Many people in the Van Earthquake survived the earthquake thanks to social media. Some tweets on Twitter were as follows;

"We are 4-5 people and we live but we cannot make our voices heard because the work machines are on. muhammed ali baran phone: 0532xxxxxx @AKUT_Derneği "

“@mervesevqii: There is another aftershock in the 42.street house, I am under the building, phone is almost out of charge. Please help.

“Friends who are educated about search and rescue are being sent to the region free of charge with THY planes. Phone: 90 (212) xxxxxxx “

Increasing the availability of information through the Internet at any time, anywhere by anyone, proves that communication has changed. The effort to be the first to announce the news with the Internet has destroyed the importance of investigative journalism. Social media news reporting, while destroying traditional journalism on the one hand, brings with it a sloppy copy-and-paste journalism on the other(Çakır, 2012: 1885).

On the Coney Peninsula in the United States, each summer the last Saturday of June begins with the “Maritime Cross”, which is a walk with colorful clothes of New York hipsters.

Clay Shirky describes in the book “Everybody’s Organization” the role social media plays in “Maritime Cross”. On the day of the Seascape Pass, everyone takes photos with their colorful costumes. However, those photos remain only to be viewed by the photographers and their friends. After uploading them on Flickr and labeling them as “Passer by the Sea”, after the photographs taken by hundreds of users in 2005 the event was opened to everyone else (Shirky, 2010: 33). Even today, the “mermaidparade” label can be written on Flickr to get photos taken by those who have participated in this walk. People who have no knowledge of the event to this day can

search and view these photos. The opportunity provided by Flickr, a social networking community, makes everyone in the world accessible by tagging photos with the names of people. Flickr did not make a choice between the photos that were uploaded for this event, nor was there any notice before uploading the photos to the site. Such a photo pool was created through people's photo sharing. Thanks to these photographs, the users who were not present on that day were also connected to each other. While printing photos taken and giving them to a friend was an act of individual share, Flickr made it global by removing it from individuality. Shirky also describes how a personal event in his book has become a social event with social media. The incident begins with a woman named Ivanna forgetting her phone in the back seat of a taxi cab in New York. Another woman had taken the phone. Ivanna told her to call the woman from her phone and give her phone back, but she refused to give the phone and threatened Ivanna. Ivanna's friend, Evan, was broadcasting this event on the internet. He opened a forum for it and soon many people shared information about the status of Ivanna's phone. These people followed the incident of the phone and communicated with each other to help. New York security, on the other hand, treats this case as a lost proclamation rather than a stolen proclamation, and does not care, but decides to change its attitude when the situation becomes so present on the internet. The event had become so widespread on the internet that the traditional media had to take notice of it too. Organizations such as the New York Times, CNN, had to enter the post-communist phase of communicating in order to find Ivanna's phone (Shirky, 2010: 14).

The news was not just about a lost phone. The news value came from the fact that a number of people gathered around a lost phone, and these people gave their

support about the stolen phone. As it is the case, as the number of people interested in the subject increases, it can turn into a traditional media content. As they actively participate in the creation of news, the social mass grows more and more. This shows the extent of social interaction.

When the New York police stated that they would follow the case, Evan wrote on the forum *"I urge you to follow every update to make sure that the New York police stick to their words"* Thus, Evan used social media as a means of controlling state organs. Evan, who gave the bureaucracy speed and functionality, could see behind the wall drawn by the police and then collected a great support (Shirky, 2010: 14). People were united to realize how powerful they could be. If this event had not taken place on social media, the traditional media would not make news and Ivanna's phone would not have been found. Evan created social awareness with this move on social media.

Thanks to the ever-evolving technologies since e-mail, social media has enabled people to become more involved and organized and has allowed them to have a say in politics. People had the chance to become more respected through social media, which in turn could carry them to the top. This is, of course, relevant only in countries where democracy is functioning. Social media has now become a media organ in its own right. With social media, people can become readers, writers and news sources. It is now possible to make news production entirely off the internet, publish video news and create virtual news centers. Many obstacles are overcome by the internet because it can address a wider audience than what traditional media has to offer. It is not possible to silence social media during periods when traditional media is silenced by some countries administrations. The reason for this is the global nature

of social media. Social media is not limited to countries. Social media ensures that political movements are organized and publicized globally and appeal to large masses. Social movements that are organized through groups formed on social media can also be transformed into long-term social movements in the future (Aelst and Walgrave, 2004: 98).

In 2006, after the coup in Thailand, restrictions and censorship was applied to social media. Even though the army succeeded in blocking the traditional media, it could not dominated over the people. The photographs of tanks standing in front of the parliament were taken by ordinary cameras and telephones and later were shared on social media with the labels “Bangkok”, “Army”, “Coup” (Shirky, 2010: 37).

As can be seen, social media coverage has no end. Social media provides various forms of communication, activity and purpose support. As it is used by society, it is developing and evolving. There is an interaction between social media and society. The change that society has experienced is also reflected in social media.

3.4. Social Media and Social Interaction

The type of communication carried out by mass media before social media was unilateral. The messages from traditional media were coming directly to the audience, but the feedback options were more limited. In a different way, one-way communication took place. Today, thanks to the technological possibilities provided by social media, the message goes out to the buyer and it is possible to get feedback from the buyer quickly. As a result, there is a continuity. *“Social media is a transition*

to interactive media formats that allow two-way communication" (Stevenson, 2008: 298). Social media is the social capital of society. Only the society that has been consumed has changed with social media and has become a manufacturer at the same time. These production possibilities provide social interaction. Consumers who consume the content of various groups of producers on social media, after absorbing these ideas can decide to go into production themselves. They are influenced by different points of views and open themselves to the process of sharing. According to Nan Lin, social capital is the source by which one obtains and grows with the connections on social networks, and cannot be seen separately from one's social networks (Gursakal, 2009: 196).

People are influenced by the users on their social networks but are also influencing them with their own activities in return. Sometimes the interaction takes the form of a discussion of opposing views. In open and democratic societies, the Internet offers many options for urban interaction (Dahlgren, 2005: 151). The masses that interact on social networks also influence social capital and urban life. These groups and organizations are also influenced by their social movements. While social media brings people together and forms its identity, the groups that are formed within it provide social media with further growth. The actions of the groups give their identities to the communities. Communities influence society as a whole to change through the actions they take. The social media's ease of bringing people together makes it much more common than the convergence of groups' influences. The rate of influence varies according to the loyalty of the groups (Shirky, 2010: 47). The global communication provided by social media enables the formation of the idea to become

an international public movement. Social media platforms such as Flickr and Twitter transformed the former “gather and then share” order into “share, then gather” (Shirky, 2010: 36).

People now discover events through videos, photos, captions and once they become aware, they are able to organize and create public action. The protests in Libya, Jordan, Egypt, Bahrain, Syria and Yemen which began with the burning of a mobile dealer in Tunisia on December 18, 2010, is called “Arab Spring”. As a result of these protests organized by the people through the social media and streets, some dictators were removed from their seats. At the meetings held during the Arab Spring, social media became the most important weapon of the society. In the Arab nations, where traditional media are obstructed by governments, people have been instrumental in organizing people, and through social networks people have interacted and communicated with each other.

With the realization of the Arab Spring, great social changes have taken place. Group actions linked an individual's identity to a group's identity and created a shared responsibility within the group. The shared creation in the group is made possible by the common production. Sharing of information creates a shared awareness among the group's participants (Shirky, 2010: 49). The group shares and acts in awareness that further strengthens the group identity by connecting to each other. More information will be given later related to the study on social media and social movements.

Society and social media have entered a vicious circle. As people continue to accept and use social media, social media is growing and people are using social media

more actively. We see the same case for Wikipedia, the most comprehensive open encyclopedia of the Internet in the world. Compiling and distributing information in an up-to-date and quick manner by the users, has turned the web site into a powerful source of information in the eyes of the user. Thus, applications included on Wikipedia have increased even more. It clearly describes the interaction between people and social media. At the same time, users can interact with each other. A user who wants to add information on an issue, reads the information entered previously and corrects if necessary. This is one of the interactions that social media provides. Everyone has the right to add in on a point. The information will be completed and updated by a large number of users.

Many of the news sites on internet and social media are open to interaction and feedback. You can comment on the news that a media source has published, you can criticize it. Your criticism and comments may allow the correction of wrong news, or may update a missing news item with new information. The news is now a product that needs to be consumed daily, which can be quickly broken down. The news is in constant interaction with society. So far, society has been influenced by news. Today, the news is also affected by the society thanks to the bi-directional communication provided by the social media. On the internet site "Zatso.net" which was available for a period of time, users could decide the news they found worth being reported by informing the site about what kind of information the users of the site were interested in from any topic such as sports, politics, economy, and the world. According to their preferences, they could create a personal newsletter. Of course, it is not possible to communicate and interact with millions of followers. As the number of

readers/followers decreases, two-way communication and interaction becomes more possible.

The internet created a socio-political identity on the users and created a sameness that could be tested through 'online fellowship' (Çebi and Akıllı, 2011: 205). On the other hand, social media makes people individual and anonymous. In organizations formed by social media, a Durkheimian social oppression seems to have led the users to behave in a similar way. Social media determines what will happen to the public and what can be talked about.

Social communication and social life are now built upon superficial individualities that have become addicted to social sharing sites such as Facebook and Twitter (Aslan, 2011: 96-97). These social sharing sites are social in a way that creates an individuality. This is because social sharing sites are public, resulting in the destruction of social privacy. Everyone can watch each other in this public space. The new forms of socialization, virtual organizations, which are the whole of the monitoring culture created by the social media, play an important role in the formation and distribution of knowledge at the same time as it is an important source of information. The information is generated through following individuals and it is an easy for of communication to spread on social networks. In the past, the culture of peeking was limited to magazine publications, magazine programs on television, and paparazzi news, but it has developed through the glory of social media. This situation has adapted the society to voyeurism and being peeked. Peeking is an addiction to the society, which triggers more learning, curiosity and more peeking. Therefore, social media is more connected because of curiosity. With the situation turning into

monitoring each other, people start to feel 'insecurity'. The aim is to bring sociability to fight against loneliness. This quality and privacy can also be defined as a dialectical interplay between being alone and wanting to coexist with others (Toprak et al., 2009: 139). The eye created by social media for society to use has become addictive both for people to be peeked and peek too. But it is also a fact that; people do not pursue privacy because of social interaction they willingly will share their knowledge with others. They do not want to be alone by excluding others.

3.5. Social Media in the Context of Freedom and Limitations

Social media gives people the opportunity to be someone else, to be there whenever and wherever they want. People can be found communicating with people they don't know disguised in different roles while at the same time on different platforms. The freedom that none of the communication technologies of before can offer can be realized through the internet.

The Internet is a massive information repository, social media is a tool that provides a fast, up-to-date information flow among people who can actively exchange and engage. The Internet is thought to have two effects on society: the first; is a positive one and expresses the features of the Internet in using information technologies for liberating people, impossible to censor, as a force limiting and obstructing authoritarian governance. The second point of view suggests on the other hand, with a critical and negative approach to the internet, that this technology is socially constructed and it alone can not cause change, but on the contrary, it will reinforce the existing scheme (Dolgun, 2005: 177).

Negroponte mentions the globalized media's reduction of state power, the importance of information fields and the democratic participation of new emerging forms of communication (Aydođan, 2011: 32). According to Douglas Kellner, the Internet provides democratic participation and bilateral communication in public spaces in the name of the creation of vital democracies (Kellner, 2009: 18). The word "democracy" comes from the combination of the words "Demos" meaning "people" and "Kratos" meaning "power" in ancient Greek. The word "Demoskratos" democracy; when combined, it means "the power of the people", "the sovereignty of the people" (Şendađ ve Uysal, 2010: 271). A knowledgeable, imaginative, and open to debate society can be effective and dominant. Those who do not have sufficient training and infrastructure are disconnected from the information flow on the internet. Therefore, the internet sacrifices these broken people and leads to a knowledge aristocracy (Dolgun, 2005: 168). But the essential issue that should not be overlooked is that it is much easier to manage people who cannot come up with ideas. As Negroponte and Kellner say it is true that the media or the Internet originally provided bilateral democratic participation. But this freedom is often hampered in many ways, such as through the filtering of internet and through censor. Members of the ruling party who want to control the multinational and different streams of thought born on the Internet, have put surveillance as a top priority. *"Every power dreams of establishing a rose garden for its citizens so that they do not control the access and the communication between themselves"* (Uçkan, 2011: 126). The authorities want people to know only the information they want to be known. The real power of freedom of thought and the power of countries where democracy does not exist can interfere with traditional media channels and use the traditional media platforms as

propaganda tools. But the Internet or social media continues to flow in other parts of the world, even if it is in a state of disability in a country globally it cannot be controlled. In many countries, restrictions are imposed on the media before the elections, because the media is a fear mechanism that can shake the powers. A few weeks before the elections in Singapore in 2005 the government banned social media blogs. Therefore, they tried to silence the freedom of thought. But they could not control the Singaporean bloggers living abroad and these users continued to make their voices heard (Shirky, 2010: 183). Because the Internet is in a global structure, the power of the government over the internet is limited. They know that to have a global power they need new and advanced communication technologies. This situation allows the pressures on the media to be more evident (Çakır, 2004: 117).

Internet users cannot be silenced and censored as long as they don't disappear. They broadcast their voices by switching to different servers (Alankuş, 2003: 40). In the period during which YouTube was censored in Turkey, nevertheless, all the users in the country were able to access YouTube. Users who changed the DNS code of the Internet connection could break the barrier to access to YouTube. The reasons for the fact that the games played by young people and children on the internet increase day by day and the factors that can disrupt the psychology of some of the games are among the reasons listed for social media censorship. In the words of "for the safety of children and young people," politicians are pushing to filter and control social media.

The internet, a global communication medium used by the whole world, can be censored to some extent. The power, which cannot completely prevent the information on virtual networks to be controlled and cannot censor every bit, follows the policy of

surveillance and tags its own citizen. This form of surveillance in countries with more rigid ideologies has become a method of controlling citizens in democratic countries as the Internet creates strong social movements. From a strictly non-democratic policy perspective, surveillance in the former Eastern Bloc countries is now observed in the USA and Western European countries (Dolgun, 2005: 118). There is no doubt that the power is scared by people's being able to create changes in social life by becoming masses on social media sites like Twitter and Facebook.

The word surveillance was first used with the goal of following and pursuing individual movements towards the end of the 18th century (Güven, 2011: 174). Now the definition of the "Global Village" by McLuhan has become "Global Surveillance Society" (Yıldırım, 2012: 264). Surveillance can be said to have become important with the invention of writing. With the printing press and writing, the states have been able to make their surveillance activities more effective and strengthen their powers. The saying "words fly away, writings remain" displays how important writing can be to surveillance, evidence and tracking. With the writing in use, the control mechanism has become more powerful.

Today, the governments of countries without democracy try to silence and blacklist the authors who write against the government activities by following their published books and columns. This censorship, which is valid in terms of traditional media, is also effective on social media. On social media, the writings of ordinary citizens are under control as well as those of journalists and writers. Many countries even set up social media crews only to follow what is written on social media and the formations set up there. The right to control over social media applications in Turkey

is under the responsibility of Information Technology and Communications Agency. Despite the authors who are often exposed to censorship by the general editorial directors in the newspapers, those writing on their own personal blogs do not encounter this type of censorship. Moreover, they do not have to pay a printing fee for printing and delivery. In this case, social media undertakes the duty of printing. However, in this respect, the state, which takes care of the global internet printing press, can control blog writers and social media users with a “panoptic” eye. According to Giddens, states should gather information on populations as knowledge is power and it is needed to strengthen authority (Aydoğan, 2011: 5). On social media, which is a public environment, in parallel with the increase in individual user information, it may get easier to observe people without being noticed as an invisible eye.

With the development of information technologies, the continuity of the “panoptic power” provided by the states is ensured (Dolgun, 2005: 125). “Panopticon”, meaning “to be in sight”, was a term created by Jeremy Bentham, a British social theorist and philosopher. The term, which has the meaning of prisoners controlled by an invisible virus every minute in a closed environment, emphasizes the invisible force of authority, in other words the watcher (Köse, 2011: 202). In Bentham's Panopticon, there is a tower in the center, and it overlooks all the cells around the circle-shaped building. The cells that receive light from the outer windows can be separated by the windows facing the tower. The silhouettes of all the cells fall into the tower and panopticon is provided under the watchman's guard in the tower. Bentham suggested that the guards were subsequently inspected by another panoptic eye (Aydoğan, 2011: 7). With invisibility, the person controlled by the panoptic eye cannot understand when

he or she is being watched, and behaves as though he was under surveillance, feeling pressure on every minute. Today, social media users feel this pressure. Mark Poster evaluates the internet as a “super-panopticon”, saying “*Since the internet does not consist of cells, walls and a tower, social control is provided in different ways.*” According to Poster, the distinction between super-panopticon and panopticon is that in the former the observed person is there voluntarily and consciously. (Aydođan, 2011: 8). Today, people write their ideas and share information by their own will in many social media areas such as Facebook and Twitter. They do not know when or by whom they are being viewed or whether they are being controlled. For this reason, they share and write as though they will be inspected by the supervisory organs any minute. Individuals’ restricting their opinions due to these reasons, damages not only the democracy of that country but also the democratic participation of the social media platform. As a means of communication that can exist freely with all thought, participation and multinationality, the internet loses its ability to be a democracy area today because of the pressure and observance of the authorities.

According to Gary T. Marx, the surveillance society, formed with the tight control mechanism due to evolving communication technologies, eliminates the barriers of social control. The widespread use of communication technologies and information has made it easier to keep the community under control (Köse, 2011: 201). It is the dream of all governments to be able to comfortably supervise and control their citizens within a certain area. All past societies have become information societies. In the modern age, information is gathered from the society and becomes planned (Aydođan, 2011: 5). Therefore, surveillance and control are by no means developed

together with social media. The awareness of the individual being observed on social media has increased and this action has become easier for those who observe.

In Turkey and the world, examples can be given for many sanctions, surveillance mechanisms and systems limiting and observing the participation of society on the internet. Stop Online Piracy Act (SOPA), which recently rocked the world, has pushed millions onto streets around the world. In an attempt to protest the US legislation, internet users have blacked out their existing profiles on social media and bloggers have blacked out their blogs. This law, which will prevent sharing among social media users and cause serious sanctions, has been suspended before the organization of people in the social media and the long protesters that took place under the name of "Internet Eclipse" were presented to the US senate. Following the SOPA, the internet faced a new censorship threat: the Anti-Counterfeiting Trade Agreement (ACTA), the Convention on the Suppression of Counterfeiting in Trade. Like the SOPA, ACTA is a law that restricts internet users from sharing videos, songs, thoughts. Through this law, to put it simply, it would be necessary to impose sanctions to share others thoughts, to quote a booklet, and even to share it unauthorized with others without the possibility of materiality. In addition, thanks to ACTA, not only were the user's actions on the internet kept under surveillance, but also it was planned to control personal computers, mobile phones and tablet computers such as iPad. Not only internet networks but also local networks could be under control as desired if copyright infringement was suspected. Most importantly, these checks would not require user authorization for surveillance.

In other words, without being noticed, all movements and private documents of users will be under the supervision of a panoptic eye. Kader Arif, rapporteur of ACTA in the European Parliament, pointed out that ACTA could bring important restrictions on civil liberties and did not want to be part of it and resigned. eBay, AOL, Twitter, Facebook and Google joined the companies protesting this law (Tahaoğlu, 2012). This is because the biggest impact will be on the social networking sites if the law passes. The main goal of these laws is to assure that social media and the citizens using the media can be kept under control and information sharing can be interrupted when desired. Such laws are unacceptable as they restrict people's access to culture and freedom of expression.

Although social platforms such as Facebook, Twitter, and Apple appear to be free and allow people to share their ideas freely, there is a serious surveillance mechanism within these sites. Such platforms are tightly controlled, especially through the proprietary software of their platform. Nothing shared over social media is ever erased. Deleting photos shared by users does not destroy them on the network (Pesen, 2011a). These sites store everything that is put on the platform and do not erase them. This causes the user to be supervised by the sites, to enter their private areas and to learn their personal characteristics.

The views of the internet as an anarchist libertarian state and a distant public sphere of control are increasingly leaving their place to negative views. Many people agree that the internet reflects the views of the existing world and the forces that create the technology serve their own purposes. A global, non-stop supervision of people's

movements and the attempt to control their minds is a “technological awareness” on the societies (Stevenson, 2008: 329), hampering democratic participation at all stages.

The internet allows people to feel free in certain areas. However, sanctions begin to be worked out if attempted to push to the limits. This situation contradicts the definitions of democracy. In this context, it is impossible to talk about the sovereignty of the people. Now, the situation is closer to that in George Orwell's book “1984” in terms of supervision and surveillance.

3.6. Social Media and Social Movements

Social media has a great role in the creation of social movements. We can go as far as to say that social movements are formed through social media today. Today, people organized through social media are able to carry out mass actions in public spaces. Social media fuels the creation of a common awareness by providing an organizational environment. “Common awareness” is formed when many different individuals regard a situation or event in the same way and are able identify who understands it in the same way (Shirky, 2010: 144). Common awareness ensures that people communicate more effectively and quickly with each other and work effectively. It is very important to consider the fact that social media cannot create mass action on its own. It removes the communication walls standing in front of mass action by ensuring the organization of the people online. It increases community coordination skills. A society whose coordination has increased has a better chance at being involved in social movements. Information shared among a crowd and information transfers among people influences mass awareness, but if not turned into

a collective action that might create real change, it probably will have limited effects in society and within the group. Therefore, all the information shared among the masses in the social media may not turn into a collective action. In order for the event or situation to turn into a social movement, it must have an organized structure (Donk et al., 2004: 3).

It is essential for the success of social movements to ensure that the same message is shared all over the world at the same time, and the internet provides this opportunity through social media. The internet may not be able to develop democracy alone, but it plays an important role in spreading the ideals of democracy and the social movements that are the product of democracy (Binark, 2007: 206). In addition, the internet has helped the groups who have not made themselves heard in the public places to plan action, globalize and increase the capacities of action by giving cheap, easy and fast communication opportunities due to the fact that traditional media and mass media are in the hands of private capital (Şener, 2011: 235).

There have been many social actions that have been born out of and developed through social media and still continue to do so. But the ‘Arab Spring’ is the most important social movement that should be mentioned because it is in recent history and it has an important influence on the continent. The demonstrations, starting with rumors that a peddler named Mohammed Buazizi burned himself in Tunisia on December 18, 2010, as a result of numerous reasons such as repressive governments in the Arab world, lack of freedom of opinion, poverty, adverse living conditions and unemployment, spread throughout many of the other Arab countries soon after. *“The wave that began in Tunisia and rose in Egypt is, in its most general form, a desire of*

people to ask to speak more for their own life”summarizes Yavuz Yıldırım in his column on Birikim Magazine (Yildirim, 2012: 18). People now have come to a situation where they cannot tolerate their living conditions and they want to rebel against those who impose it. The people, who were forcibly silenced for years, exploded when they found the opportunity. The countries are similarly affected from each other like a domino effect, and a lot of blood has been spilled in the countries where the actions have taken place. Zeynel Abidin Bin Ali, who was in power in Tunisia for 23 years, and Hüsnü Mubarak, who was the ruler of the Egyptian community for 30 years, were forced to abdicate from their roles as a result of their actions. But of course, the United States played a big role in these events. The US, who had supported Hüsnü Mubarak before, gave up on him later and removed him from his post.

Young people played an important role in the Arab Spring. It was the young people who initiated uprisings and made them become mass movements. Later, many parts of the society were involved in the protest. Social media played a vital role in the awakening of Arab societies. But the reason for taking this role is not the revolutionary or dissident structure of social media. Internet technology, with the services it offers like social media, made possible a variety of initiations according to the needs of Arab youth. It created an interaction among the people. The Wired magazine announced that at the end of the 90's, social media took the place of the web. While social media serves social and entertainment purposes for young European and American people, it worked as a political organizing platform especially for the younger generation in Arab countries (Celik, 2011: 23).

When the states censored the traditional media, young people started to take photos and images of the actions by telephone and share them on Twitter and Facebook platforms. With the foreign journalists being banned from the country and the censorship of national media, the problem of not being able to make the voice of the people heard in the world was overtaken by the youth who used social media. In Egypt and Tunisia, young people used social media to make themselves heard to the world and to mobilize the people when necessary. The young people who called on the people through the social media for action succeeded in destroying the censorship wall and formed an important news source. The reporters of this source were Arab youths who were able to use social media, to photograph and to record videos. They shared their stories on Tahir Square, which was the center of events, on their blogs instantly and wrote them in English so that all the action could be watched by foreign followers.

In Tunisia, young people used Twitter to communicate when they were uprising. For this reason, the events that happened were referred to as the "*Twitter Revolution*". In Egypt, as Facebook was more actively used, the movements that were realized were called "*Sevrebok/Revolution Book*". In the protests in Syria, Libya and Yemen, Youtube was more active. The images the young people took through their mobile phones during the protests were uploaded via satellite to Youtube and showed the images to the world in a situation where the world press was unable to (Kışlakçı, 2011: 79).

As a result of the silencing traditional media by governments, social media became the only communication channel, was used during the search for salvation of the Arab youth. However, the usage rate of Arab users and Arabic sites on the global

internet was close to 5%. This, of course, is a problem of national governance. Governance does not want to be distanced from global mobility and does not want to allow global flows to threaten their regime, either. The oppressive government desires to prevent socialization by blocking the interaction of the thought of its people (Celik, 2011: 21-22).

During the events in Egypt, the things going on in the country could be followed up on Twitter thanks to the hashtags “#Egypt” and “#Jan25” being created. In many social media sites, how people can make their voice heard to the world in countries where the Internet is censored by governments was discussed. No matter how much the governments filtered the internet, the individuals opposed this online by coming together under the hashtag “#occupy” on Twitter. As you can see here, while the world's agenda determined what to talk about on social media, social media became one of the creators of the subject to be talked about by influencing society. The opposition to the movement of the government came from the internet, which again was blocked by the government. In fact, at this point it is quite clear why the government wanted to restrict the internet.

It is called Flash mob, which is organized by certain social media platforms and interesting activities carried out collectively in the time and place determined beforehand. Flash Mob activities are very popular in the US, especially through social media organizations and in interesting forms because it is not predictable where and when such actions will take place. Bill Waisk, one of the editors of Harper's magazine, wrote anonymously as “*New Yorker Bill*”, mailing to some people where and when the actions would take place. The infectious actions that initially started with 100 people

disbanding after looking at a carpet for a period of time, later continued with a lot of people making birdsongs on a rock in Central Park, and later with s “*Zombie Walk*” in San Francisco and a silent dance organization at London Victoria Station (Shirky, 2010: 146). This phenomenon of constructing social events, mobilizing the community, turning it into a social event, and the difficulty because of the instant development of the follow-up, is one of the important examples of social media's power.

3.7. The Relationship between Cultural Change and Popular Culture on Social Media

Every new communication tool that has entered into the life of society has affected the individual lives of people and changed social life in many socio - cultural terms. This is what happened when the phone, radio and television began to be used. But the Internet and social media have made very important changes in people's lives. We can say that the internet is the first tool that allows communication and grouping in the history of communication. Thanks to the internet, users communicate without much knowledge about each other. This is an opportunity for individuals to communicate without bias by the social media, which is a form of communication that is unlikely to take place in real life. In addition, the individuals have started to become not only producers but also consumers with the internet. The Internet has recreated the public sphere from scratch and has caused socio - cultural changes in society that will not be reversed.

In his book *Understanding Media*, Marshall McLuhan wrote that the tools we use to “strengthen” our bodies, over time we use to “disable them” (Carr, 2012: 253). This is similar to a situation where a person, who is accustomed to going everywhere by car, feels too lazy to walk to the nearest market. Nowadays, it is difficult to write with pen and paper for some people who are used to writing articles on blogs and social media. Besides its difficulty, it is also impractical as it is not as easy to share. Even writing with new communication technologies is losing its value. While people took the time to write paragraphs and phrases in the past, today people write minimal messages with 140 characters on Twitter. Time is spent navigating through websites. This time, however, was spent thinking quietly in the past. The parties supporting such traditional actions of the past are gradually weakening (Carr, 2012: 151). People are swimming in the social media pool of the internet.

David Levy notes that “*we have as much information as ever before, but we do not have the time to take advantage of it (and especially to use this knowledge through reflection)*” (Carr, 2012: 209). All information is only superficially browsed through and crossed out in order to avoid drowning in the pool of information and to reach the speed of the flow of water. No time is spared to think about what the encountered information is, how it is created, its connections and what to do with it. That time is then spent on social media trying not to stay behind as the water is flowing by. People feel obliged to catch up with the up-to-date information before it soon goes out of date. Information that is not internalized and thus not memorized is now stored by computers. When information is necessary to remember, computer tricks can be used. Our age has turned into a completely mechanized age. As Richard Foreman notes,

people are turning into “pancake” (shallow people spread over a wide area) (Carr, 2012: 238).

In a speech he made in 1988 Consumer Electronics Show in Las Vegas, Bill Gates said “*People want information everywhere they go. They want information on a small device. They want information in their cars. They want information and wireless phones to be combined*” (Briggs and Burke, 2011: 350). Indeed, all the things Gates said, who predicted them back then for the future, came true today. People can access information from their phone at any time. It is now very easy to reach Facebook and Twitter through mobile phones and learn what is happening and to dive into virtual socialization. Now everyone can carry internet and thus social media and information with them. However, this situation has caused radical changes in individuals’ way of life. People (like in the Second Life game) are starting to live another life by building different identities on social networks. The social environment on social media plays an important role in the construction of identity. This situation brings with it internet and thus social media dependency. The dependent person does not notice that he is addicted, and he is getting more and more distracted from the actual living environment every passing day. He spends his whole day on the computer and cannot restrict this time. This is more common today in young people born into this technology. Talking to friends on social media sites such as Facebook and Twitter, and playing games in the presence of friends on networks is a service that causes addiction. For this reason, in some hospitals, “internet addiction” units are opened. One of these hospitals is the Hospital for Psychiatric and Neurological Diseases in Bakırköy. The

demand for this hospital is so high that the appointments are being paid for a month in advance...

The time spent on social gatherings is thought to be equivalent to the time spent watching television. Almost all of the researches related to media interactions show that as the time spent on the Internet increased, the time spent watching television increased also. With the increase in the use of internet, time spent on reading has decreased. In 2008, when the Bureau of Labour Statistics conducted a study, it was found that the reading time of people aged 14 years and older fell to an average of 143 minutes per week (11% of reading time) (Carr, 2012: 113).

Social media allows the formation of collective action rather than individual action. This is after all the starting point of social movements. Today, groups come together and can stand firmly against the opposition thanks to their being an "us". Encountering the opposition even increases their unity and loyalty further (Shirky, 2010: 184). The globalization of the unity creates cyberculture. This is the "last wave of the activist and alternative media" (Aydoğın, 2011: 74). In other words, global groups form an entirely new culture on social media.

While social media affects the way of life of society, this influence is also included in fashion. Essentially fashion is the way a person expresses himself. For this reason the influence of social media on younger individuals in the creation of fashion trends has been very strong, and through this trend a bond has been created between young people who have lost themselves. The "Flogger" trend, which began in Argentina and Spain in 2004, after its followers shared their photographs on social

media platforms, spread all over the world and created an international subculture (Ülger, 2012: 317)

Social media has influence on family life. Students are accustomed to using social media to communicate. This situation has isolated them from the outside world. The student, who used to rest or go out to play games with his friends after he came back from school, now uses his time on the Internet (Şahin ve Kuzu, 2010: 24). Instead of going out, he plays games with his friends on the internet and also chats through games. Instant and fast communication provided by the internet has reduced patience to wait and an almost new writing language has emerged in written communication in social media through the use of abverrations (Şahin ve Kuzu, 2010: 24). In relation for example, the word “*Tweetdaş*” has been created, resembling the word “*arkadaş*” due to the fact that individuals on Twitter share their ideas and communicate as friends would do. Instead of being friends with each other in real life, the users have created this being friends but on “Twitter” concept.

Social media has come to the point of penetrating every aspect of our lives to such an extent that, sometimes it has become hard to distinguish where virtual life ends and real life begins. Children playing games on sites such as Facebook can have various effects. As an example of this, Cihan News Agency reported on January 11, 2010 that Kuşadası District Directorate of Agriculture announced it would provide assistance and support to farmers on television and newspapers. Two 16-year-olds who had heard of the company went to the directorate and demanded fertilizer and diesel for their FarmVille, a virtual farm on Facebook. The officials became confused and unable to get out of the situation referred it to the County Agricultural Director. The

Director listened to the children seriously and told them that this was not possible, but that if they came to the directorate every month they would be able to support them with chocolate (Dursun, 2010: 248).

This seemingly funny case is a clear example of the negative effects of social media on children. With over 70 million users worldwide, FarmVille is a farm game on Facebook. Users build their farms and become neighbours with their friends, earn money and points as they team up their fields and work in neighbouring fields. With the points and money earned, they meet their farming needs such as fertilizer, seed and fuel oil. Of course, this world is entirely a virtual the distinction between virtual and reality is almost non-existent in children born within the age of Internet technology. Now the generations who have no interaction with the land due to the conditions in the cities are “actively” engaged in farming through the Internet. The collective work culture in the villages of the past has entered into our virtual life again with Internet games. Perhaps in a sense, players who run and work voluntarily in the fields of friends in the game revive the understanding of collective work culture. In another game, users create luxurious cities and have those cities accomplish what they cannot reach in real life and this gives a sense of satisfaction. Individuals spend an important part of their time with such games and attain a sense of satisfaction as they reach higher levels. These games thus can make people dependent on the Internet site.

Children born into this period of development of communication technologies want to expand their circle of friends on social media through the Internet. They are trying to expand their circles by meeting other people and playing games while chatting on sites such as Facebook and Twitter. This could also be dangerous for

children. One of the biggest fears of parents nowadays is that their children meet and make friends with strangers on social media sites. Parents used to know the names of their children's friends, family, and even know the mothers and fathers of the child's friends, but today this is not possible because the child can become a friend even with a much older person through the games he/she plays on social media (Çoklar, 2010: 199). So the child increases the areas of freedom through the Internet and the influence of the family decreases. This leads to changes even in the communication between the child and the father, who formerly established authority over the child.

While children learned technology from their parents in the past, parents who were born before the new communication and computer technology era learn technology from their children. Being able to use technology and social media more competently makes it possible for children to have an impact on their family. Children can conceal what they want from their parents on their computers thanks to the fact that they have more command in technology. This young generation, entitled "*Internet Generation*", feels freer through the Internet.

Another effect of social media on social life is the intervention to the private sphere of the individual. This intervention occurs both with the individual's own desire and through external influences. "*Privacy is the right of the individual to control the circulation of data about himself*" (Dolgun, 2005: 185). Today, everyone on the Internet can find information about himself or herself when they search for their names on Google. As seen in the case of Ivanna's lost phone, which is described in Shirky's book *Here Comes Everybody*, individuals have become very dependent on social networks. Photographs and videos shared by individuals on social media platforms are

also reflected on other social media platforms that are joined by the person. For example, a single photo put on Facebook is visible on all other social media platforms that the individual uses. This has increased the visibility of the individual, making him/her easier to find. However, it also allows a more detailed examination of the person (Shirky, 2010: 16). There has been the creation of a society that watches and follows each other for curiosity.

It is of the utmost importance today to be watched, appreciated and “be there” rather than to be concealed. To have more followers than others, has become a common desire among social media users. For this reason people now choose to share their personal information and photos publicly on social media. In his novel *Neuromancer*, William Gibson considers the cyber field where social media is found to be dataspace, the place where information is gathered (Eid, 2002: 70). In the early days when social media was yet not so widespread, people were more hesitant to give out their information. Instead of personal information or expressive photographs would rather instead use icons. Nowadays, the data people choose to share in moments of happiness or entertainment, each have a psychological effect on the viewers made up of people on their friends lists. According to researches, people who continuously see their friends happy and entertained become unhappy because they make a comparison and might not be leading such a life. Mark Zuckerberg, who founded Facebook, said the following in 2010(Yıldırım, 2012: 249)

“When I got started in my dorm room at Harvard, the question a lot of people asked was ‘why would I want to put any information on the internet at all? Why would I want to have a website?’ And then in the last

5 or 6 years, blogging has taken off in a huge way and all these different services that have people sharing all this information. People have really gotten comfortable not only sharing more information and different kinds, but more openly and with more people. That social norm is just something that has evolved over time. We view it as our role in the system to constantly be innovating and be updating what our system is to reflect what the current social norms are.”

According to David Lyon, “*privacy is also a social relationship*”. Mark Poster defines the “social situation” that actually exists today, by making the definition of “super-panopticons”(Aslan, 2011: 95). Thanks to all the new communication technologies, not just social media, but also individuals' private habitats are under control. This peep culture narrows the intimate spaces by observing everything and even making our home a public space, and destroys privacy (Aslan, 2011: 95). While there are some people who are unwittingly exposed, some Hollywood celebrities make their private lives public by willingly placing cameras inside their homes and broadcasting the footage nationwide or even universally. People can be watched at any moment by intentionally sharing as well as by authorities at unwanted circumstances. People now share videos of their home life on their blogs or video sharing sites like YouTube. According to culture critic Hal Niedzviecki; “Peep culture is reality TV: YouTube, Twitter, Flickr, Myspace and Facebook” (Aslan, 2011: 95).

One of the reasons for the communicative processes is the sense of curiosity. There is a violation of privacy within the concept of curiosity. These violations weaken the personal living space, making people ordinary and transform the society into a

whole made up of average individuals. A person who always shares his or her life with others will be deprived of personality and respect (Yılmaz, 2011: 133). Because of this, some socially recognized people are not involved in social media.

They do not share their lives with others. On the other hand, many people choose to be “popular” by living under the gaze of people and be present in the public arena. And yet, in mediatic societies the private lives of individuals have now disappeared. This condition does not only pertain to the well-known individuals in a community (Köse, 2011: 204). It is enough for individuals to use social media intensively in order to not have a private life.

CONCLUSION

Information has always been precious for human beings and they have always been searching for different ways to access it throughout history. In time, thanks to advanced technological means, to share any kind of information with other people all around the world became faster and easier. As information sharing rate increased, interactions between people also began to increase and the concepts of social life and culture began to change as a consequence of these interactions. Especially in our era, which is called the information era, these kind of interactions mostly happen via social media tools. People who follow each other via social media tools, can learn from other people's styles and can apply what they learn to their own lives by following others' daily posts and shares which include what others do, where they go, what they eat and drink, how they pass their free time, what they wear, what kind of things they do to have fun and how they react to social topics. The important point here is that these kinds of interactions happen not only among people who live in the same region and who share the same cultural and social values, but also among people who live in different regions, who speak different languages, who come from different social and cultural backgrounds.

Even though certain social critics claim that such interactions affect cultural diversity negatively and impose popular culture to standardize societies, it is not correct to say that effects and impositions are solely negative. Individuals living in traditional and conservative communities in comparison to western societies, can interact with and follow others via social media tools to catch up with the advances in diverse areas, they can educate themselves in order to increase their quality of life.

Thousands of new education-based videos are being uploaded to web sites such as Youtube by experts in different fields. Individuals who do not have access to educational facilities because of their social and/or economical disadvantages, seize an opportunity to learn new skills or to explore their talents and improve them.

Other than entertainment and social interactions, people are now able to interact with others and serve as a model for one another in areas as freedom, democracy and human rights via social media tools. It became much more easier, faster and effective to become organized via social media tools around certain events, campaigns or collective actions. Thanks to social media tools, individuals are able to become organized and react against any injustices taking place both in their own communities and even in other countries. They can support anyone or any group of people whom they think is wronged even if they don't know them in person. Through the effective use of these tools where nothing can stay hidden and where any kind of information can be spread to thousands or even to millions of people, organized people can even have strong pressure on authorities and even on governments.

Changes taking place in the societies and societies turning into "throw-away" ones in turn effect the way how people use media and social media tools. People began to put social media at the center of their lives when it comes to demand freedom or to react against any kind of opinion they disagree with. These changes effect the mechanism of how individuals and societies make decisions and how they behave in their daily lives. Many leading figures from politics to art utilize the effects of social media tools strategically, since they are well aware of the fact that social media

changes or shapes the opinions of large numbers of people. Business life, social interactions, and acquisition of information changed drastically because of social media tools. It can be confidently claimed that the internet and social media environments have the greatest impact on our current popular culture.

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