POPULAR CULTURE MASS MEDIA AND THE SPATIAL PERSEPTION

INFORMATION SOCIETY

In the twenty first century the industrial society and the industrial civilizaton that has been valid for the past three hundred years have turned into another social structure. The substitution of the shape and the understanding of the societies effected the whole world in a very short time from east to west. This new type of society has various definitions like; post-industrial society, post-modern society, information society. (Uluç, 2003)

Production, storage and the distribution of the information basicly appears to be the important activities in this kind of society. In other words, the entire social relations lean upon information economy basis. Thus, information becomes economically and socially the leading effect rather than the other indicators. By the idea of the information society, parellel to the modernism theory, each and every economical and social diversities are related to the technological improvements. (Uluç, 2003)

Information has an independent behaviour and this gives information the power to determine the social effectiveness from economics to politics in our lives. In this manner, modernism and the information society theories have optimistic approach as well as pessimistic approach stating that by applying culturel imperialism technology determines things as one defined typed product (technological determinsm) and people as "one dimension man" as Marcuse Herbert (1964) has defined.

According to Uluç, technological determinsm examines the effects of new technologies on present social structure by stating the domination of communication and production of information. The societies, addicted to external resources and only consume technology, can not dominate their communication sources. This addiction threatens the political, social and economical independences of the societies.

During this process, throughout its function of development, modernism and improvement the mass media constitutionally transforms the societies into a technological society and the global wave of this new shape of the society affects all countries. At this point, the periferic countries' efforts of catching up to the standards of those economically powerfull countries plays an impulsive role in their technological improvements. (Uluç, 2003)

The global holdings expand their markets through developing countries. The improvement of the technology and its affordability fastens its transformation of globalisation as well as comprehensively transmitting the information to the public.

According to Melody (1990), eminent countries' global holdings controls and process the mass media and as a result they lead the information and occurs an addiction.

According to Uluç, in information societies social differences, individuality, heterogenity is valid where the fact of mass of societies weakens. By the intervention of standardized movies and programs a new popular culture dominates the societies in which it is not possible to keep alive the characteristic of the cultural variations.

GLOBALISATION AND MEDIA

Globalisation fact effectively existed in our lives in the past century in 1980's. Widespreading of the information technologies and strenghtening the power of the mass media, transform the world to the **"global village"** as McLuhan has stated. The globalisation consists of the general movements of the capital, product, people, service, symbols and mits. (Kırca, 2001)

The improvement of the information technologies and its affordability fastens its transformation of globalisation as well as comprehensively transmitting the information to the public. Today, global holdings dominates the "world market". The capitalist countries and the global holdings uses the power of the mass media to direct the economical and political tendancy. The more increases the power of the mass media within the frame of information technologies throughout the globalisation process the more emerges the world as the marketplace of the capitalist, economically powerfull countries.

Globalisation increases the competition in the market and turns the world out to be a common market directed by few global actors. These global actors loose their strings with their original nations, areas, roots and become independent international power. The fact of increasing the total profit of the holdings, determines these actors' decisions of building up new corporations in any part of the world from Australia to Southeast of Asia and from Europe to North America. (Uluç, 2003)

The formation of the franchising chains lets the global holdings control the market throug out the world, no matter what they produce and sell; even a hamburger (Mc Donald's, Burger King) or a real estate (Century 21). It gets easier to emphasise to consume one type of product to people with standardized values, ideas, way of lives and cultures. For this reason the companies constitues unions, franchisings. In this new form of world, the national processes have secondarily importance and the new global markets can not be controlled by national governments. Consequently, the importance of the national governments decreases and the companies have to compete in the market where free trading and open boundries are supported. (Therborn, 2000)

At this point, economically powerfull capitalists buy media holdings and transform them to a holdig company where citizens are accepted as a consumer. The new western centered culture that the global media dominates is under the effect of the modern technology and can easily pass through the language boundries, reconstruct a popular life, and determine the way of our entertainment and recreation. The capital, technological and technical sources of this mass culture is a monopoly. (King, 1998)

The easiest and direct way to be effective in a wide area in our world is to market the standart and homogen products by the help of various channels especially as sattelite broadcasting. (Uluç, 2003) To be anywhere, anytime with the equal distances is the basic target of the global holdings and they always aim to enlarge. Therefore, the importance and effect of mass media in transmissing any kind of information in a very short time to the masses is attracted by the great capitalists. (Bektaş, 2000)

According to Thorns, cultural effects of globalisation is focused around homogenity and variety. The global media holding owners are at the center of the argument in ruling the world's communication systems and feeding us with standart television programs, movies, music and commercials.

These effects are supported by the power of popular culture. Popular culture is injected to the masses by the help of the mass media supported by the great capitalists. Today we can see people wearing the same kind of jeans and drinking the same kind of coffe in any different part of the world. People are classifed according to their consumption of popular brands. The new trends are set by the global capitalists and following the trends is a must in order not to be "out" of the social classes. In this mission, mass media is a great actor where plays an important role in widespreading the market of the global holdings.

Mass Media and Popular Culture

It is possible to go back to the birth of bourgeoisie to explain the history of popular culture. From the beginning of the late sixteenth century, a productive and original culture which is more developed than the folk culture was born.

This new culture is called "popular culture" and it differs from the folk culture because of urbanization and developing production systems. Popular culture which has a contrary attribute in western societies are getting under the effect of mass culture by the changes in the societies that industrialisation caused. In order to understand the ideology and the culture in these societies the historical improvement of the mass media should be examined. It is obvious that the popular culture is directed by minorities or priviliged classes which has the power to own and direct the power of mass media. The motto is to get rid of the problems by the help of commercials and entertainment programs. (Bektaş, 2000)

The unconcious effects of signs and symbols is commonly used in popular culture by the help of mass media. People are trying to be crystalised and conducted to consume. Mass media has the power to influence the societies unconsciously.

Semiology

Symbols, the completion of signs, symbols and jests, forms the contents of the communication and are used from the beginning of mankind to communicate. (Bektaş, 2000)

According to Baudrillard, the signs and symbols which he calls "virtual" increasingly form the societies, such that a corruption occurs between the imagination and reality. There is a relation between the symbol and the real meaning. The meanings differ among societies.

In semiology, there is no obvious "resembling". According to semiologists communication is the production of meanings related to the messages. The meaning is not a stable consept. It is an active process resulting with the symbolic relation between the subject and the object. (Lazar, 2001)

According to Barthes there are two kind of definitions. The first one points out the external reality which means the relation between the symbol and the medium. This kind is called "denotataion". The denotation points out the meaning of the event. This meaning is clear for everyone and does not change. It has a semantic degree. It carries the meaning of the reflection. The side meaning called "connatation" and includes humanly prejudice which is a mixture of the senses and ideas. In this mixture the function of the mass image gets clear later.

According to Lazar, in industrial societies people are sorrounded by images. The image itself have no importance, it always carries out the audio-visual effects. The effect of image in

communication is already known. In every society the communication specialists are known as the image constructors. Image can be used only as a subject as well as an instrument to confuse and persuade the public. The perception is related with the culturel identities, physical environment, personality and acceptances. Image is a system that transfers the inner significance and help to communicate. It is designed to have codes.

SPATIAL PERSEPTION

In this paper, the development of the information technologies, its effects on globalsation process and the power of mass media for setting up the targets of the global holdings on cultures to one dimensioning is discussed in a communicational perspective. As we mentioned before, instead of culturel values formed in a very long period of time, today, popular culture idealised by the global capitalists is set.

In every part of our lives, we are all unconciously enforced to consume the same kind of products by the inner significant affects that images carry.

The cities all around the world is constructed by the yellow belt of McDonald's, five star hotel chains, Benetton shops, one typed offical daily clothes, MTV, internet network, the same news of CNN Europe, CNN Asia. The symbols of these products form a global perseption.

Today we can find any of these brands and products in any part of the world. Constantly renewing and developing cities loose their identities. The more the cities are like each other, the more the lack of urban memory develops among the societies. The loss of concernity of the habitants to their cities, unfortunantly causes loosing the local identity and cultual-historical inheritance.

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