

Glocalization of Consumption Culture Through Global Brand Advertisements

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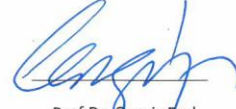
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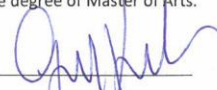
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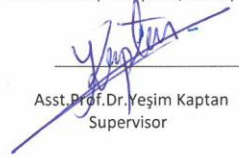
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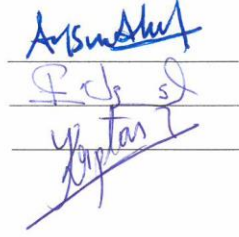
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ABSTRACT

GLOCALIZATION OF CONSUMPTION CULTURE THROUGH GLOBAL BRAND ADVERTISEMENTS

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This thesis aims to analyze how glocalization brand advertisements use glocalization as a marketing strategy and how this impacts consumption patterns in Turkish culture. By focusing on glocalization and national culture, as main phenomena, this thesis explores advertisements of three global brands: Lays, Vodafone and Coca Cola. Three different research methods were applied to understand the use of glocalization in advertisements of aforementioned brands. Firstly, through semiotic analysis the thesis explains how Turkish cultural codes are represented in advertisements. Secondly, in-dept interviews were conducted with 10 people about glocal advertisements of global brands. The informants expressed their opinion on the effectiveness of glocalization in advertising and their impact on consumption practices. Thirdly, questionnaires were distributed to 310 people to analyze how people interpret and perceive glocal advertisements of global brands and why they choose these global brands over local brands. The results between in-depth interviews and questionnaires regarding consumers' points of view and their interpretations, were similar. In the thesis, it is argued that glocal advertisements plays a crucial role to manipulate peoples' brand choices. However, due to the economic power of global brands and their dominance, the market globalization has a more powerful impact on consumers preferences.

Keywords: Globalization, Glocal advertisements, cultural homogenization, consumption, locality

ÖZET

GLOBAL REKLAMLAR ARACILIĞI İLE TÜKETİM KÜLTÜRÜN KÜYERELLEŞMESİ

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Bu tez global marka reklamlarının küreyelleşmeyi strateji olarak nasıl kullandıklarını ve Türk kültürü içerisinde tüketim modellerini nasıl etkilediğini analiz etmektedir. Ana tema olan küyereselleşmeye odaklanarak, 3 global marka olan Lays, Vodafone ve Coca Cola'nın reklamlarını araştırmaktadır. Yukarıda geçen global markaların reklamlarında kullandıkları küyereselleşmeyi anlayabilmek için 3 farklı araştırma metodu uygulanmıştır. İlk olarak, bilgi veren kişiler reklam içerisinde küyerelelin etkinliğini ve tüketim pratikleri üzerindeki etkisini tartışmışlardır. Üçüncü olarak, 310 kişiye uygulanan anket, global markaların global reklamlarını nasıl yorumladıklarını, algıladıklarını ve yerel markaların yerine niçin küresel markaları tercih ettiklerini ortaya koymaktadır. Derinlemesine mülakat yöntemi ve ankette tüketicilerin bakış açıları ve yorumları ile ilgili benzer sonuçlar çıkmıştır. Tezde, küyerele reklamların insanların tüketim tercihlerini etkilemede önemli rolü olup olmadığı tartışılmıştır. Buna rağmen, pazar içerisinde küresel markaların ekonomik güçleri baskınlığı insanların tercihleri üzerinde güçlü bir etkiye sahiptirler.

Anahtar Kelimeler: Küreselleşme, Küyerele reklamlar, Kültürel
Homojenleşme, Tüketim, Yerellik

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INTRODUCTION

Globalization is a complex term. It isn't a new term in our lives. In fact, in many ways, the world economy and culture of late 19th and early 20th century world were as globally interconnected as and in some ways more so than, the present time. (Swyngedow:2004:6) Globalization has a long history. It continues with Geographical Discoveries and Industrial Revolution. Peoples' relations become fastened with these periods but globalization has become a hip phenomenon during the period of 1980's.

Globalization is examined from many aspects in terms of social, economic, political and cultural etc. It isn't possible to define globalization from only one point of view. However, it is possible to say that it is an interconnection without boundaries. It is an interconnection of everything in the world in terms of people, geographies, cultures, languages, communication. Because of this interconnection, differences are eliminated because all people meet at the mutual point. Even if there are many kilometres between them, they meet with each other under the same effect.

This thesis is composed of five chapters. Chapter 1 includes definition of the concept globalization. In order to understand globalization term, definitions and points of views are given. In addition to this, globalization is a debate and it has negative and positive results in our lives. Also, there are some views which are categorized according to opponents regarding the cultural dimension of

globalization term. Globalization has many dimensions in terms of technological, social, educational, economic, cultural etc dimension. Economic and cultural dimension of globalization are looked in more detail in Chapter 1.

Scope of thesis, problematic points and importance of thesis are explained in Chapter 2. Research questions and hypotheses hold a place in this part. In addition to this, research methods of thesis are explained shortly.

Chapter 3 which is majorly related with what my thesis's issue is encircled around. This chapter looks closely at relations between globalization and advertisement relations. Firstly, some definitions of advertisement are presented as well as relations of advertisement onto consumption. Following, we look at how globalization impact and formulates advertisement sector under which paradigms.

The relationship between and impact of globalization onto Turkish advertising sector holds a place in Chapter 4. The crucial thing is that glocal advertisements of Lays, Vodafone and Coca Cola are introduced in this chapter. Glocal advertisements of these brands are analyzed under semiotic analysis and investigated under Turkish cultural elements with theoretical informations.

Chapter 5 deals with two research methods. These are called the In-dept Interview and the Survey. There isn't hold a place all Spss result of survey. A few important implications for thesis are mentioned. In addition to this, the other research method is in-depth interview. It analyzes all questions and all common results of what 10 people said about global brands and their glocal advertisement.

CHAPTER I

GLOBALIZATION

1.1 Defining the Concept of Globalization

Globalization is a wide term that it is difficult to define with one perspective. Some of definitions provided by a few scholars take place below. Globalization combines with different disciplines because it touches every point of our lives. Because of this, scholars define globalization differently. Some of them think that it creates single world, one society. Albrow, refers all those processes by which the people of the world are incorporated into a single world society, global society' (1990:9). The other scholar looks globalization as relation between local and global dynamic. 'Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events according to many miles away and vice versa.' (Giddens:1990:64) so according to this point global and local culture interact with one another because they are in a relation. The other definition is made by Arjun Appadurai. He thinks everthing is globalized. 'As Arjun Appadurai noted in 1996, 'globalization is a world of things' that have 'different speeds, axes, points of origin and termination and varied relationships to institutional structures in different regions, nations or societies.' (as quoted in Dr. Nayef R.F Al-Rodhan:2006:7) On the other hand, with

the globalization, people who live different parts of the world are informed about certain events happening in the world. For example, Chinese and Turkey live in different time zones because of their geography and place in the world but with the globalization but without any problem they know which incidents happen in different parts of the world. Robertson defines globalization under this point. Roland Robertson(1992) 'refers both to the compression of the world and the intensification of consciousness of the world as a whole.'(as quoted in Rantanen,2005:7) There is no limit in defining the term globalization, but these are some ideas onto globalization and they facilitate what globalization mean from different points in our lives and their definitions make sense why globalization terms entered in our lives.

1.1.1. Discussions about Globalization

Globalization is discussed from different perspectives regarding its impact on economy and culture. While some scholars are thinking that it has positive impact, other scholars think that it produces negative consequences for people, societies, cultures in the world. As Held et al. (1999) remind us, we shouldn't accept this as an inevitable and logical process with a clear and identifiable outcome. Instead, globalization is contested whether it be because of positive and negative impacts on a country and its people or because of continued barriers to a world of flows, whether these are national borders and regulations, technological gaps or socio-cultural complexity. According to Scholte 'an ensemble of developments that make the world a single place, changing the meaning and importance of distance and national identity in world affairs.'(1996:44) so his opinion is negative because he supports the

idea of becoming a single country even though the world with its vast geography includes different countries and different types of societies. On the other hand, globalization brings about some changes onto economy. According to Intriligator 'Globalization is understood here to mean major increases in worldwide trade and exchanges in an increasingly open, integrated, and borderless international economy. There has been remarkable growth in such trade and exchanges, not only in traditional international trade in goods and services, but also exchanges of currencies, in capital movements, in technology transfer, in people moving through international travel and migration, and in international flows of information and ideas.' (2003:4)

Contrary to this point of view, Faulconbridge and Beaverstock underlined that 'Globalization is not just about economy, international trade and employment. Globalization affects all walks of life in many different ways from cultural to political. Contrary to some beliefs, processes of globalization have not produced homogeneity or standardization in everyday life but have instead brought much difference and diversity to global society.' (2008:10) so what they think is that globalization creates differences even though it is understood by people to cause similarities in the world societies. Dicken (2004:5) argues: 'Globalization' is a big problem in every sense of the term. It is, first and foremost, a problem in a material sense, insofar as it is associated syndrome of processes creates highly uneven geographical and social outcomes. It is also a problem in a rhetorical or discursive sense, in that its meaning and significance are deeply and widely contests. 'Globalization' has evolved into a catch-all term, used by many to bundle together all the goods and bads of contemporary society.

Globalization involves both capitalist markets and sets of social relations and flows of commodities, capital, technology, ideas, forms of culture and people across national boundaries via a global networked society. (see Castells; 1996, 1997, 1998; Held et al 1999)

These points of view enlighten the results on globalization. It is understood that globalization isn't problematic but also causes positive things according to these points of views. In addition to this, these points of views are varied because of many perspectives and different scopes in academy. Important thing is that globalization should be evaluated with different kinds of opinions and make synthesis because it isn't possible to define one perspective.

This thesis content relies on globalization impact onto culture and this is the reason why I give way to some criticism onto cultural globalization. These criticisms bring about the homogenization of cultures, Westernization and creating consumer cultures to consume same global brands.

With the globalization, variety of cultures interact and gather around in the same place. Some scholars think that local cultures become part of global culture. Tomlinson defined global culture as emergence of one single culture embracing everyone on the earth. (1999:71) Actually, scholars oppose the cultural globalization process because they think that cultures become Americanized under the resemblance of lifestyles and consumption patterns. This causes the homogenization of cultures.

In his book, *The McDonaldization of Society*, George Ritzer states:

The principles of the fast food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world. 'McDonaldisation is a direct result of globalisation and, in the final analysis, influences, local habits and traditions as consumers gradually abandon indigenous healthy food and opt to rather purchase nutritionally inferior fast food. (as cited in Nicolaides:2012:124)

According to other view about cultural globalization is made by Tomlinson. Tomlinson stated that (1999);

A culture is closely linked to the places and it is fixed and immovable. Under the conditions of globalization, the relation between the place and culture is reconstructed. 'Deterritorialization' not only means the travel and transformation of culture but also means everbroadening horizon of mundane experience. (as quoted in Xue, 2008)

The main problem about cultural dimension of globalization relies on economic purposes on creating one type of society under the name of consumer society. The reason behind this condition is the manipulation of Western societies, where homogenized consumption appears. So the general idea onto globalization of culture relies on cultures losing their own essence because they enter in the interaction process but this effort causes disengagement from their own society. The global system triggers society in a one form that it causes disappearance of heterogeneous structures in terms of habits, lifestyles, tastes of people who are from different societies so autonomy of cultures are impacted in a negative way. Even if some scholars think that cultural globalization brings homogeneousness, some of them think that it comes with its heterogeneous character. Matei (2006) conceptualizes

that 'School of thought' argues that globalization generates rather a state of heterogeneity which refers to a network structure in which nodes tend to connect with each other in regard to certain cultural dimension.

In conclusion, all things are encircled around power relation and America has a leading character because every effect carries indications of American society. Jaja (2010) stresses that;

The world is presently experiencing Americanization, rather than globalization with the former referring to the global spread of America's influential dominance and culture through drastic growth of mass communication and penetration of American companies in other countries. (as quoted in Hassi and Storti)

Undoubtedly, this conditions lay groundwork for shaping world culture. It means that diversities started losing their essence, their characteristics when they abide to dominant hegemonic culture. Smith underlines that fragmentizing of local cultures edges in a new forms and this triggers people to become one culture, which is global culture.

Scholars ideas and arguments meet negative impact of globalization on culture because culture is transformed under Americans' way of life. Not only Turkey but also other countries, local cultures lead their own culture to global one. Although globalisation comes with positive impacts through economy, technology, human rights, cultural dimension divide cultures and meet them onto one denominator.

1.2. Economic and Cultural Globalisation

Globalization has many dimensions that many academicians discuss and write the impact of globalization under sociological, technological, political, economic and cultural dimensions. In this section, economic and cultural dimension of globalization is explained shortly because of its relation to the thesis subject.

In economics, globalization refers to economic internalization and the spread of capitalist market relations. 'The global economy is the system generated by globalising production and global finance.(Cox:1992:30)

Economic globalization is a historical process, the result of human innovation and technological progress. It refers to the increasing integration of economies around the world, particularly through trade and financial flows. The term societies also refers to the movement of people (labor) and knowledge (technology) across international borders. There are also broader cultural, political, and environmental dimensions of globalization that are not covered here. (Dr. Nayef R.F Al-Rodhan: 2006:16)

Appdurai (1996) who conceptualizes globalization by identifying five forms of flow: I give way only ethnoscares. It means that the global landscape of persons made up of tourists, workers, refugees and others who are mobile, technoscape, the global configuration of technologies that allow movement across space; financescape, the high-speed global circuits of capital that are central to contemporary life; mediascapes, the Networks capable of producing and distributing information in printed and visual forms, and ideoscapes, the political ideologies and

values often circulated through mediascapes. (As quoted in Faulconbridge and Beaverstock:2008:5)

Culture is a crucial thing to shape society because it is composed of material and spiritual values to become society because member of the society share common values and formulate social values under what culture teaches them and their identifications according to their own cultural values. Spencer Oatey defines culture is;

Culture is a fuzzy set of attitudes, beliefs, behavioural conventions and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and each member's interpretations of the "meaning" of other people's behaviour. (2000: 4)

Globalization has an impact on culture because people who are distant part of the country come together so there is cultural globalization come to fore. Cultural globalization is distinguished by a consciousness of dwelling in the world and a conception of that world as a fluid, interconnected, conflicted and dynamic whole. (Dr. Nayef R.F Al-Rodhan;2006:16)

Some scholars think that culture enter to interaction with other culture but on the other hand some of scholars think that culture become homogenized through these interactions. Because there are many local cultures in the world and this local cultures are under the influence of the dominant culture and this is the reason how global culture formulates and homogenization of globalization impacts to the culture in the world. According to their point of view, local culture starts to diffuse and damaged through globalisation processes and the world begins to transform one

cultural form and culture become standardized. The criticism comes from this point. Kongar who identifies two important consequences of globalization on behalf of general culture. The first thing he underlines micronationalism, and the other consequence is cultural monosampling. He underlines that there is respect to all cultural differences with globalization and nation states lives separate. In addition to these separations, consumers who live different cultures on the world resembles to each other to the result of global marketing strategies. They wear same clothes, eat same foods, or use same goods. This two contrary consequence live at the same time and threaten all nation states. (as cited in Çelik; 2005:15)

There is an interaction between globalization and culture because people, languages and traditions interact and according to them cultures interact with one another. Castell who discuss global network society according to these interactions. Even though people who live in dissimilar cultures and have different perceptions onto cultural values, globalization will impact hugely them because the world which we live in start shrinks under the globalization impact because of this reason heterogenization of local culture become diffuse and global culture term start to enter in our lives and regulate our lifestyles with new forms of cultures.

1.2 Globalization as Homogenization

The term globalisation has taken place since existence of humankind, as people interact with each other, globalization term begins to exist. Especially, immigrations, wars, merchant relations, discoveries, were some of the ways of interaction between different types of societies and provide global interactions

between cultures. It isn't possible to specify the beginning of globalization, but it is acceptable to state that the first interactions between people could be seen as the starting point of globalization, so we can say that the globalization began with the human history. For example, the discovery of electricity impacted the whole world, and people who lives in different parts of the world. Another example is the First World War. There were many reasons behind this war, but one important role of this war was the place identification of countries in the world, which consequently led to shape the world's boundaries and human history. Adiwijaya and Dija underlined that 'Globalization or the global exchange of goods and ideas between human populations is a process that has been existing for 2.5 million years but that has been intensified during the last 500 years.' (p.2) In addition to this, globalization isn't limited in one dimension. With the period of 1980s, globalization term enters in our life in the sense known today, and many effects of it are seen in our lives in terms of economic, social, political, technological sides. One of the most important impacts of globalization seen is in cultural area, because dissimilar cultures around the world encounter in an international area, which shows the interaction of different cultures and their collusion with one another, to become one culture, is a global culture. In order to clarify this point, I will firstly present some definitions of a culture. According to Ekeh (1989) culture is construct used in an attempt to analyse and integrate events and ideas in broad spectrum of areas of society. Jekayinfa (2002) states that from wider perspective, culture includes the total repertorie of human action which are socially transmitted from generation to generation. (as cited in Josephine, 2014:286) In addition to these, Raymond Williams assesses culture as three categories. He names three types of culture, primarily Dominant, Emergent and Residual cultures are identified by Raymond Williams. Dominant culture is

hegemonic but he heavily underlines Emergent and Residual one. Residual culture was shaped in the past but it is attractive in the present time as well. He says that residual culture is oppositional or alternative of dominant one. In addition to this, emergent culture is different from the other two cultures, because it is created and transformed into new forms according to Williams. (p:121-126) On the other hand, Bocoock(1992) defines culture behalf of antropolglcal point of view. Culture refers to shared meanings within groups, but differs in emphasis from the former by focusing more on ‘the symbolic dimension, and on what culture does rather than what culture is. (as quoted in Bray, Adamson, Mason:2007:173) Personally I think, culture shouldn’t have been limited with these definitions, to summarize culture, in my judgement, culture is the most crucial element of being a human being, simply because it determines our lifestyle, our expressions such as body language, gestures, our behaviour, our judgements, our prejudices and our point of view regarding the world and people around us. If I come back to globalization, cultures will reshaped globalization effect under consumer culture. Singh defines consumer culture as:

Consumer culture is a system in which consumption, a set of behaviours found in all times and places, is dominated by the consumption of commercial products. It is also a system in which the transmission of existing cultural values, norms and customary ways of doing things from generation to generation ‘is largely understood to be caried out through the exercise of free personal choice in private sphere of everyday life.’(2011:61)

The consumer culture in this thesis is examined through advertisements mainly through the concept of glocalization. Glocalization is particularly used by global brands which use this technique to address people, who are from diverse cultures from all over the world, using characteristic of their local cultures in their

advertisements. Local culture can be defined as: A group of people in particular place who see themselves as a collective or community, who share experiences, customs and traits and who work to preserve those traits and customs in order to claim uniqueness and to distinguish themselves from others. (Local Culture, Popular Culture, and Cultural Landscapes Vocab). Local culture distinguishes itself from the main culture with its specific characteristic, such as dressing, speaking, etc, therefore the local culture is used in the advertisement by global brands for the purpose of people manipulation, so that the same global brands worldwide, will be consumed and become more standardized form of life through customers' consumption. I provided references to prove this point, as in how consumption patterns are encircled around activities of global brands and how it is transformed into global form and eliminates local. Kellner (2007) conceptualizes that 'International corporations become prevalent giving advertisements in order to establish pressure to local market, to sell global products and to defeat withstanding toward local.'

Here it is clearly stated how cultures are affected by international and powerful corporations through advertisements. And in this way, lay groundwork is created for consumer's culture, with glocalisation concept in advertisements, using cultural indicators owned by dissimilar societies. According to Çelik; 'There seems to be differentiation of judgements, habitual in every areas of social life. Consumer habits, clothes, traditions, and customs resemble each other in international dimensions. With the effects of global culture, local cultures concedes themselves to this effects of global culture. (2012:13) In addition to this, Castells (1997) states that globalization is the process that erodes the differences in culture and produces seemingly global system of culture and economic values. This happens when serving

the economic interests of global brands when they use indicators of culture and local characteristics as a tool of capital. At this point, I want to add that the term Culture Industry, since this term heavily relates with the situation mentioned. According to Adorno what culture industry is that it fuses old and fuses familiar into new quality. The industry is not to be taken literally. It refers to the standardization of the thing itself. (1991:1) so culture runs out its importance and it gives way to standardization of culture which means there are no localization, cultural variations are seen because consumer culture is created and it forces us to live in global culture today. With the creation of consumer culture, local cultures were forced to transform themselves into resemble global culture, because different lifestyles gather around the same environment and interact with each other under globalisation impact. Drawing from this point, Americanization melts heterogenization of local cultures under the hegemony of global culture. So there is no contrary power to resist it; these are the problematic points onto homogenization of culture. I defend this point with the impact of globalization and American influence and I will try to show them in my thesis.

1.3 A glance on Globalization in Turkey (1980s)

The world which we live in effected by the globalisation under many dimensions but globalisation impacts depend on economically. Because 1980s, it started to privatization and this privatization prevents state activities.

Yalçinkaya summarizes Turkish economic system as;

Turkey has been articulating with a global capitalist system in many ways, in particular in the economic reform undertaken since the 1980s but with its roots in the economic approach established from the foundation of the Turkish Republic. The Turkish republic was established in parallel with two processes occurring on an international scale: the economic conjuncture before and after World Economic Crisis in 1929; and the socialist experiments of neighbouring states. In this process, Turkey was less influenced by socialism, despite geographical, political and intellectual affinities, than by capitalism as an economic system. (2009:82)

During 1980s, Turkey was managed by Turgut Özal. The economy of Turkey didn't open to the foreign countries. Because the only decisive hand was a state and this is the reason why Turkish economic system impacted mostly in 1980s. Because economic policies fetched weakened state power. There was invisible hand seen on the state. Bayar conceptualizes that Turkey passed structural changings behalf of economy. The structure of economy relied on preservationist and inward-oriented industrialization model. But this structure throw over free market, foreign trade and liberalize its characteristic. (2011:33) This propounds that how Turkish economy had an influence and transform to changings according to new world order.

The capitalism impacts mostly but it transforms and appearance as a neoliberalism through 1980s. Economic policies exceeds the limits. It means that national companies took an action and introduced itself to the markets of a country and state started to lose its hegemony over economy. These policies aren't effect one country but also effect all part of the world and Turkey. What this policy relies on is neoliberalism. Harvey said that neoliberalism which provides liberating individual

entrepreneurial freedoms and skills within an institution framework characterized by strong private property rights, free markets and free trades (2005:2).

This economic system opens privatization, there are many companies holds a place in an economic activities. It means that they shape their economies as an extraversive. Turkey also begins to give importance of industrialization. Öztürk and Özyakışır (2005) underlines that before 1980, Turkey's financial market, foreign trades, its merchandises were controlled. The globalization has effect but also he states importance of decision 24th January 1980 had a role onto openness economy to the foreign areas.

Therefore, Turkey had a static structure until 1980 period. The political environment had an impact on economic policy which were applied. Because all these structure laid groundwork for interests of politicians. After 1980s, the interests of global power come into prominence. All countries follow and conform how they do in their economic activities. But Turkey opens its border for multinational companies because they begin to pursue their own marketing activities and create their own bazaar. Now, whether Turkey wants to apply rules of external power's regulation or not, it must abide because the world order won't establish again because of this reason the period 1980 laid a foundation of economic, political environment which don't return again.

CHAPTER II

RESEARCH METHODOLOGY AND DATA ANALYSIS

2.1. Importance of Thesis

In today's world, globalization occurs with the interaction of societies on behalf of political, social, cultural, economic and technological aspects. These aspects reach many results by globalization influence. In order to understand these results in more detail, I will provide a few definitions of globalization. Dickens comments: 'Globalization' is a big problem in every sense of the term. It is, first and foremost, a problem in a material sense, insofar as its associated syndrome of processes creates highly uneven geographical and social outcomes. It is also a problem in rhetorical or discursive sense, in that its meaning and significance are deeply and widely contested. 'Globalization' has evolved into a catch-all term, used by many to bundle together all the goods and bads of contemporary society. (2004:5) Robertson conceptualized globalization in the twentieth century as 'the interpenetration of the universalisation of particularization and the particularization of universalism' (1992:100: emphasis in the original) According to Giddens: 'Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many

miles away and vice versa.’ (2006:9) In my opinion, globalisation can be summarized as total relation with interconnection processes of the world, that familiarizes people, and it bring the world together in one place; what Marshall McLuhan calls, global village. He thinks that the world which we live in, due to technological improvement, is getting smaller, McLuhan puts the emphasis on making connection between people, especially those living in distant parts of the world, receive the same information as the rest, simultaneously. At the same time, while he is forming global village term, McLuhan discusses how popular culture is shaped. That is how cultural globalization starts. Marchessault said that ‘His concept of global village collapses the global into local, making it possible to discern relations of power of any kind. (2005:221) This thesis relies on one of the advertising terms, which is glocalization with globalization. Before I focus on my thesis in more detail, I would like to explain the relations of advertisement and globalization. Advertisements are closely associated particularly with the economic impact of globalization, because they manipulate people to consume the products been advertised. Advertisements are also a crucial communication resource between brands and societies because they hold a place in all types of communication tools which impacts people/consumers who watch these advertisements and absorb messages presented to them over and over again. Leiss, Kline, Jhally and Botteril state that “By the virtue of the media’s saturation of everyday life and of the expanding scope of marketing as a strategic activity, advertising must be recognized as a special (and uniquely problematic) business insstitution because it lies at the intersection of the economy and culture.” (2005:15). advertisement is communication method with which brands, that are being advertised, gain specific interests due to its power. Even if the observation and assessing results of this process are long, the sole

purpose between economic dimension of globalization with advertising is laying groundwork for spreading consumer behaviour and standard consumer behaviour is created in whichever parts of the world people may live in. Because globalisation eliminates dissimilarities and provides homogenization through creating same consumption patterns. At this point, advertisement tries to put the effectiveness of globalization with the process of manipulating consumption and how cultures hold a place under the homogenization criterion.

2.2 Purpose of Thesis

1-To show that globalization concept reverberates cultural elements and influences people in an unconscious way, it is used as a tool in a consumption circle rather than expression of cultural indicator in an advertisement.

2-This thesis defences the notion, that global brands use globalization concept as a tactic in their advertisements, in order to fascinate and manipulate people to buy the products they advertise; under the capitalistic idea to create global brands worldwide, so that consumers will purchase the same products all over the world.

3-To prove that by using globalization technique in Turkish advertisement sector delivers the same inevitable results to standardize Turkish culture while laying groundwork for creating consumer society.

4-To represent, interaction of culture shapes with the impacts of globalization in global type of advertisements to serve their economic interests.

5-To propound that global brands dominate over local market because the reason behind this is to become like American, which means resemblance our lifestyle, our behaviours turn into American way of life through consumption of the Western brands (particularly American).

2.3. Hypotheses and Research Questions

Hypothesis 1: Glocal advertisements are tools to create standardization in societies.

Hypothesis 2: Advertisements which include local elements do not have enough influence on consumer preferences under the impact of globalization.

Hypothesis 3: Glocal advertisements create more homogeneous groups among youth regarding consumer culture.

Research Questions

R.Question 1: Where glocalization takes places in advertising?

R.Question 2: How discourse of glocalization is expressed in Lays, Vodafone, and Coca Cola advertisements?

R.Question 3: To what extent Lays, Coca Cola and Vodafone strengthening heterogenization or it provides more effectiveness for homogenization while it tries to create consumer society through advertisements of global brands?

R.Question 4: How the concept of localization and cultural indicators in global advertisements are expressed and represented with the glocal content in Turkish advertisements of Lays, Coca Cola and Vodafone during 2000s?

R.Question 5: Do glocal advertisements have an influence on consumer preferences?

2.4 Research Methods

Three different research methods were used in the thesis. Two of these search methods are qualitative and one of the search method is quantitative.

2.4.1 Semiotic Analysis

Semiotic analysis is a way of understanding texts and sorts out signifiers and signifieds. It gives an idea about which circumstances formulates meaning of a text. In addition to this, it is used to make sense of meanings behind the text. According to Pierce;

Semiotics is the name of a theory which explains concepts related to fine present time which are closest to perception, phenomenon categories within the most abstract stages of human mind and their formation types (as quoted in Lindsay, 2014:136).

With the Semiotic Analysis, television advertisements of Lays, Vodafone, Coca Cola are examined in these thesis. There are four important reasons why those brand were chosen. First reason is that these are well known global brands in Turkey, second reason is that these brands spend huge amounts of money on advertisements, thirdly to choose these brands give importance to glocal type of advertisement because their advertisements are designed according to Turkish cultural values, in a positive way. Lastly, these brands can be found in various categories such as food and beverage, or telecommunication sector. The main reason to select these types of advertisements for me, is that they are highly preferable in Turkey/Turkish people.

The reasons mentioned above are the reasons why I selected and analyzed glocal advertisements of these brands, during the period 2000s.

First of all, five advertisements of Lays broadcasts in Turkey are analyzed in terms of when, where and the time frame. These advertisements are called, Lays Fırında Muhtar, Lays Kaşık Cips, Lays Fırından and Ayşe Teyzeli. The reason for selecting these advertisements is to show how glocalisation term is used with cultural indicators and which figures are expressed through localisation over these five advertisements.

Secondly, four advertisements of Vodafone are analyzed in this thesis. First advertisement is the primary advertisement campaign of Vodafone in Turkey. Second advertisement shows some parts of Ramadan period and it is called Davulcu and Cam Güzeli. Third advertisement represents campaign during Ramadan Festival. In the last advertisement, which is called Ofsayt, we witness a dialog between a boy and a girl. These advertisements are chosen to show which custom traditions and common values of Turkish cultural societies are shared and represented in different ways.

Third analysis focuses on Coca Cola advertisements. Three advertisements of Coca Cola brand are investigated. First advertisement is called Doğudan Batıya. This advertisement was broadcasted during Ramadan festival. The second advertisement is Haftasonu Gelse Yemekler Gelse. ‘Yeni Yıla Yalnız Giren Adam’ .The content of these advertisements are diverse. However, through all these advertisements it is seen how traditional, religion and cultural codes are used in Ramadan festival, amongst different geographies of Turkey and Turkish types of family. The advertisements which are analyzed in this thesis are all subject to these codes.

So twelve advertisements were selected. Because as I searched global advertisements in Turkey, these advertisements were mostly watched and people wrote their points of view about these brands on the Internet. Especially, advertisements of Vodafone and Coca Cola were mostly viewed by people on the Youtube. On the other hand, before I selected these brands, I asked people ,especially youth groups in university, whether they know these selected brands or not. The answers represented that these selected brands are known by them and I decided to analyze these advertisements and evaluate their content, under cultural codes, through semiotic analysis.

2.4.2. Survey

Survey is a quantitative method that provides general idea about peoples' point of views about specific issues. In this thesis, survey questions investigate whether participants have an idea about global brand advertisement or not. There are different definitions of survey but I use Neumans' definition of survey.

Neuman states that 'By contrast, survey researchers sample many respondents who answer the same questions, measure many variables, test multiple hypotheses and infer temporal order from questions about past behaviour, experiences, or characteristics.'(2006:276)

Turkey which meets globalization term in the beginning of the 1980s. How could globalization be explained briefly, since there are many who give various definitions of the term. The first characteristic which is known about globalization is that it covers the world as a whole after 1980s. People who live in different geographical areas are effected in economical, political and technological way, at the

same time, different types of societies interact with one another under cultural way of globalization impact. It can further be said, that this condition is explained in a way where cultural impact of globalization is expressed through creation of consumer culture. Especially, the case of America, whose purpose is to establish hegemony with its social characters all over the world. To implement this, global brands use manipulation strategies for spreading consumption under American way of life, even though they seem as if they are trying to protect local characters. This is reflected in their advertising concept and this situation provides homogenization processes because heterogenization of local doesn't have an effect towards global culture which is created under consumer culture. It means social behaviour, judgements begin to resemble each other with the result of global power and creation of consumer culture. The purpose of this survey is; to try to show establishing effectiveness of globalization (international market) over local market, which relies on hegemony of global culture onto local culture through global brand advertisements.

In survey, examples of advertisements are given through questions. The purpose is to show some examples of how local and cultural indicators interact and are interpreted by participants with the creation of global culture under consumption.

This survey is applied to 10 people, ages between 17 and 25+, who are university graduates. With the questions in the survey, purpose is to try to understand peoples' points of view about local and cultural impact under global hegemony, that is, it tries to understand what Turkish consumers think about Turkish culture; is it protected or harmonized with the standardization processes of the global culture. Survey results are assessed by using SPSS program. Frequency tabs and

Cross Tabs. With the Frequency Tab, My purpose is to show general idea about glocal advertisements, to understand how people take a positive approach and how many people think negatively about glocal or how many people know the meaning of entangle with the idea of globalization on glocalization in these advertisements. With the Cross Tabs, I look at education level and ages of people for each question.

2.4.3. In-dept Interview

In-depth interview is a qualitative method that doesn't include rigid rules similar to questionnaires, because no technical program were used in this qualitative method.

Boyce and Neale define in-depth interviewing as:

In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. (2006:3)

The reason why this this method is used is to understand the insights and perceptions of people about the global brands. In order to learn peoples' insights, 12 questions were prepared regarding three global brands; these three global brand are the main topic of my thesis. And this method helps to find definite results about brand analysis, global advertisement effect on the culture.

In this method, 10 people participated in in-depth interviews. People, who participated in the survey analysis, have an idea about thesis's hypotheses and its content. Also, this 10 people are selected because they use Vodafone and consume

Lays and Coca Cola. It provides me to facilitate to learn peoples' interpretations onto these brand advertiments and the most important reason to consume these brands.

In-depth interview is composed of two sections. First section represents general questions about Lays, Vodafone and Coca Cola. Second part, glocal advertisements of these brands were shown to Turkish society in order to understand participant's feelings, their remembrance, their ideas and observations about Turkish cultural elements.

In-depth interviews were applied in a period of 2 weeks. Each interview with each participant took 50-60 minutes. It was recorded with a voice recorder. After interviews were finished, each interview was analyzed and explained. Before interviews were translated into English, all conversations with each participant, were written down. Even though the In-depth interview was designed to answer 12 questions, some participants answered questions differently.

In-depth interviews reflect on thesis how people think about global brand advertisement's affects on local culture. It provides information gathered from people with different points of views. Lastly, I add the in-depth interview results of the survey analysis and combine them with each other.

2.5 Limitations

In this thesis, three research methods were employed to answer research questions. Survey and indepth interview were conducted in İzmir. The participants of survey are selected among university students because the target audience of Lays,

Vodafone and Coca Cola advertisements are mostly university students. The second reason is that the university students are educated audiences of these brands that can take an analytical approach to conceptualize globalization, consumer culture, advertisements and glocal advertisements of aforementioned brands. In indepth interviews, 10 people were selected among university students who answered open ended questions in the survey in a more engaged way.

CHAPTER III

RELATIONSHIP BETWEEN GLOBALIZATION AND ADVERTISING

Advertisement is one of the communication tool that it uses and takes place in our daily life. Undoubtedly, they are used for economic purposes. Especially, brands, corporations use advertisements for introducing themselves and create awareness in a short way because they explain themselves in a second through advertisements. They talk through advertisements and this is how communication process of advertisement starts. On the other hand, not only brands and corporations but also politicians, charities use advertisement. Hansen and Christensen states that Advertising is not any longer just a practice of commercial companies, but also common mode of expression for political parties, NGOs, public institutions, and so forth. (2003:259) These are the first reason which I explain about using advertisements. Second reason to use advertisement is to its spreading power because as it holds a place in mass communication channel in terms of television, radio, newspaper, it reaches a person who takes place distant part of the country or city. It isn't possible to measure how many people it reaches but it has power to reach advertisement messages to millions of people. Third reason is that advertisement is a two way of communication and getting back of people is fast and easy to see. For example, one of the food and beverage brand introduces its new brand and after short time of its advertisement, it is possible to see selling portion of brand in

supermarkets, shopping malls etc so these are reason to use advertisement which I underline.

Advertising which is a strategic job that it is planned by advertisements in terms of revenues, sellings, budgets. It is prepared according to different segments of society members and cultures because advertisers who create advertising messages after they investigate behaviours, characteristics of a society. Although they want to increase selling portion of brands and corporations, it impacts perception of people. It isn't easy task but it is a communication process that enriches peoples' world. On the other hand, advertising is a creative job that it always works for taking attention of people. It must always work on creation in order to manipulate people to buy a product. Also, advertising is an informative that people have an idea about products, brands or corporations instantaneously.

There are many definitions of advertisements. I give way to advertising concept briefly. One of the definition rely on persuasive characteristic of advertisement. 'Advertising is the nonpersonal communication of information usually paid for and usually persuasive in nature about products, services or ideas by identified sponsors through the various media.'(Bovee,Arens:1992:7). Other definition relies on how advertisement content is shaped according to communication needs. Emery, Ault and Agee define 'Advertising has become a workhorse that serves many communication needs other than goods and services. (1997:406) so advertising is known as communication tool, it is a marketing tool to realize targets of brands and corporations. On the other hand, he underlines that advertisement provides to make happiness through establishing buying process. Hovland and Wolburg states that Advertising promotes self-gratification, incentives for purchase

(reason-why) and information (price, availability, terms) necessary for consumer to make decisions. (2010:9). According to these definitions of advertising, advertising which is the unit of our lives and whatever we do, they carry messages to explain something and manipulate people to have an idea about messages which they represent.

3.1. Effects of Advertising in Consumption

Advertising which is composed of visual materials and this is the way how it communicates with people. Its effect are categorized positive or negatively by scholars. On the other hand, its effect have many dimensions in terms of socio, cultural, economic etc. Actually, effects of advertising relates hugely with the roles of advertising. Because of this reason the first to thing which comes to mind onto effectiveness of advertisement is to inform people about services, corporations, brands etc. It establishes communication process between sender and receiver. It is the positive effect of advertising because people don't need search products, brands and services. Advertisement facilitates to inform advertisements in a short way. Its negative impacts are analyzed by psychologists because advertisement address to our unconscious. Hayko (2010) states that;

Advertisements present us with a set of images that idealize certain life circumstances. They present this information in a way that easily absorbed so that we do not have to do a lot of thinking in order to take in the concept and apply it at a later time subconsciously.

For example, it represents everything in beautiful images people especially those of women try to resemble what they see from advertisement. On the other

hand, advertisement are so creative. It shows different things under different concepts in advertisement and become having knowledge about all brands, services, products even if we prefer or not. Its positive effect is to buy brands with having information even though we don't have much more information because people aware. Also, mass communication channels gain money according to advertisements of brands, corporations because mass communications channel need money to reach advertisement to people. As advertisements hold a place in mass communications or as people see them in the street on billboards, people start to absorb its messages to buy. This represents that how economic dimension of advertisement realizes through mass communication.

Advertisements have a role on formulating consumer society. It means that all people in the society live for consuming something, everything which formulates consumption messages.

The phrase 'consumer society' typically implies a society in which people are defined as consumers as much as they are producers (or mothers, fathers, workers, lovers, blacks, whites, citizens, subversives, aliens, lesbians, children and so on). It implies, therefore, that 'membership' of particular fractions of society (such as classes, lifestyles, subcultures, ethnicities, sexualities) is defined by the fact of being a particular kind of consumer. (Clarke, Doel, Housiaux; 2003: 20)

Every member of society are part of consumer society because advertisements manipulate themselves to own something in terms of computer, car, clothes, houses, furnitures etc. So people spend more and more day by day. This is one of the most negative side of advertisement.

Advertisement puts a reason to shopping malls, markets and to sell a brand. It effects onto our unconsciousness even if we don't remember exactly advertisement content after some period of time, we remember brands or products as we go to the shopping malls. On the other hand, even if societies have dissimilar characteristics behalf of consumption habits, advertisements are shaped for standart consumption because people start to consume same brands, use same mobile phones, use same clothes in their daily lifes in different parts of the world. Before all things, advertisements manage our perceptions. This puts that how it has a powerful impact in our lifes because it is a strategic work for reaching people. Even if people say that they don't effected by advertisement, we live in a world in advertising era because all things which surrounds our environments need advertising and this situation causes increasing of consumption. What consumption meaning in our life is that consumption is a biological need and basic thing to continue our lifes. It is a need and which is one of the daily practices. It is an indicator of a lifestyle that shapes our consumer behaviour and attitudes. In addition to this, consumption is the decisive role to form our consumer behaviour, preferences, tastes. McKeein and Southerton (2007) states consumption can be 'understood as the appropriation of goods and services in the course of engaging in social practices. (as quoted in Mont and Power:2009) There are variety kinds of consumption patterns in the world. It changes interms of social and cultural elements. For example, some of the Eastern cultures like Indian, Africans consume spicy foods and some of the Western culture eat meat and some of them eat vegetables. This represents that different kind of societies has different consumption habits.

Purpose of advertising is to sell products while it is giving its messages about products because of this reason it effects on peoples decisions about which brand or services to choose and prefer. All advertisement content shows becoming happy to consume a brand and this is how advertising relate with consumption. Advertising isn't only giving information to consumers but also it analyzes habits and attitudes of people and then addresses to consumers. Advertising is useful to consumers because it supplies them with information that helps them make choices among various companies' products and services based on their specific needs. (The Influence of Advertising on Consumption, 2011)

Advertisements' work rely on firstly to know peoples behaviour, desires socio and cultural elements which they live and they prepare their strategy behind these elements. It tries to give its messages in a positive mood and its effect on consumption is to create new habits and increase consumption portion because it has a power to create demand. Undoubtely, it is possible to say that advertisement manipulates to shape our consumption behaviours.

There are variety kinds of advertisements. It isn't relates with number of brands and products. It associates with advertisements are categorized according to different segments because even though it addresses to number of people. People who have different characteristics in ters of education level, ages, jobs etc. For example, a cosmetic brand prepares its advertising content for women according to the way of understanding of them. The other example is an alcohol brand which prepares its advertisement message for men to manipulate them to consume. It gives good reasons to sell brand as people watch and triggers people to think buying a

brand. This is evidence that how advertisement is a strategic work for creating consumption groups for realizing economic purposes of brands, corporations etc.

Advertising represents highly standardized product to increase lifestyle. It shows different things to be consumed and this process continues and this process doesn't finish because all things which rely on consumption in our lives and advertisement is a key role to manipulate and effect this process and because always people take an action what advertisements give a message to them. They always impact under advertisement because brands, corporations encircle peoples' lives.

3.2 Television and Internet Advertisements

Although advertisement has many formats. In this thesis, I will focus only on television and internet advertising. Television is one of the mass communication tools to reach audience that it came to our lives at least 50 years. Its developments depend on improvement of technology. Folkerts and Lacy conceptualizes that;

The history of television is a history of technology and policy, economics, and sociology, and entertainment and news. Television has never a static medium. Rather, it evolved through changing technologies, including changes in presentation (such as color programming) and distribution (by cable, satellite, and fiber optics). (2004:251)

Television has many functions in terms of informing, entertaining. It addresses to people visually and because of this reason television advertisement has an advantage to catch attention of audiences with its visual character and this is the most crucial reason to use advertisement in televisions. On the contrary of

characteristics of print advertisement, television advertisements give information to people in a short time. According to Karadeniz;

Advertising is a very powerful phenomenon that affects the members' social, cultural, economic and behavioural ways in perspective. It's a product of consumptional culture and explains the lifestyle. In the magical world of the ad, products and services are presented with promises by triggering people for happy life. People faced thousands of advertising messages in daily life. The average amount reaches 900 per month and 10 thousand per year only through television advertising. (2013:196)

Television advertisements are costly. Even if its payment strategy is different than other medium, its effectiveness is high. Marketers who prefer this type of medium to reach people and to facilitate communication process between audiences and marketers.

Television provides to take an attention that it reaches huge number of people because everybody has at least one television in their home. This represents that how people can access with television to see advertisements and this is the reason why people spend their time to watch television. It is like a part of our daily activity because we find whatever we want in through television programs and we encounter advertisements while we are watching. On the other hand, television addresses to our emotions because we see, we listen and we interpret easily what television advertisement content is about. Because of this character, television is moving so television is a powerful medium and it is mostly preferred medium than other types of medium by advertisers because of its effectiveness is much more powerful.

In this thesis, some advertisements of Lays brand are investigated through television advertisements and this part identifies shortly what television advertisement is about. In addition to this, I focus on Internet advertisements of Coca Cola and Vodafone and this is the reason why I explain meaning of Internet in our daily life and I explain advertisements onto Internet area. Internet is used by every people because we live in a Internet era that it encircles our daily life and daily practices we do because it is part of our life. It isn't any limitation to use Internet because we use it whichever place we go. For example, while we are walking in the street we use Internet, while we are in a gym, we connect to the Internet to listen music so these are some reasons that why it facilitates our lives. Through using Internet, we have an information about incidents in the world in terms of policy, economy, we have chance to reach people who are distant part of the world through Internet connection. So it has variety kind of functions that transforms our lives, fetches modernity, changes our life styles. On the other hand, Internet is a communication channel that it doesn't only to reach people, but also it is a marketing channel. It means that most advertisements start to hold a place in Internet era to reach people in a easily and cheaply way. Because everybody use Internet and pass their time half of day. This is an era which provides to establishing bridge between targets and advertisers so this is the reason why most advertisements and marketes prefer to use this era for introducing brand and increase awareness about themselves by society.

Internet advertising is called Online Advertising that it only takes part with using World Wide Web. It is applied for marketing activities and it has variety kind of form. For example, it has banner form into the web page, it has contextual ad etc.

Most online advertising was very simple both in terms of the advertising itself, and the way in which it was sold. Before ad serving and tracking technology took off, it was common for advertisers to simply pay to have a small banner ad placed on website for a given period of time. (Guide to Online Advertising)

Internet advertising differentiates from what traditional type of advertisement represents to us. Because when people click on advertisement, they reach and have an idea about advertising content. They are decisive role to reach advertisement. Internet advertisement is an advantage to inform quickly. As people enter to the Internet, all things depend on their choices and their interests. Perreault, Cannon, McCarty states that Advertising on the Internet takes a variety of forms, but the purpose is usually to attract the interest of people in the advertiser's target market so they'll click through to the firm's website. Many people try to ignore any advertising and on the Internet they may even use software that eliminates some types of ads. However, to get the attention of Web surfers, Internet advertisers have created many different types of ads. (2009:436)

In Internet environment, people have chance to make comment about advertisements of products, services and this way provides people to have an idea about which functions that product have or whether they buy a brand or not. In addition to this, people who see Internet advertisement more than one. For example, as we watch television, we see television advertisements twice but in the Internet, as we search something, banners or other types of advertisement always in front of our eyes. This condition facilitates to search advertisement in an Internet era but this isn't possible for traditional type of advertising.

In this thesis, Vodafone and some advertisements of Coca Cola and Lays advertisements are taken from Internet. Using Internet advertisement is advantage for my thesis because even though advertisements which broadcasted 5 or 6 years ago, Internet advertisements provide to find whichever brand advertisement which I want to find. This shows that Internet advertisement transform and change what traditional type of advertisement doesn't show to us.

3.3. Globalization, Capitalism and Advertising

Globalization and advertising relations are established through capitalism. Because capitalism is one of the most important economic consequences of globalization and it relates with advertising behalf of economy and advertising is an inseparable part of economy. Capitalism creates an economic system which relies on power. In this power relations, people who work for gaining money and spending it in an economic circle of capitalism. Advertisement is a marketing activity that brands and corporations work and they conform under capitalist system. It provides to contribute revenues of corporations and brand because its role on carrying messages about themselves. It is an industry that demands of people continue processes. Even though advertising forms communication channel between sender and receiver, it is a tool of capitalism. Because advertising hugely depend on economic purposes because it services to targets of brands. These targets include selling portion of brands and create buying power toward brands. Capitalism is result of globalization which associates with advertising and advertising creates common language to understand between people onto buying products.

Yeomans states that;

Advertisement capitalism is the end product of the previous stages of capitalism, as it brings the capitalist process to its frontiers. If globalization is taken to be the preceding stage of capitalist development which reached virtually all markets and lacked anywhere else to expand into, then advertisement-capitalism achieves not only global market saturation, but also attempt to go beyond this. (2012:3)

Advertisement creates mass consumption and this mass consumption provides economic profits for brand and capitalism. This represents that how advertising is managed under the rules of capitalism because through advertisement people start to consume and gain new habits and their buying power increase day by day because they work and they service toward economic system.

Today, our society is a part of consumer culture because through capitalism advertisement creates a demand onto product and composes selling messages so capitalism associates with economic dimension of globalization. This is reason why it relates with advertising and how they depend on each other under globalization impact.

CHAPTER IV

TURKISH ADVERTISING SECTOR AND GLOBALIZATION

4.1 Turkish Advertising Sector

Turkish advertising sector doesn't develop itself. Because it was effected by world affairs. In an ancient time, people don't know how to write and how to communicate with each other because of this reason advertising doesn't have a official starting. Because there are some basic things to communicatin between people.

Advertising can be traced back to the very beginnings of recorded history. Archaeologists working in countries around the Mediterranean Sea have dug up signs announcing various events and offers. The Romans painted walls to announce gladiator fights, and Phoenicians painted pictures on large rocks to promote their wares along parade routes. During the golden age in Greece, town criers announced the sale of cattle, crafted items, an deven cosmetics.(Kotler, Armstrong; 2012: 436)

According to point of view of Kotler and Armstrong, conditions and living spaces of ancient people manipulate them to communicate each other because they

easily tell something with paint. Undoubtedly, Turkey takes an inspiration from world affairs. Even though the history of Turkish advertising relies on Ottoman time.

Gençtürk states that “Turkey’s’ advertising industry passed different stages according to economic, social, cultural and political projections.” She underlines that advertising history relied on Ottoman Period. At that time, advertising was an announcement in *Ceride-i Havadis*, a newspaper published during Ottoman period. Consumption of advertising in Ottoman period underwent new transformations, such as printed materials like newspapers, brochures, journals which had started taking a role in advertisement. (2005:114)

Türkoglu investigates developments of Turkish advertising under the 9 titles between 1838-1990. As she writes titles, she categorizes some subheadings. The first title her includes the period between 1838-1908. She called this period Political Reforms in Ottoman Time. She writes main consuming subjects and some global companies like Nestle, Lipton, Singer. She stated that advertisements were take place national newspaper which was *Servet-i Funün*. The second period includes Ottoman Empires towards to the End. The period between 1908-1922. She gives advertisement example of that period under toothpaste, hair conditioner, and drinking. Third period of advertisement Building up the Turkish Republic. The period between 1923 -1930. She stated appearance of Radio and advertisement started to broadcast through it. When she writes about consuming subject, she writes Western clothes. She gives information about some foreign companies like Fiat, Philips, Fords, Aspirin. The fourth title of advertising history is Economic Mobilization Through National Production. The period between 1930-1939. She

writes consuming subject with adding new things in terms of hotels, banks, cinemas. The foreign companies which continued to their activities. These were called Osram, Telefunken, Good Year, Frigidaire. Fifth title is II. World War. The period between 1939-1945. Main consumer subject were categorized under radio, bank, lottery, cosmetics, automobile and beer. The sixth title is Towards a More Democratical Political System and Increasing Imports. The period between 1946-1960. She stated that starting of American dreams The other title is Popular Culture in Big Cities. The period between 1960-1972. She gave information about importance of nationwide agencies and starting to migration to the big cities at that time. The title eight is Dallas Days. The period between 1972-1980. She underlined popularity of television and became consumption subject of television. Political Chaos and Economical Development is ninth title. She stated that how political environment impacted to apply foreign policies and advertising agencies to shape their campaigns. According to Türkoglu, Turkish advertisement history impacted by economical and political circumstances and also peoples' way of living shaped needs and their consumption preferences onto products. On the other hand, global brands and advertising agencies had an impact on Turkish advertising sector to create preferences toward them. (Türkoglu,1995)

Today, advertisement gains an importance with media communication channel because people have an inform and make sense about brands through communication channels which they see. Advertisement will always in our lives because people need product, firm need money, and economy gain opportunities through advertisements. There is a multi relationships through advertisements.

4.2 Globalisation in Turkish Advertising Industry

Globalisation itself has a long history, however globalisation impact on Turkish advertising sector had become very noticeable in the 1980s. During this period, Turkish advertising was impacted by globalisation processes. Following the period of 1960, and especially after the entrance of international brands on Turkish market, Turkish advertising sector experienced growth. Particularly, with the coming of Coca Cola to Turkey, which symbolizes new idealization product nowadays. Since middle of 1980s and 1990s, international capitals with their advertising agencies and their production lines, were introduced to Turkish market. (Gençtürk:2005:115-116) Çelik (1999) states that after neoliberal policies became successful in 1980s, multinational companies entered in Turkish advertising sector started selling 51% portion of Turkish advertising agencies. (as quoted in Töre,2011: 35)

First example of international advertisement in Turkey was McCann Erickson in 1973. This international company continues its work and merged with Pars Ajans in Turkey. Some of international companies changed, and some of the local companies were bought by international companies. Today, international and local brands play a crucial role in advertising sector in Turkey. (Gençtürk:2005:116)

Global companies have a major role on Turkish advertising industry under globalization impact. The reason for that is that local corporations and multinational corporations interact with each other, therefore advertisement concepts transform again to suit the strategies of multinational companies. Because multinational

companies create global culture through introducing their own brands and create segmentation onto consumption of these brands.

Actually, even though gobalization process impact Turkish advertising sector under economic influences in terms of capitalism. The main result of globalisation process onto advertising industry is local and multinational companies compete with one another. This represents how multinational companies start to address Turkish people and dominate on Turkish advertising industry.

However, even though gobalization process impact Turkish advertising sector under economic influences in terms of capitalism, the main outcome of globalisation process onto advertising industry is local and (as a final result in the global world, multinational companies still continue to compete with one another).This condition represents how multinational companies began to address Turkish people and practice their dominance on Turkish advertising industry.

4.3 Glocal Advertisements of Global Brands In Turkey

Glocal type of advertisement is a strategy of global brands to effect hundres of people with its advertisement content. Robertson who defines glocalization in scope of culture. Robertson underlines the ‘interpenetrating’ of the ‘particular’ and ‘the universal’.That is, ‘the local is not best seen as a counterpart to the global’; rather, it can be regarded ‘as an aspect of globalization.’(1995:30) According to my view; glocalization is a strategic term that it is a part of an cultural industry. Even if it is seen as strengthing local culture in advertisements, it weakens local culture

because it relies on power relations under capitalisms' influence. That's why this term appears so at the end it is a tool to trigger consumption patterns to Westernize.

There are many global brands which broadcast their advertisement under global content. For the purpose of this study, three global brand advertisements; Lays, Coca Cola and Vodafone, had been chosen. The method of semiotic analysis had been applied to aforementioned global advertisements for the purpose of the analysis in this thesis.

4.3.1. Case of Lays Advertisements

Frito Lay was formed through unification with Frito and H.W. Lay companies which were established by Elmer Doolin and Herman Lay in 1961. In 1965, Frito Lay became brand of PepsiCo and today it has a position as the biggest salty appetizer company in the world. Frito Lay, today, realizes $\frac{1}{4}$ retail chips sellings with operations in more than 40% countries all over the world. (Fritolay Tarihçe, 2013)

Frito Lay was introduced to Turkey when Pepsico bought 50% shares of Uzay Food, a Turkish food company which was founded in 1986. In 1993, 100% of shares were taken by Pepsico and in 1995 Frito Lay factory moved from Yenibosna to Suadiye. The other factory in Tarsus started to manufacture in 2007. (Fritolay Tarihçe, 2013)

Frito Lay is an establishment of Pepsico. Pepsico, as previously mentioned, was established when Pepsi Cola merged with Frito Lay in 1965. In 1998, Pepsico

bought Tropicana; the biggest fresh juice marketing and production company in the world. (Fritolay Tarihçe, 2013)

Pepsico is a leading enterprise company in global food and beverage sector and it has retail selling of 22 diverse brands, which is more than 1 billion dolar annually, net sales revenue transcends 65 billion dolar a year .(Fritolay Tarihçe,2013) Their main companies are Quaker, Tropicana, Gatorade, Frito-Lay and Pepsi-Cola. These sub-branches add to the varity of hundreds of healthy, delicious food products and beverages, to satisfy their customers needs and desires.

Pepsico pays special attention to regularly renew itself to respond to all opportunities and risks of global market, by giving importance to diversification. Pepsico success is the result of several factors, such as entegration of high quality products, high standard performance, diverse competition strategies and the companies' employees. ((Fritolay Tarihçe, 2013)

The period between 1980s and 1990s was crucial for Turkey, as liberalisation economic processes started and with the impact of globalization, privatization became regulator of Turkish economic structure. In fact, this period had a lot of characteristics and because the political circumstances had a big role on economic policies, writing in a greater detail is not possible. Doruk, Kardaşlar, and Kandır (2013:587-592) stated that in Turkey, a protective and import-substitution industrialization strategy was followed during the period before 1980. However, as a result of the developments in the world economies, and in particular, the increasing tendency to liberate financial markets, outward-oriented and export promotion

policies were applied in accordance with the Decisions of January 24, 1980. This decision of January in 1980's has a crucial impact on Turkish economy because state intervention was shortened and foreign companies started to have an active role in. In addition to this, foreign companies sold Turkish brands under impact (by using their) of their global powers and globalisation effects on Turkish economy. Pepsico is one such example of this period, showing privatization in Turkish economy and Turkish brand became privatized.

4.3.2. Glocal Advertisements of Lays

Local and global brands differentiate in their marketing strategies. Local brands create their strategies by indulging characteristics of society, including people and culture, since target audience of local brands is specific and they have knowledge how to use their strategies in the society where they hold a place. Global brands, like Lays, on the other hand, try to expand its borders in different countries. In order to do this, global brands firstly observe and study for people, and behaviours of a society, in a specific country. According to this, they develop global brands strategies, together with their policies. They then create positive perceptions towards their brands and companies for general Turkish public to make their brands more attractive to the target society. Van Gelder (2003) defines global brands as those that are available across multiple geographies without any specific continental requirements. (As cited in Matanda, Ewing: 2010)

According to Fan (2002) global brand is one which is perceived to reflect the same set of values around the world and it transcends its origins and creates a strong enduring relationship with customers across countries and cultures. (As cited in

Addo: 2013) so they develop and determine its brand strategy according to different segments of society which holds a place in different geographies in the world. Addo (2013) said that ‘The first thing that global and local brand management need is a common basis for their brand strategy and planning work. This common basis needs to provide a shared language, definitions, interpretations, assessments, and most importantly a clear understanding of the relationships between the factors that shape a brand in global and local contexts.

Because of this reason, brands work onto advertising content according to these circumstances, according to definitions above. Sometimes, brands introduce themselves with just one advertisement. For example, Lays produces only one advertisement for every new type of chips yearly. This shows the standart form and is thereforehomogeneous global character, applied worldwide. Dozmal and Kernan (1993:1) define global advertising as “international ads which are addressed to multicultural audiences”. Dozmal and Kernan do not impose a “worldwide” criterion on their definition because most products are not marketed globally and in virtually all cases, global ads are not absolutely standardised, for example the language must be adapted to suit the local audience. (What is What Who is Who?, 2010) Lays introduces itself worldwide with only one advertisment, however, advertisement for a specific country is designed to meet expectations of the targeted population by adapting language and characters in the ads for each country. Men and women actors are selected according to advertisement content and demand. In particular, Lays brand selected the main character of the advert, that is Ayşe Teyze, an average citizen from rural area to provide integrity and also to send right messages about the brand, which is a healthy delicious snack. The reason why I chose global brand such

as Lays, is because it is sold in many countries and is globally known by people living in variety of cultures, in many countries of the world. In order to reach people worldwide and introduce itself in a different cultures, Lays produces its advertising campaigns under the glocalization concept. The term “glocalization” has been described as a process ‘the creation of products or services intended for the global market, but customized to suit local culture’ (The Word Spy, 2002) (As cited in Maynard). According to this definition, glocalization is a strategy of global brands to communicate or to connect to dissimilar types of people with different cultural characteristics and it is so fragile and tries to identify itself to touch peoples’ senses regarding products being advertised. In advertisements, it can be observed that not only the language but also the society’s traditions and cultural values are being used in the advertising, for the sake of Lays’s ambitions to reach target sales and promotes its reputation as the global brand worldwide, in order to attain these ambitions, Lays, in its advertisements, follows these criterias carefully.

4.3.2.1. Lays Fırından Muhtar Advertisement

New advertisement of Lays was broadcasted in Turkey in 2013. In the new advertisement, a middle aged farmer, secretly breaks through the window into Ayşe Teyze’s home, in order to taste new Lays Chips. He finds Lays on the table with basil and oregano spices, he can’t resist the new taste and starts to consume the chips without Ayşe Teyze’s permission. However, Ayşe Teyze catches him, while eating chips and, she punishes him like other six people who break into her home without permission in order to taste the delicious new chips. The advertisement, underlines a clear message, which is “Lays Chips is so delicious that people can’t resist it”. The

meaning, in this advertising, is designed around the signifiers under cultural codes. In order to analyze the advertisement on behalf of a cultural codes, there are some crucial elements which I want to highlight. These elements are traditional Turkish costumes, structure of the house, and the music used in advertisement. When analyzing the traditional costumes of a Turkish rural man, we observe his way of dressing; he wears braiding sweater, waistcoat, traditional hat, and corduroy; it is also observed that he has a dark skin complexion. The look is specific as to gives us an idea, with his garments; his jacket, his hat; his physical appearance; his mustache, dark skin complexion and his way of behaving, that this is a traditional craftsman. Women, on the other hand, wear yemen; a traditional Turkish headscarf, waistcoat and ornamented skirt. Ayşe Teyze, the main character in this advertisement, is old, therefore she is respected by other fellow villagers, which gives her the authority. Ayşe Teyze's dressing is also traditional, her headscarf (yemen), gives us an idea about her age, and also shows her obedience in following Turkish custom traditions and dressing codes, worn especially in rural Turkish villages. In my opinion, costumes of character gives an idea to audience about living conditions, geographical area and also the position people hold in their village life. Furthermore, looking at the environment surrounding the house, we notice the house is built with stone and is surrounded by trees, flowers. As I mentioned in the beginning of the advertisement's description, Ayşe Teyze has a main role in this ad. The advertisement starts with a rustle voice and scenery presented to us are some plants surrounding Ayşe Teyze's house. Inside of Ayşe Teyze's house, we see curtains which are made up of lace. These are knitted with every type of filament and added to the side of a texture; it is a kind of braiding, hand made. In front of windows there are peppers tied together in a string, yet another Turkish cultural codes. Dried peppers in a string are prepared

before the winter season starts. Especially, old women, and aunts prepare peppers strings giving them the importance and showing the effort they put in. On the other hand, people who live in a city, don't need to make an effort and prepare string of dried peppers for the winter, firstly, because they don't know how to do this, and secondly, instead of a natural, organic food, they consume fabricated food available in stores. In addition to this, in Ayşe Teyze's house, there is a picture of her mother hanging from the wall. The house and the environment created for the advertisement, gives us an idea on how Turkish villages are supposed to look like. The music of this advertisement also contributes to the image of a traditional Turkish village, with sound of flute, with traditional patterns of sounds. The other signifiers in this advertisement, is the villager's behaviour. The importance here is given to the protagonist Ayşe Teyze, who is an important figure, and villagers who enter in her home without her permission, in order to taste the new flavoured chips, were punished by her because of their inappropriate behaviour. She is able to react in that way, because the norm in Turkish society is to show a respect towards elderly people. The last signifier which I want to emphasize in this advertisement, is the language. The slogan includes that 'Yiyin Gari' is a local language dialect of a Turkish society in Ödemiş, a village near İzmir. This local language dialect is different from the dominant hegemonic dialect in Turkey, because hegemonic is an official and proper language structure, however local language dialect, doesn't follow any rules in terms of grammatical and pronunciation norms used in a dominant Turkish language. Dialects vary across different geographical areas and regions. Particularly, Istanbul dialect is hegemonic one in Turkey, and Turkish people speak according to İstanbul dialect, because it is spoken from generation to generation until today, on the other hand, local dialect is developed with its own language rules and

structures by people living in a small communities. The dialect used in the advertisement signifies naturalness, spontaneity, and authenticity; that is it includes originality, preserves its pure nature, and it isn't affected by any changes in the world in terms of economic, social, cultural sense. All these contribute to the authenticity which provides its own character, it is closer to the source, since it is not spoiled and continues its existence. The language is the most explicit example because rural people who preserve their own dialects, they don't use it according to hegemonic dialect in Turkey. Sincerity of rural people and their behaviour to one another shows their characteristic and this is what authenticity really is. According to Weiser authenticity remains central to how individuals organize their everyday activities and craft themselves.(2012 :10) In addition to this, Vannini and Williams states that authenticity is first defined as being 'in accordance with fact, as being true in substance'.(2007:4) Abu Lughod discussed Egyptian soap operas on behalf of authenticity term. Arabesque is one of the soap operas in Egypt. In this soap opera 'Ukasha who is writer of this soap opera, and the aim of the serial, he mentioned that 'to put the issue of a national existence one again into our collective consciousness What Ukasha has done in Arabesque is to make this ambiguous figure of authentic and old fashioned Egyptian culture stand for the nation. What kind of authenticity is arabesque? The form of wood carving as mashrabiyya instead. It is a craft of the past. Mashrabiyya is found in the Grand old houses of the old city, many now museums; it is found in the Islamic Museum. Arabesque is an ironic symbol of authenticity, symbolizes authentic Egyptian essence (2005:151-155). In this advertisements, all the components which create a content give us an idea, that they are natural, they preserve purity, they counter to anti original things. The elements, that I underline and which create advertising are costumes, house/architecture, music,

behaviors are the denotations of this advertisement. These provide and shape our ideas about the connotation of this advertisement, which would presentis represented in this advertisement and reflect traditional images of rural life and indigineous character of people in this area according to traditional values of Turkish society.

4.3.2.2. Lays Kaşık Cips Advertisement

Advertisement starts in a doublestoried house. House is painted in a white color and takes place in a natural environment, such as trees, flowers, flowerpots surrounded by stones, grapevines on the walls and a big garden. Tables and chairs are placedoutside the house. In this advertisement these are called signifiers. Signifiers here focus us and give us the idea of how traditional house in a small village, should look like. Signifiers formulate how signified is shaped in our minds. This advertisement starts with a mother coming to the garden carrying with her a new flavour of Lays, which is called ‘Kaşık Cips. She places it on the table for children and her husband to eat it. Chips here is presented as a food, we understand that because members of the family gather around the table to eat it, like they would when having a proper meal. Eating is not only human need, but it also carries cultural meaning from antropolgical point of view, in Turkey. Eating gives a cultural meaning which reflects the food consumption behaviour. It changes from one society to another. In Turkey, it is a habit for Turkish families to gather around a table at the meal time, in order to show their respect towards food and their family. This habit practiced in Turkish families shows how behavioral patterns are transformed. Food consumption is a ritual of collectivity and gathering together as a family, Lays Cips advertisement is an indicator of Turkish people’s eating habits. Another signifier of

this advertisement is the family with two children. Mother who wears embroidered headscarf, golden earrings, baggy trousers and who represents traditional woman's clothing in Turkish society. Her role in a family is to carry chips to table and serve it to her husband and her children. Also, at the table, father is the head of household therefore he is the first family member to taste the chips. These images recreate a traditional Turkish family on behalf of Turkish women and men. Kaptan, Çicek, Olga underlined women role in Cola Turka advertisement, women roles take place indoors in domestic setting, presenting women as grandmothers, mothers, wives and daughters. Women are portrayed in a collective, family setting. (2007:6) so they impose the image of a woman in a traditional Turkish family through their advertisement. In Lays advertisement, mother is an important figure since she guides and educates children, as it is presented in the advertisement. In Turkish tradition, neighbourhood relations are important, this is presented by offering a food or something else to neighbours, to show emotional support and common feeling of sharing with other people. Even the Turkish proverb; 'Komşu komşunun külüne muhtaçtır', supports this tradition. According to this proverb, Turkish people give importance on developing neighbouring relations. Chips, in this advertisement, stands for food and is offered to the neighbours by children. Then we have another protagonist in the advertisement, that is Ayşe Teyze, who represents elderly and wise person. She wears long headscarf and baggy trousers. Ayşe Teyze is very friendly with children and lives in a small house, made up of stones. In the setting, it is clear that they live in a small village. Their houses, family environment, their costumes, and their behaviours pictures us their lifestyle. These elements are encircled around using traditional codes. They shape connotations about village life where it is

evidante, that it is sedentary, villagers don't travel out of town, they in a non urban/rural life conditions.

In this advertisement, structure of houses is traditional. The advertisement emphasizes differences between urban and rural life. The message of the advertisement is that villagers have a simple lifestyle and is not complex. Their livelihood depends mainly on agriculture. Their daily routine is the same everyday.

Additionally, living areas of village people are compact. Also, the relationships between them, as neighbours, is very intense, their communication style shows how people are sincere with one another. Village people reflect traditions through protection of Turkish values like respect for elderly people, sharing food with other people, representing their own home structure so villagers in this area formulate their own life style, which differ from the modern, sophisticated life. They continue their life in light of traditional values, giving importance to rural cultural characteristics, due to condensed living space, they share values and disclose their inner life. In contemporary culture, village people are associated with agriculture, this belief comes from the republican time, when Turkish people earned their living from their land. Their work relied on agriculture. After republican time period, Turkey entered in a modern life and developed a new job sectors. On the contrary, village life doesn't change, villagers protect their authentic character. They are very knowledgeable about farming, since their livelihood depends on it. Although villagers are a minority groups, society needs them. Since they are knowledgeable about how crops seeded and later on cropped. On the other hand, in popular culture, villagers are represented, because of their living area, as uneducated

and poor, however they are identified as a small part of population who continues with Turkish traditions.

4.3.2.3. Lays Fırından Advertisement

This advertisement is formed around the idea of baking a bread in the oven in the morning. It begins with the Ottoman music. Five protagonists are featured in ad, and three of them are making bread. One of them, wears a hat and a white uniform, is a chef, an expert. He looks considered and sad. He suddenly stands up in agony, since he doesn't have the knowledge to create a delicious chip taste known as Lays Fırından. The chips with its taste, is the main challenger. Therefore, the baker talks with other two craftsmen, who are not familiar with bakery. One of them wears white apron which connotes his job is a butcher. The second person has a moustache and wears a waistcoat and a shirt, this image signifies he has a grocery store. A dialogue between these three craftsmen, is the crucial thing in this advertisement, and reflects daily life of a Turkish craftsmen. The dialogue goes as written below:

Artisan: What's up master?

The other artisan: You look very upset.

Expert Baker: I feel what Mahidevran must have felt when she saw Hurrem for the first time.

(Hurrem and Mahidevran are historical female characters from the Ottoman Sultan's harem where one is jealous of other's arrival at the harem. In this part, there will be intertextualization because a text which correlates with the other text which was manufactured before. And this text exemplifies Ottoman period to create a meaningful meaning by Expert Baker)

Master: I have been a baker for donkey's years but I have not been able to discover such a taste.

The other artisan: What is it?

Master: Lays Baked.

Artisan: How do they manage to do this, master?

The other artisan: Is this from the oven, master?

Artisan: Really? Is this from the oven? It is very very good.

The other artisan: Crispy.

Artisan: Really crispy.

Have you heard? Now, Lay's is oven baked. Crispy.

Master: They have also made a spicy kind.

Artisan: Mate grab a spicy one so that we share our master's pain.

Now Lay's Baked. Eat it. 'Yiyin Gari'(traditional accent)

What it is seen in this dialogue between craftsmen and Lays product. Generally, artisans gather together when they have a break. When they gather together to talk about something, they usually talk about football matches, issues about politics, economy; these subjects differentiate their identities from women in this way. In Turkish society, as men gather together, they talk about issues that interest them. The scene in the Lays emphasizes men's gathering together, sharing and enjoying the tastes of Lays chips. Why the importance is given to the Lays chips, is because its taste matches with what Turkish people like and consume. This advertising uses cultural elements like examples from Ottoman time, in order to

attract the attention of Turkish people. Advertisement uses scenes from craftsmen's routine life, repetitive activities taken from their work environment, to address their preferences in taste. Advertising, through using scenes of daily life in a natural way, aims to impact and manipulate the consumer's perceptions. Basin and Benhabib highlights that 'The only objective of advertising is to influence preferences: the purpose of advertising is not to provide consumers with information about the commodities in the market. Consumers passively accept advertising and by no means are they able to limit its influence on their preferences (2000:3). With this advertisement, we see not only manipulation of the Lays Baked consumers, but also the conservation of people part in everyday life. The baker is feeling depressed, because he is not able to produce this type of Lays Baked. He feels defeated by the big rival and he consoles with his friends about this issue. According to this, Lays becomes a part of discussions in their daily life routine; their working environment. Through advertising Lays Baked gains the meaning in craftsmen's daily life, that is a master baker draws a comparison between his traditional bread and Lays Baked Chips, which now become part of his diet. While craftsmen consume delicious chips, their mood improves, and they start to discuss the process of making a tasty Lays Baked. Mont and Power separates two types of consumption, especially, in the conspicuous one, people connect meaning with product in terms of their sociological context- personal, family and society (2009:58). This shows how Lays tries to impact master baker's professional role. The crucial point, according to dialogue above is that advertisements create a new consumption type, which in this case means that craftsmen can consume delicious Lays Chips whether they work or not. Advertising target is to increase the demand of advertised product. In this advertisement artisans greatly enjoy the new, spicy taste of Lays Chips. So advertising content here

accentuates spontaneity and the process of chips production is equivalent to bakery practice of an experienced baker. Lays Chips tastes delicious, the scene takes place in a rural communion and it aims to become part of our daily life.

4.3.2.4. Ayşe Teyzeli Lays advertisement

In this advertisement, we witness dialogue between Ayşe Teyze and a peasant man. He interrupts Ayşe Teyze while she is making Lays Cips in her kitchen. Firstly, the ad begins in the kitchen of Ayşe Teyze, while she is peeling the potatoes. This reinforces gender roles imposed upon women. She works in the kitchen, she waters her garden, hangs the laundry. Gender roles are strictly defined between women and men. Gender roles vary among different societies and cultures, classes, ages and during different periods in history. Gender-specific roles and responsibilities are often conditioned by families in the household, access to resources, specific impacts of the global economy, and other locally relevant factors such as ecological conditions (FAO, 1997) In the kitchen, denotations formulate our thoughts about connotations. That explains what type of roles do Turkish women have in their homes and how they practice them in their daily lives. In general, men undertake the heavy physical labour of land, agricultural work and jobs which are specific to distant locations, such as livestock herding (Plate 6.6), while women carry out the repetitious, time consuming tasks like weeding, and those which are located close to home, such as care of the kitchen and garden (As cited in Momsen:2010:147) so according to gender roles, men and women roles are categorized in their life in terms of physical abilities and socially constructed values and in the light of these circumstances roles of women and men are identified. They

have identities based on gender roles that society has imposed upon that they continue their roles through their life time and complete them in a routine manner as what Ayşe Teyze does in her home in her daily life in this advertisement. This connotates traditional roles of Turkish women in rural life. For example, roles of Ayşe Teyze are seen as her domestic duties. She has domestic roles like cooking, washing the clothes. She completes her domestic tasks during the day in her home. On the other hand, the kitchen has a traditional look. It is full of stewpans, ornamental pepper, plates which hold a place in halfway of the kitchen. It gives the impression of cleanliness, because white color is dominating in the kitchen. And also there is lacework, a traditional curtain represents that it passes from past to today, which camouflage the kitchen. Secondly, I want to underline other connotation in the advertisement which is called 'Zeytinyağlı' Lays Cips. There are many olive trees in the Aegean Region. Olive tress, give an impressions to spectator's mind that it is trustable, it shows spontaneity of the chps. Particularly, the green color formulates this idea and village environment. At the end of the advertising, villagers gather around the wooded area to eat, to taste, to share and to enjoy their efforts invested into Zeytinyağlı Lays Cips.

4.3.2.5. Lays Ayşe Elmacı Advertisement

This is the first advertisement of Lays Cips on Turkish TV. Lays's first advertisement is placed in a village environment, in order to show the audience how Lays comes to be. The main protagonist is Ayşe Teyze, a villager, who was selected because of her specific dialect while introducing Lays Cips. The advertisement is examined in two separate sections. In the first section, we meet the protagonist, Ayşe

Elmacı, who is the main character in the advertisement and also the face of Lays brand. Before she explains the process of making Lays in the second section of ad, she firstly discloses where potatoes of Lays come from. She also introduces herself and the place she lives in. Ayşe's dialect, clothing, her waistcoat, rings, baggy trousers and a headscarf, give us the idea she lives in a village. This also gives an impression about locality and local identity of Lays brand. Ayşe Teyze, an elderly woman, is the main character in the ad. In Turkish society, attitude towards elderly people is very positive. Elderly citizens are respected, experienced, trustworthy and authentic characters; Ayşe Teyze's character and identity of Lays are identified with one another. Ayşe Teyze was chosen by the Lays campaign as the representor of a traditional Turkish villager, living in rural area. She represents local characters especially in terms of her dialect; even the slogan of advertisement campaign 'Yiğin Gari', 'Kaşıklayın Gari', comes from her local dialect. She has a natural and adorable character. Her behaviour is very sincere which gives a message that Lays is a healthy product. That's why she described the Lays Chips making process in the first advertisement, to present an idea that Lays Chips is a healthy and a local product, to manipulate Turkish people to consume the product.

In the second part, we see the preparation processes of Lays, it starts with the picking up of potatoes from Ödemiş town. In this scene, audience is presented with a green mountain areas, surrounded by trees. Furtheron, we follow the peeling, washing and fringof potatoes, until they are finally packed. In this scene, potatoes of Lays Cips are prepared in a healthy, natural environment in a rural area. Additionally, peasantry women gather around Ayşe Teyze and eat Lays chips together with her. This scene connotates the importance of sharing Lays with the community.

Processed foods aren't healthy, especially for an elderly person but Ayşe Teyze confronts society's prejudices towards the Lays Chips, in this first advertising. Because it is a foreign product. Lays Chips, which is generally known as an unhealthy snack, prepared in corn oil, which addresses different age groups of Turkish society. Ayşe Teyze and other villagers of Ödemiş get together on the streets to consume Lays in a festive way. Dialect language also plays an important role in terms of locality. Stuart Hall argues that:

How does language construct meaning? How does it sustain the dialogue between participants which enables them to build up a culture of shared understanding and so interpret the world in a roughly the same ways? Language is able to do this because it operates as a representational system. In language, we use signs and symbols – whether they are sounds, written words, electronically produced images, musical notes, even objects – to stand for or represent other people our concepts, ideas, and feelings.(Hall,1997:1, italics in the original)

In this scene Ayşe Teyze who talks in the below dialog:

Benim Adım Ayşe Elmacı:My name is Ayşe Elmacı

Ödemişliyim:I am from Ödemiş.

Burada size bir film oynatçam:I am going to show you a film now.

Bu patatesler bizim tarlamızın mahsulü. These are the potatoes of our fields.

Yavrum Maşallah: A local phrase for appreciation

Hasat olunca fabrikamızın kamyonu gelir: When they are ready, the truck from our factory comes.

Seçer , götürür: selects and takes them away.

Orada buncağızlarım; soyulur, yıkanır, özenle doğanır: Later, they are peeled, washed and sliced by special machine.

Bitki yağında kızartılır: and fried in a vegetable oil.

Lays olur: and they become Lays

Aha bu: Aha, that's the one.

Yiyin Gari, çok lezzetli: Eat, eat. it's really delicious.

Lays doya doya yemesi, doğal patates cipsi: Lay's natural potato chips, eat as you will,

Eat it is as if its your own.

As we see in this monologue, Ayşe Teyze talks in an informal way. This is colloquial local dialect. It doesn't abide to gramatical rules, it signifies a specific region. It is different from standart Turkish language. This dialect has its own language structure, therefore doesn't apply to general language rules. It signifies purity, naivity and originality, in which it draws an authentic image. Her way of speaking is different from the way people speak in a city or an urban area. In addition to this, differences of Ayşe Teyze's usage of language can give us the clue of her being an uneducated person. She speaks without following general grammatical language rules, through her dialect we can distinguish words unknown in a general Turkish language, which are specific for Odemis dialect. It means that her dialect has a specific meaning and provides communication for people who have local dialects. The way she speaks is a give clues about place where she lives.

4.4. Rural Life Indicators

The advertisement in this study features local people. Environment is the first indicator to ensure audience the authenticity of the product. Thus, it is crucial to classify the environment in the ad as the local one. Characters in the Turkish Lays advertisement live in a rural area.

It is common sense that rural people live their lifestyle in a collective way because their life continues in a predictable way. It shows us how community life is, even by analyzing the structure of a village, where houses are placed near each other, which may indicate the closeness of people in a local community. Life is not complex, the structure of a place is planned in a simple way. That's how we constructed rural life in discourse. Day states that the essential meaning of community might seem obvious enough. It refers to those things which people have in common, which bind them together, and give them a sense of belonging with one another. (2006:1) The other definition onto this issue is Nisbet's (1967:47) definition of community as encompassing 'all forms of relationship which are characterized by a high degree of personal intimacy, emotional depth, moral commitment, social cohesion and continuity in time' is loaded with positivity. (as quoted in Day,2006)

Also, because of living in a rural area, I think people are friendlier, they are close to each other. They share their lives in a simplified environment. Villagers live in a confined area, where traditional, local behaviour and local culture play a major role, and is shaping the lives and the lifestyle of its inhabitants. These are some of the characteristics of a rural lifestyle. They are distinguished from the urban

way of living. Wirth underlined differences between rural and urban through empirical testing. As he defined the city as ‘a relatively large, dense and permanent settlement of socially heterogeneous individuals’. (1969:148) In my observations, the behaviour of Ayşe Teyze in the Turkish Lays commercial, in terms of her mimics, her gestures, her local dialect, and her way of describing Lays Chips are cordial and natural. She talks with the audience in the same manner as she would communicate with her fellow villager in her everyday life. This shows how people’s behaviours are shaped by their living conditions.

In the Turkish Lays advertisement in 2013, rural life indicators are rustic voice and the natural environment of the house, which takes place amongst trees and flowers. In addition, the architectural structure of home, indicates rural life. The way communication is presented in the Lays Fırından advertisement, compare to the dialog in modern life, varies to great extent; in contemporary urban lifestyle, people don’t pay much importance to the way they communicate with each other, reasons being, fast lifestyle, long working hours, houseworks, individual problems, all that brings about ample differences between the urban and rural way of communicating. Urban life tends to be more of a routine and the communication is limited, yet people living in a rural areas, communicate with each other frequently, therefore in my opinion the scene in the advertisement is the indicator of a people living a rural lifestyle. Local characters, local identities and rural life characteristics which makes us think that these people have a culture which is heterogeneous come to global culture. It gives us the sense that is exceptional, doesn’t resemble the daily urban lifestyle, and that is unspoiled. It protects its local characteristics in a traditional way. Audience think that this unspoiled way of living is so different from their own

lives, particularly people who live in urban cities, where you don't come across people like Ayşe Teyze and her lifestyle. People living in cities think that their own lifestyles are not convenient for rural people and their characteristics. Rural way of living is represented as authentic, unaffected by the modernization, it protects itself from any external influences and as a result, continues to be special, with its own local identities. Brennan and others (2014) states that local culture provides a sense of identity for communities and residents. This identity facilitates common understandings, traditions, and values that are all central to identifying plans of action to improve well-being. So local culture is so crucial to preserve original identities of people and gather around people to share under same point of views in the same lifestyle. Up till now, I explained locality, local identity and heterogeneous culture. In addition to this, I underline national culture because having a local identity, heterogeneous culture originates from national culture term because these are signifiers of national Turkish culture which is the reason of point of departure of them. A national culture is the whole body of efforts made by a people in the sphere of thought to describe, justify, and praise the action through which these people have created itself and keeps itself in existence (Ashcroft, Griffiths, Tiffin: 1995: 155). Nation which draws in a specific boundary and which has specific history formulates values of this society from past to present. In order to exist as a nation, there will be alignment of people on a specific territory which has distinctive features in terms of tradition, religion is necessary. So what nation provides to people is shared common past, social values, common language, and common rules. Actually, it gives identities to people and effects their existence. McSweeney underlines that national culture is not theorized as the only culture, or the totality of cultures, within a nation, but by definition it culturally distinguishes the members of one nation from another.

(2002:5) In Addition to this, Hofstede realized wide empirical research onto cultural differences. He applied his research onto different countries to put dissimilarities. Hofstede highlights characteristics of national culture on behalf of separatory and unifying. According to his research, he divided five sections to understand national culture. These are Power distance, Long Term Orientation, Uncertainty Avoidance, Masculinity Femininity, and Individualism and Collectivism. All these elements are parts of national culture in one country and their portion changes from society to society in terms of education, geography, income level etc. So in these advertisements, locality, urban, heterogeneous, authenticity, all these concepts are emanate from Turkish national culture. They are elements that composed a culture. In Lays advertisement, language, traditions, behaviours, lifestyles and daily practices of local Turkish people, their mobilization, their sedentary lives, their indigeneousness in rural area reinscribes Turkish national culture with the some concepts I analyze.

4.5. Social Values

In another advertisement by Lays, Kaşık Cips, my analysis further bring me to the concept of social values. 'Social Values' also form an important segment in a culture of a specific society. Social values, norms and institutions explain the way in which social processes operate in a given society. They are the social sources of patterned interaction. (What Is The Definition of Social Values?, 2012) Yet another definition of social values discloses the norms or forms of behaviors which are widely acceptable and admirable in a society.(Social Value,2013)

Firstly, I would like to explain what some of a Turkish social values are. These include family relations, gender roles and showing respect to elderly citizens in a society. These have been analyzed under the title of Turkish social values. One of the Turkish social values relies on a traditional woman role in a family. In the advertisement, we see that a mother serves Lays Cips to her children and the husband. She lays out Lays Cips on the plate and serves it with some yogurt and peppermint. The important point to notice here is not what the woman serves, that is irrelevant, what is crucial is her role in a family as a nurturer, the crucial thing is to show care for her family, which completes her duties as a mother and a wife in Turkish family life. This message of what traditional Turkish family structure should look like and the scene from the advertisement has been imposing into Turkish social values in Turkey from generation to generation.

Furthermore, in Lays Cips advertisement, while mother is serving Lays Cips, her husband sits at the top of the table. The importance of a father figure, as a head of a household, at the table is significant. The sitting arrangements around the family table arise from Turkish social values. The rules, about Turkish men and women's places in their homes, are clearly stated. To continue, in Lays Cips advertisement the women's image as a mothers is represented. This is one of the examples of a traditional role that are given to Turkish women in a rural areas. Advertisement emphasizes woman in their traditional roles, which are socially constructed, the reasons for woman's emphasize are, in my opinion, her soft tone of voice, her capability on convincing and warming up the product to the audience, which is greater than for example a man, whose voice usually tends to be more harsh, and therefore makes it more difficult for the audience to identify themselves with the

product. With the motherly role of Turkish women, I think, the purpose of the advertisement, is to reinforce cultural stereotypes on gender roles and to show traditional statuses of men and women in a society. Ifeuzé states that the fact that social norms on the roles and portrayal of women and men are quickly communicated through the commercial message among people of diverse cultures (2000:15). The global brand advertisement of Lays gives importance to advertising content according to social values in terms of gender roles. Women play the dominant role to increase sell out of advertised products and take place in the mind of Turkish audiences.

In addition to this, the advertisement shows the habit of sharing, which is important aspect in Turkish culture. In Turkey sharing is mostly seen among neighbour relations. In this advertising, mother shares Lays Chips with her neighbours, this is how social values takes place in our daily lives and this represents how traditional values continue to live on and are observed in our relations.

In the advertising, the protagonist Ayşe Teyze is an elderly woman, this is done deliberately. One of the traditional Turkish values is to show a respect for an elderly person in a Turkish society. This form of respect is being practised since our childhood period, adults, show and teach their children to behave in a respectful way when dealing with elders. In Lays New Advertisement in 2013, a fellow villager with others secretly enters in Ayşe Teyze's home and as a consequence of such a disrespectful behaviour, she punishes them. This punishment implied in the advertising is again a typical case in Turkish society, when one misbehaves, in order to prevent such a behaviour in the future and to make one understand the mistake,

subject is been punished. The last example of social values in Lays advertisement is Ayşe Teyzeli's traditional role as a Turkish woman in her home. LaysCip advertisement from beginning till the end of the ad, presents Ayşe Teyze's in her/typical rural woman's traditional roles. According to our social values, women in Turkish society, if they want to fulfil their duties, have to spend a lot of time in their kitchens; this is evident from the beginning of the advertisement. In addition to this, Ayşe Teyze, hangs out the laundry, a duty which is as important as cooking, for a Turkish woman to be valued in her society. Roles described above are general Turkish women's roles, they are passed from mother to daughter through different generations, until they are internalized and women identify themselves with the roles through their lifetime. Men traditional roles are as a worker and a family protector, head of the house, provides the food and home protector, while woman is a home maker, a cook, a cleaner and a family nurturer. Scenes from the advertisement, clearly show how gender roles between a man and a woman are distributed in Turkish traditional society.

4.4. Analysis of Lays Advertisements

In this paper, I analyzed five different advertisements of Lays Cips, of a global brand Lay Frito. I argue that in these advertisements Frito Lays uses brand strategy called 'glocalization', which is a very common strategy in advertising sector. In order to understand this concept better, I explain globalisation and how economic and cultural conditions associate with this term impact onto global advertising.

Lays Chips which is a well known global brand, entered in local markets in different areas worldwide. I ask how this brand addresses people in national markets to advertise its products. In order to understand this, I give way to globalisation concept, because it is a starting point of global advertising term which entered in our lives together with globalisation. How globalisation impacts our lives, is interpreted in different opinions and definitions onto globalization but the most well known person Giddens (1995) underlined that through globalization cities or regions which holds a place in dissimilar parts of the world have chance to connect with each other and effect each other under the same events. (as cited in Kartal:2007,254). Çelik states that the fundamental dynamic of globalisation is technological improvements, public and economic areas which are impacted mostly from changings and transformations but these impacts reflect to social, political, and cultural areas and these lay ground for expediting public transformation.(2012:16) Zamir, on the other hand, highlightes that economic influences onto shaping of globalisation because according to him, under economic globalisation manufacturing and consuming is formulated on behalf of social base with effect of capitalist globalisation. (2003:1-3) In addition to them, Marshall McLuhan who denominates globalisation as a ‘global village’ which means that he defends that the world becomes one market gathered around one place only. (Aktel;2001:194) and Bayar states that globalisation increases mutual dependence between regions, states, people which holds a place in different parts of the world. He also underlines that globalisation is dynamic processes because it takes under one’s wings. (ibid:2011:10) so there are various definitions on globalisation, be that as it may, the common point is that globalisation tries to defragment the world in one view, it tries to eliminate dissimilarities because it provides intensification processes through countries, societies, religions, dissimilar

groups of people who speak different languages, different ages, religion, education level, cultural background. Global wave effected and wraped the whole world in a deeply way after 1980s in terms of economic, political, socio-cultural impact. After 1980s was especially impacted by the advertising sector, because globalisation effect onto economy, is shaped by the advertising. In advertising, especially global one, this impact of globalisation begins with the establishment of foreign firms in different parts of the country, in order to position global brands. This is the case on how globalisation encircles dissimilar geographies under multinational firms. In Turkey, Dağtaş (2013) claims that the center of the advertising was in İstanbul, because of its globalisation dynamics. After 1980s, economic growth led to the export, which additionally increased the collobaration with multinational advertising networks. As a result of it, producion and manufacture advertisement increased after the growth of Turkish advertisement sector after 1980s. (p.8) This is a crucial point, because it smooths the way of globalisation impact on Turkey through establishment of global advertising corporation in İstanbul. Firstly with advertising because it represents that economic feature of globalisation effects on our lives and it also establishes that consumer culture through consumption of global brands, with that becoming a global citizen; meaning that the same brands are consumed all over the world. According to this circumstances, the most vital conclusion drawn from this situation is that globalisation has become inexorable in Turkey, since 1980s, till today it surrounds and formulates our lifes. This can also be related with the global brand of Lays Cips, sinceit started to dominate Turkish local market by collaborating with local brand; Uzay Food, and in doing so, gave the way to accelerate its advertising in Turkey. Şen (2007) mentions that advertisings of 1980s entered fundamental transformation on behalf of concept and method under global economic influences. (p.3) In addition to

this, Çetinkaya (1992) highlights that neoliberal policies were successful after 1980s, multinational firms which took 50% of Turkish advertising agencies and after that they entered Turkish advertising sector. (as quoted in Töre;2011:2) Özkan (2006) states that multinational firms have a voice with global manufacturing system. They start to take hold of economy to the whole world. In addition to this, they strengthen their power to create their brands and they manipulate their brands toward public for using technology. (p.4) after 1980s, with effecting global wave, global advertising started to be used by newly appearing global brands, which were established under multinational firms. How these global brands raised their voices was through advertisement, and by using communications channels to Turkish society. After 1980s the speed increased, this was an important period for global advertisement on behalf of the global brands, which started to emerge all over the world in an intensive way. Finally, these informations were used to explain how globalisation and advertising relations started to shape in Turkey.

Secondly, I try to examine how globalisation impact is examined onto global advertising. If I look at the general impact of globalisation onto global advertising, I must then also consider its economic and cultural impact which is hugely associated with developing global advertising. I start with the economic effect and afterwards I underline cultural effect which is particularly related with the evaluation onto Lays Cips by using analyze method of glocalisation. If I go back in history to understand roots of global advertising, I should begin with the examination of Fordizm era, because this era opened the path of mass production, such as the production of Model T. Following the Fordizm era, the Post Fordist era happened, that is the ear, which broughtto us consumers, many producers who developed variety of brands to

formulate mass consumption through developing technologies. Capitalism is the last stage of Fordist and Post Fordist era, it spreads all over the world, it relies on money, on people's manipulation worldwide, to make them consume more. Overall the roots of globalisation spread out from an economic side, although globalisation has many impacts on society, its first impact is on our economic side of lives, therefore it is concluded that advertising is vastly associated with these economic circumstances that Fordist, Post Fordist and Capitalist era lay ground for shopping mass production, mass consumption which causes the formulation of global consumer society which consumes more and more everyday. Şili (2009) states that resources of globalisation are industrial capitalism, fordism, modernization on behalf of universality but now they supersede multinational capitalism, postfordism and postmodernization. (p.5). All these economic processes lay ground work for how economy is shaped under globalisation processes and how global advertising come to the point in shaping our daily lives. The other impact of globalisation related with the advertising is the culture. I try to reinforce cultural impact of globalisation out of my advertising analysis of Lays Cips. It is the global brand and manufactured by Frito Lay. Its purpose is to create global consumption all around the world but in order to success in, it uses integration strategy called, in advertising terminology, as 'glocalisation', in order to allure dissimilar people from different regions of the world and this shows how cultural impact relates with this issue. Khondker (2004) defines glocalization as the notion that removes the fear from many globalization that is like wave erasing all differences. He also states that in order for glocalisation to be meaningful, it must include at least one component that addresses the local culture, system of values, and practices and so on. (p.5-6) and so globalisation impact, which shows how culture is used in advertisement making by global brands by using cultural factors under

glocalisation because its starting point is national culture so culture is like a making process of human kind because people formulate themselves whatever they learn from their cultures so culture is the most important factor to become human during life cycle and it differentiates people and create dissimilarities between them because conditions of world in different geographies are dissimilar and people who adopt these conditions since their childhood period according to place that they live in. For example; Turkey as an Islamic country dictates the groundwork for social values rely on Islamic religion and traditions, such as praying, believing in god and customs like women cover their hair with headscarfs, traditions which formulate Turkish people's attitudes and shape their behaviour in their daily life practices. On the contrary, other cultures like African cultures, they live in clans and all these clans worship different animals, like cow. On the other hand, Christians believe in Jesus and they celebrate holy festivals throughout the year. These are some examples of characteristics of different cultures. Cultures and traditions vary from one another, some of our cultural values, may seem odd to other cultures and vice versa. This points are used in glocalisation process, where glocalisation tries to reinforce the local characters in global brand advertisings. In order to create advertising content according to local items, and to address dissimilar group of people around the world, different languages, traditions, dressings, selection of people, selection of visuals. These cultural elements bring out the sensitivity of people who live in different parts of the world. What I am trying to state here is that in five advertisements of Lays presented in this thesis, we see that figure of Ayşe Teyze, in these advertisements, not only brings attention to audience, as Ayşe Teyze is an elderly person, therefore she is respected by Turkish people, but also it uses local characters with elements of language, way of dressing, images of people, village scenes etc.

Lays's strategy is that it prepares advertising contents according to dissimilar cultures and broadcast them according to local characteristics. One common characteristic of this global brand is, that people who live in worldwide, consume the same brand, exposed to the same logo, similar name, eat Lays everywhere. Actually, this is how globalisation have an impact on creating global culture, and therefore impacts and shapes our lives through culture usage. The glocalisation is the way that globalisation really operates, which means that it enters into our lives through harmonization of local with global process. (Robertson 1992) In using glocalisation strategy, culture is the crucial segment because advertising uses local characteristics. Talaş and Kaya (2007) discuss the results of cultural globalization in their article. The pivotal point they argue is that with the globalization, multicultural happens. Especially, they underline importance of communication channels and improvement of advertisement by adding culture, identities and global culture. However, Gelekçi (2011) exposes that the relation with locality and globalisation, in cultural fluidity doesn't come in a smooth way towards globalisation. Further on, Gelekçi argues that there is a tension between locality and globalisation, he mentions two ways of two different disparities. One is about how they complete each other, and other one claim there is hegemony of the West to local characters. Arslan (2006) underline that with the impact of globalisation, interaction of local and global. Arslan thinks that with the globalisation, cultures are rediscovered again and culture is evaluated on behalf of holistic approach, culture is produced and local which is integrated to global.

The evaluation of the Lays Cips incorporating teoretic information, shows that globalisation has an effect in two ways. Undoubtedly, the first effect is economic

one, brand can be seen as the starting point, since globalisation and global capital is shaped under advertising. Advertising can be compared to the tool of reverting machine because it's the way to reach target of global brands through sales portion and increase their revenues to manipulate consumption. My advertising analysis onto Lays Chips and my field of interest is glocalisation which includes and represents the view on culture's leading role and its globalisation impacts, as well as the way cultural elements combine with each other. In my thesis I defend that globalisation not only has an effect on culture but also reformulates today's life conditions all around the world. This situation causes clashes between globalisation and local culture in our lives, because with the glocalisation, local characteristics are used by advertisements for the aim to service global economic interests. By that I mean, how global economic interests hugely depend on capitalism. Capitalism is a system in the world composed of two sides; one is powerful side, and the other is weak. Powerful one tries to dominate and manipulate the weak side, they only care about their own interests, which must be obeyed and serviced by the weak one. Taking into account that advertisement serves the capitalism, people are defated from the beginning and start to consume products, which are advertised in glamorous way, deceiving people to become part of global consumption and by doing so service economic interests of global economic. If I support this point, good example would be America, World leading force country as a global power. America manages world consumption with its global brands (maybe example can be added, like Nike, Iphone) all over the World. These global brands with the support from advertising industries cause people to consume the products, which makes America gain and spread the global power to the whole world. In the advertisement, we witness critical result, where heterogenization continues to use cultural values in an advertisements. Global

brands examine different cultures and design advertisements accordingly, the aim is to gain interest of people from different social groups throughout the world. The idea of heterogenization process seem to be created here, but I think it is more of an illusion, and we are heading towards the global consumption, through false culture values interpretations which falsely gives the impression of heterogenization where in fact homogenization process is applied. I support this view by giving examples from various Lays advertisement in Turkey. In Turkey, Lays uses Ayşe Teyze figure, it also shows natural production of Lays by showing potatoes production in village of Ödemiş. It uses natural people, who live in the village. By portraying their lifestyle, their language dialect, their clothes, all the symbols that convinces us that this is a fragment of Turkish society, and audience who watch it is influenced by the advertisement, as viewers identify themselves with the ad. We as an audience are effected by the advertisement, as common culture brings out similar feelings with other people living in Turkish culture. On the other hand, one of the commercial in United States is called Lays 'Fireworks Commercial'(Fireworks54321,2009) represents American people who gather together on a farm to seed potatoes. Community of all generations help each other, they have come together in natural environment to see yielding of potatoes and share it with each other in a cheerful atmosphere. This advertisement may appear ordinary to Turkish people, but it may be meaningful for Americans. Another advertisement of Lays is from India, which is an advertising for a campaign for young women. (Lay's launches new Baked line aimed at young women, 2012). The important message of this Lays ad is that it is 50% less fat and it aims at young women. We see a group of young women gather together in a modern home, eating Lays chips, and gossiping about their girlfriend's boyfriend, but they can't talk clearly because delicious new Lays chips is distracting

them. We understand that this advertisement emphasizes gossip between young women who are distracted by delicious chips and can't talk and think clearly; this ad, underlines the habit of gossiping among young women in Indian culture. Actually, many advertisement campaigns of Lays were broadcasted in different countries. The reason why I focused my thesis study on these advertisements to show how heterogenization led to the homogenization process to our lives with such advertisements, by asking questions: how and in which way? Undoubtedly, the answer is locality and culture; furthermore I think that they have become tools for creating consumer societies which consume more each day. All these advertisements of Lays, there are many common points reflecting some cultural segments. In order to represent this, I investigated two advertisements in order to analyze some concepts. My purpose is to understand how advertisements are formulated with different concepts to give specific messages. First one is the first advertisement of Lays in Turkey, and the other is Lays Kaşık Cips. In the first advertisement, there are three things which attract my attention, namely, locality, heterogeneous culture and rural life. Locality is significant because people's roles are shaped according to their local identities. The advertising relies on the concept of locality because the main figure, Ayşe Teyze, is a leading character. She acts so naturally, while describing the preparation process of Lays, as if she wasn't acting. Her local identity was reified by her flowery baggy trousers, her green waistcoat, and her blue headscarf. In addition to this, her dialect is the most distinguishable characteristic of local identity. She says 'Yavrum Maşallah', 'Buncağızlarım', as she advises people to eat Lays Chips, she says 'Yiyin Gari'. These phrases are the most obvious examples disclosing her dialect, which also contribute to the idea to the audience, that she is a local person. Her language usage, represents the society she lives in, that

is a rural community. The reason behind local characteristic usage, is a strategy of a global brands; in order to express itself, global brands, such as Lays, must capture mutual points and behaviours with Turkish people. This makes a culture, a crucial thing in advertisement of Lays, to rely on, while connecting with the Turkish society. People are born and raised in a specific culture, which also creates the boundaries and reflects characteristic in their lives. Culture is specific, original, changes from society to society, and in order for global brand like Lays to connect and identify itself with the Turkish culture, using its element like a regional dialect (Ödemiş), social geographical identity, local clothing are what we observe in Lays advertising concept. This has been done, to touch senses of Turkish people. As Lays uses this strategy, it tries to provide internalization process by Turkish people and capture their attention. Lays in this way creates and increases consumption possibilities, because before people decide to consume a product, they create advertising message in connection with sociocultural discourse through cultural and linguistic characters. Therefore, culture is the fragile segment, which surrounds advertising message of global brands and it magnetizes people, what is understood through this strategy is a way of communication with Turkish people in a mutual way to use locality on advertising style.

Advertising concepts in Lays ads rely on delivering a message that sharing Lays with others brings happiness. Although there are many common points around consumption; is it possible to say that heterogenization is protected, culture is protected as consumption focus increases dramatically and using cultural elements and locality isn't effective. In this thesis I argue that homogenization holds place before heterogenization, in my argument I defend that we will become homogenize

through globalization processes which include cultures, people, societies, local characters, etc. which aims to creation of a global culture. That is why I don't think that using glocalisation in ad protects cultural values and I don't think that people consuming Lays chips reflects their cultural values, nor their national identities in ads. If people show an interest in Lays products, they will discuss the way cultural values are abused in ads which leads to standardize culture, empowering global powers but at the same time loses their identities by obeying global culture. These inevitably results in people's resemblance worldwide, like same car production.

4.7. Case of Coca Cola Advertisements

The Coca-Cola company is the world's leading manufacturer, distributor and marketer of non-alcoholic beverage concentrates and syrups and, to a lesser degree, finished beverages which it sells to bottling and canning operations and authorized wholesalers. (Analysis of the Coca Cola Company, 2001) It was founded in 1886, is the world leading manufacturer, marketer and distributor of non-alcoholic beverage concentrates and syrups. It currently operates in over 200 countries worldwide and is famous for the innovative soft drink, 'Coca Cola', but can now boast in the region of 230 different brands. (Coca Cola Company, 2014)

The Coca-Cola Company, incorporated on September 5, 1919, is a beverage company. The Company owns or licenses and markets more than 500 nonalcoholic beverage brands, primarily sparkling beverages but also a variety of still beverages, such as waters, enhanced waters, juices and juice drinks, ready-to-drink teas and coffees, and energy and sports drinks. It owns and markets a range of nonalcoholic

sparkling beverage brands, which includes Coca-Cola, Diet Coke, Fanta and Sprite. The Company's segments include Eurasia and Africa, Europe, Latin America, North America, Pacific, Bottling Investments and Corporate. (World's Most Valuable Brands, 2014)

In Turkey, carbonated beverages were firstly produced by Erbak Uludağ in 1955. At that time, names of carbonated beverages were Nur Kola and Fruti. In 1964, Coca Cola and Pepsi entered to Turkish beverage sector. Turkish beverage brands like Bixi, RC and Kristal Kola started to compete with each other. In the beginning of Coca Cola, as it took a step towards Turkish sector, 60% of its capital was owned by Turkey. In 10 years, the invested money shares increased by five hundred thousand. Coca Cola Turkey which is fourth fastest growing or company in the world.

4.8. Glocal Advertisements of Coca Cola

There are many global brands around the world. Some of them are preferred by millions of people but some of them aren't so popular for number of reasons, like pricing, taste, service of brand etc. Coca Cola is a well known global brand, known as buying by millions of people around the world. Coca Cola isn't just a brand, but it is also an icon and valuable brand. It holds a place in people's lives, in a way it represents a lifestyle. For example, if a person travels to a different part of the world, he or she will see Coca Cola brand in every market, because its brand, throughout the years, got well organized and is one of the most recognize global brand in the world. This is one of the reason why it is preferred. Also, Coca Cola's a long history in

global marketing for over 118 years. It is a very experienced and Professional global brand, equipped with knowledge and experience on how to address different people in various nations and which methods to use with each nation. That's why it services in more than 200 countries. In 2003, Coca Cola took a degree of the best valuable brand of the world. This proves that Coca Cola brand strategies in terms of its mission, vision are created in a consistent way. Its task is not easy because Coca Cola's addresses different segments of people from different culture worldwide. Coca cola self-publisized itself in the right way. It also means that its brand messages directed to various people worldwide are constructed in the right way. In addition to this, Coca Cola is consumed by millionsof people daily. I assume that its taste, which is different than the taste of its rivals in beverage sector, has a big contribution to its success. The formula of Coca cola's ingrediants is still not entirely explained and this causesmystery regarding Coca Cola drinks. Isdell and Beasley highlights (2011) that Coca Cola manufactures the secret concoction at a few plants around the world. It is then blended with other ingredients to form a concentrate which is then further processed into a syrup form and delivered to restaurants and bottling plants. Historically, Coca Cola made most of its profit from concentrate sales to independent bottlers. (pg 8) so difference of taste is the another reason to consume but Coca Cola creates an alternative in our lifes. For example, when we are meeting at the restaurant with friends, we generally prefer Coca Cola out of all non-alcoholic beverages. Indeed, Coca Cola hasn't changed its production line in terms of its brand message, and brand category. It introduces itself with only one product category. It is an indicator of success. On the other hand, the reason behind Coca Cola's success is also its advertisements. Despite being addressed to different parts of the world, it prepares its advertisement content according to each culture and people's way of

understanding it. At this point, advertisements play crucial role to introduce Coca Cola. Because the brand is the same, what changes is the bottle, it creates different campaigns, it applies to different pricing policy. These changes are presented to people through advertisement. For example, in my thesis I selected four advertisements of Coca Cola but the most important and popular one is Ramadan advertisement. This is called glocal advertisement of Coca Cola in Turkey. This is an example of glocal brand advertisement in Turkey. The Coca-Cola Company launched a television commercial in 1998 for the Muslim fasting month of Ramadan. Created by McCann-Erickson (Malaysia), the commercial was titled "[Charity](#)" and marked the company's first attempt to have one Ramadan television commercial for its entire worldwide market. (Highlights in the History of Coca Cola Television Advertising). Its content carries cultural meaning and adds towards the preferencance of Coca Cola in Turkey, because it respects social traditions and creates advertising concept accordingly. In my analysis, I give my reasons for selecting Coca Cola ads and the consumption of Cola Cola, while I am explaining characters of Coca Cola in Turkey. Coca Cola is also one of the most controversial brands in the world. There are many resistances to Coca Cola of reasons such as environmental pollution, irresponsible production, Americanism etc. In this chapter, I select and analyze Coca Cola's advertisements in terms of religion, food culture, multicultural identities, and association-togetherness.

4.8.1. Ramazan Doğudan Batıya Advertisement

This advertisement of Coca Cola was broadcasted on Turkish television in 2003. Its content focuses on Ramadan period and on the traditions that are practiced by Turkish Muslims during the Ramadan period. The ad begins in one of the villages of Turkey, in Ağrı, Doğubeyazıt. We see that mountain areas and desolate lands. Then, we are presented with a young shepherd on the donkey, who is leading a large number of sheep. In the ad, there are three women who wear their local dresses, an old woman wears a white scarf, green traditional waistcoat and a long dress, she is trying to roll a thin dough. The other woman wears red scarf and a tighter dress, the third woman wears a purple blouse and a purple scarf, she carries salver inside the house. The old woman is rolling a thin layer of dough on the metal surface, while doing this, children and other women observe her skilled hands. Other women bring food from outside, in a rapidly way, the two children follow them by carrying Coca Cola. In the other scene, we are carried to another city of Turkey, which is Şanlıurfa. There are two women, one of them wears red scarf and other one wears a purple scarf, and men who wear feathers and coats. They walk through bazaar. In the bazaar, there is a man who resembles a repairman because he strives a copper vehicle with his pounder. The two women and man continue with their shopping and one of the women talks what she wants to prepare for dinner and at the same time man purchases Coca Cola from the seller. Following, in a second scene we enter in their home, kitchen respectably, there are three women, one of them is rolling out the dough and other two pour down the water inside the large copper saucepan. At the same place, we see a man who wears baggy trousers and a man is preparing the meat. Afterwards, camera passes to Zonguldak, Maden Ocakları. We see a large number of

miners who work in the coal mines. They work in a harsh conditions, carry heavy bags of coal but after the job is finished, they prepare a table for the traditional fast break. Each of them opens their bags, Coca Cola is been serves to everyone, we see dates and desserts; traditional food during Ramadan fast. After that, advertising takes us to Konya, Selçuklu. First scene shows us the mosques in the center of the city. While picturing the mosques, a Coca Cola lorry passes by. Nearby, we see a local restaurant with kitchen, stuffed with large oven, refrigerators, suction fans, and many serving tables. In the kitchen we observe two cooks wearing a chefs white aprons, white cook hats while they prepare a meal for the festivity. After the meals are prepare, the two cooks take a role of a waiters and service their prepared meals together with the Coca Colas for the family, consisting of mother, father, grandmother and child, and waiting to be served. Lastly, we Coca Cola ad takes us to İstanbul, Boğaziçi. There is a ship with a captain, and the other person who is a navigator, rotating the right direction through waters. In the ship's kitchen, there is a package of eggs, bread, number of Coca Cola bottles and a man who is scrambling eggs and cutting sausages. The servant serves the food to the captain accompanied with the Cola Cola. Advert then takes us back to the first place presented in the commercial; Ağrı, the clock shows 16.22, there is a crowded family with many family members gather together around the dinner table before the prayer. In Şanlıurfa, the time is 16.43, all generations in the family are sitted around the table, silently praying before the offical prayer from the minaret. Next one is in Zonguldak, the time is 17.04, we witness that miners who patiently wait in the coal mines, under the earth's surface, to begin their meal together. In Konya, the time is 17.07, the restaurant is crowded with people, moslty families, waiting in silence before the prayer. Lastly, we are in İstanbul, the time is 17.16, on the ship, captain looks at his

wrist watch not to miss the right timing for the prayer and to begin his meal. The common thing which penetrates through all these scenes is the fact that everyone from Ağrı to the İstanbul, drinks Coca Cola, with their meal, which is eaten after the prayer. People in all parts Turkey share and enjoy Coca Cola with their friends, families in a happy, festive mood during Ramadan period. We witness how a religion ritual is used in the commercial advertisement during Ramadan period, which is a very important religious tradition for Muslim people. Muslims fast themselves for 30 days during Ramadan and Coca Cola now began part of Muslims life even during such an important time as is Ramadan period. The other noticeable aspect of this Coca Cola's advertisement is how all geographical areas of Turkey, from West side to the East side, are combined in this advertisement. Despite geographical areas may physically boarder on each other, their traditions are different from one another. Additionally, it is seen how Coca Cola is a great beverage combination with different local cuisine culture. All the meals in different geographical areas, on the dining tables, are served together with Coca Cola.

4.8.2. Haftasonu Gelse Yemekler Yense Advertisement

This advertisement is taking place in a family home. First scene shows the kitchen where there are many women preparing food and a woman who enters in the living room; where there are family members gather around the dining table, with a saucepan in her hand. Family members are busy setting the table for a family meal, they are busy carrying chairs, putting the plates and spoons etc. in the right order. Woman places the saucepan on the table, and when she reveals the top lid, we see that it is a type of a traditional Turkish cuisine. Everyting enjoys their meal, they share

different foods and and drinks Coca Cola and at the same time. The head of the house, the father figure mean while explains his success in the football match, one more reason for family gathering. In the second scene, we watch a scene where a man rings the door bell, nervously, and when the hostess opens the door, he explains that he is disturbed by the high level of the music, coming from their home. Hostess is not bothered, she enters in a living room and goes to her friends in a cheerful mood, the man follows her and suddenly finds himself in the middle of the home party. There many people, music is playing, food is served, and people talk about having fun weekends. while they enjoy drinking Coca Cola. While people are enjoying themselves, Atiye, a famous Turkish singer, starts to sing a song about gathering together with friends for the weekend pointing out to the Coca Cola. The conclusion is, that both scenes from the advertisement emphasize the connection between driking a Cola Cola while enjoying the weekend with family and friends.

4.8.3. Yeni Yıla Giren Yalnız Adam Advertisement

The time period in this advertisement, is a New Year day in Turkey. There is a factory, covered in silence. We see a man who is old, alone, a security man of this factory. He tries to keep himself warm in his room. While he is keeping an eye on the cameras from his computer, he suddenly notices interesting writings in various cameras around the factory. One of the writings says, 'Keep Calm İrfan' the other says ' Continue to look at the screen'. Further on, 'We see that you couldn't be with us today and therefore we made a suprise for you as a whole family.' 'We are here and waiting for you.' And he starts to smile once he see his own family on the scen; his wife, his children, his grandchildren, they all wave through the camera to him. An

old man is very touched and he goes outside to join his family, who prepared a table for him with Coca Cola been served. The man, who is very pleased, hugs each family member.

4.9. Religion

The first advertisement of Coca Cola which I analyze is Ramadan advertisement. There is seen how Ramadan traditions are applied through Islamic values because Islamic values rely on religion that relates with the faith in God. Religion is a wholesome belief and applications of moral values. Turkish people with Muslim identity carry out some obligations under religion rules of Islam. Because of this reason religion is the main factor to form their behaviour both socially and individually, and their points of view of life.

So Ramadan is one of the elements of Islamic values because people are expected to behave patiently and sagacity. Ramadan is perceived as a belief system but it also provides togetherness of Turkish society.

The belief system of Ramadan depends on fasting. Muslim people during the day, don't eat anything during their daily activities in order to show respect to the God. This way they emphasize with poor people who encounter difficulties such as starvation. They learn to become nonindulgent while they are fastening. In addition to this, fastening provides the feeling of spirituality because Muslim people relax at the end of the day with the feeling happiness that they carry out their religious responsibility in Ramadan period.

What we see in this advertisement is that Turkish people organize daily activities according to Ramadan because Ramadan is a crucial period for Muslim people. It lasts one month but it is so precious for Turkish people because they think that Ramadan is coming with its plentifulness, tranquility.

Religion forms people's daily activities because in Ramadan period, people, especially women who prepare some foods in the morning for iftar time in advertisement of Coca Cola. They spend their time for preparing foods because Ramadan carries religious meaning and this is the reason why they give importance to Ramadan period. In this advertisement, one month arrange Muslims lifestyle, not only it provides togetherness of people but also teaches many things by humbling people.

In this advertisement, religion as a role on gather around people and provide the continuance of religious obligation in society. Religion is important because it prevents core values of society under the moral term. It requires social commitment in a society because what we see in advertisement is people who behave like other members of society in this period.

What Coca Cola does in this advertisement is that it only integrates the religion of Turkish people. It draws a line that Coca Cola is a global brand but it makes sense and is attentive to Turkish people during this period. It show a respect towards religion because it wants to become a part of Turkish culture on their dining tables. It wants to become indispensable part of Turkish foods because of this reason it wants to become permanent not effect only temporarily. Advertisement content of

Coca Cola is a good example of glocal type of advertisement and it uses good tactic to effect Turkish people.

4.10. Food Culture

Food is an element of culture since it differentiates one society from another in the world. It is an element of national culture because it carries characteristics of a society. Undoubtedly, it is a need but it includes cultural values because it comes from past and it transforms from one generation to another because it includes past experiences of our grandparents. Even if its development and history depend on early peoples' discoveries like fire, people who develop foods from different geographies of the world. Every society has dissimilar kind of cuisine. Some of them rely on spices, some of them rely on meat and some of them rely on vegetables. For example, Asian and Africans have foods with spices.

Beşirli underlines that foods are integrative pieces of culture. (2010:160) In addition to this, foods are part of our daily practices and hold a place in the center of our lives. Food culture identifies food preferences, their tastes, their eating habits. This is crucial because it affects people's lives. Its roots rely on lifestyle of people because they pass from different stages till today. They start their life as immigrants and then they develop their lifestyles and culture is an indicator of these stages. In addition to these stages, social values like religion is important character to identify foods. Because Africans who worship different types of Gods like cow and their eating habits change according to their belief system. For example, Christians who eat pig but eating a pig is a sin in Muslim countries according to Koran rules.

Culture and foods interconnected with each other because foods have a history and story that give a place in peoples' lives. It identifies people's social behaviour. For example, Christians who prepare lots of foods in their Thanks giving day. Muslim people prepare ashoura in specific time of year and prepares in a small bowls to share with their neighbourhoods, their family members and their friends. It is like a tradition and it realizes every year so it is observed that food culture is understood by society members who don't give meaning because they know why it happens, why it is prepared, but people who are from different culture don't understand, they consume food without realizing its cultural meaning.

Food culture is a tradition that it is clearly seen through Ramadan advertisement of Coca Cola because it is observed that there are different kinds of food from East to the West side of Turkey. This advertisement is shaped according to foods under the geographies of Turkey. The message of advertisement is Coca Cola becomes integrative part of Turkish food culture at dining table. What it is seen in the advertisement is that, old women are rolling out dough in the East. Everybody is able to make this, but the difference is that their making style of dough are dissimilar. In Zonguldak, one of the most known Turkish deserts is tulumba. It is found everywhere but it is preferred mostly by East Side of Turkey. In Konya, a chef prepares pita before iftar time. His making process is also different from other part of the Turkey so even if Turkey has definite cultural values, it isn't common onto food culture but food is a cultural indicator of a society because it is an element of folk culture. It originates only in one society.

Today, even if food is a common thing and basic need of all people in the world, it carries cultural, religious, social meaning and it changes from society to society.

4.11. Multicultural Identities

Culture reflects our lifestyle, our clothes, our habits, our living environment, our behaviours, our foods etc. The things which encircle our environments rely on culture. It is cause of our existence that we identify ourselves through our cultural values so culture is the way of identifying our lives. It is collective but it isn't standart for every part of a country because people live in dissimilar forms in a society so this is the reason why multicultural term appear.

Multicultural was started to used in 1957 by Edward A. Madina. It is a term that hugely relates with Turkish culture and society because Turkey is a long history and its roots rely on Ottoman time that its cultures, its national identities is shaped before many years ago. It didn't seperate different societies in its borders. It gave rights to them to live in Turkey because of this reason cultural diversities appear. This is the reason of why cultural diversities were shaped in terms of language, clothes, living spaces etc.

Particularly, East side of Turkey which has dissimilar culture because their lifestyle isn't similar with the West side of Turkey. Firstly, their living space isn't resemble to West side of Turkey. For example, In Ağrı, it is seen that people who gain money through stockbreeding. The architecture of their homes aren't seen like

West side of Turkey. Because their lifestyle is shaped according to economic, social conditions. In Şanlıurfa, women don't go to shopping malls like Western people in Turkey, they buy something from artisans. In addition to them, their way of preparing food are dissimilar because men, who is from Şanlıurfa, prepares meats for iftar time. In this advertisement, traditional dimension of East side of Turkey come to the forefront in this advertisement because they prepare their own traditional kind of foods, their clothes also dissimilar because it carries local character. For example, one of the women who takes place in the East side of Turkey wear baggy trouser, they wear traditional scarf. On the other hand, subcultures are also shown in these advertisement. Particularly, advertisement shows what miners prepare do in iftar time. Even though their working conditions are difficult and heavy, they give importance to Ramadan period, fastening and iftar time.

Therefore, Ramadan advertisement of Coca Cola represents that identities which hold a place in different borders of Turkey like Ağrı, Şanlıurfa, Konya, and İstanbul. This advertisement purpose is to represent social values which continues today under multicultures. The most important characteristic of this advertisement is cultures of East side of Turkey are reflected as integrative part of Turkish society and Coca Cola which is shown as a common thing of peoples' life in Ramadan period and it is indigenized according to Turkish social characteristics.

4.12. Togetherness and Family

In Turkish culture, togetherness is important for Turkish nation. It comes from past because in Ottoman time, all family members live in same house. They take an action together. For example, they learn helping each other in a house. They talk and tell their problem to solve. And this value is learned in the family. Because family is the most important establishment of a society.

In Turkey, even if family members who don't talk each other in a day, they gather around on the dining room as they come back to their home from job, from school. It is learned to children as a value and a habit in order to value to their family member and their relatives, their friends etc. And this is the way of shaping behaviours and attitudes of people in a society.

Togetherness isn't a value of society but also it provides to develop communication between family and society members. In addition to this, it prevents disconnections that it provides to social integration in a society.

In analyses of Coca Cola under the three advertisements. Although, I take place some terms to explain advertisements, togetherness is the main point of Coca Cola. Its message encircle around showing togetherness especially in family and friendship environment. Undoubtedly, this is a strategy for increasing consumption of Coca Cola brand and create positive attitudes. But it coincides with Turkish society in an exact way. Ramadan advertisement of Coca Cola represents how Turkish Muslim people give importance to Ramadan period because they gather

around at the same on the dining table, and before they come to dining table, they help to each other to prepare foods, to buy something. The other advertisement about weekend period of Coca Cola, families who gather around a dining table, women who help to each other but they give importance to togetherness with their friends and family relations because they share their experiences, all of them are happy from young to old people. Younger people listen old people in a respectful way and old people who are content to hold a place in a dining table. In the same advertisement of Coca Cola which are featured in a home but friends come together to throw a party. Third advertisement of Coca Cola is featured in a firm, it is New Year advertisement. Even though men, who is grandfather of a family, don't hold a place in a home, his family come to his firm to celebrate new year. New Year isn't a tradition like a bairam but this advertisement shows that how Turkish family has a powerful relations and Coca Cola holds a place in a joyful minute of people because as people drink, they aren't become happy, they also share at the same place Coca Cola.

According to three advertisements of Coca Cola, two results are taken. One of them is Coca Cola becomes a part of our lifes especially people who interact one another in a good mood. The second result is Coca Cola is a thing which strenghten relationships and social values of people and under the sharing concept.

So it is possible to say that Coca Cola settles in our lifes when interaction, communication and coordination appear. And this is the reason how it settles in the cultural fact because it behaves like from our society. On the other hand, Coca Cola is a global brand that social values interact with it without any problem because it creates a habit to prefer Coca Cola. Clearly, global brand Coca Cola take an action

for local values and this shows that how global and local interconnect with each other.

4.13. Analysis of Coca Cola Advertisements

In this paper, I try to analyze that three advertisements of Coca Cola. Firstly, I want to explain that how glocalization is used in this advertisement through which way and secondly, while mentioning global characteristic of Coca Cola brand, I represent that its most crucial characteristic behalf of American icon.

Primarily, I try to underline characteristic of three Coca Cola advertisements under glocalization term. The first one which shows that Islamic Turkish society which is generally about religion because its contents relies on Ramadan period and this period is crucial for Muslim people, like Turks, because people who don't eat anything whole way and they think that they fulfill one of the duties becoming Muslim person, and they pray to god because of everything which give to them. This first advertisement of Coca Cola which we witness that how Turkish people, from West side to East side to Turkey, prepare for dinner time in Ramadan. As we see this ad, we don't see preparations of them, but also we see how localization surrounds this ad because peoples eating habit, their foods, their living place, lifestyle, clothes are dissimilar even if they hold a place in Turkey boundaries. We see that how Turkish culture include which localization characters. In the second ad, we see that hospitable characteristic of Turkey. According to Künüçen 'Ramadan rituals which are owned by Turkish culture are accentuated.'(2007:3)

In this second ad, we see that crowded people who gather around home to eat Turkish kind of food, and share good time with talking each other. Especially, Turkish people who loves to invite people to their home and prepare food and pass time with them. This is one of the characteristic of Turkish society and reflects daily life of Turkish people and their behaviour as we see in the second ad. Last advertisement which I investigate shows dramatizing character. Generally, Turkish people who celebrate Christmas with elder members of their families. In this ad, old man who works as a security man in a factory in Christmas day but he doesn't alone because their family members who make a surprise for him to prevent becoming alone in a factory. Actually, this also shows that how family concept is important for Turkish people especially in private days. It shows how elderly person is respected in a family and this is penetrated in this ad. These are cultural characteristic of Turkey but how Coca Cola holds a place is that because it has a global characteristic but in every scene Coca Cola is integrated with local elements and this represents that using glocalization term. Indeed, Coca Cola uses fragile things, like religion, like family, to attract attention of Turkish audiences through advertisements which they prepare according to structure of Turkish society and why they do this is to communicate Turkish people in a mutual way to.

Secondly, I try to underline global characteristic of Coca Cola. Apart from local characteristic in advertisements, Coca Cola has one of the best known global brand in the world. Generally, global brand reaches people wherever they live in the world. The aim of global brand is to create global culture under consumption of the same brand in the world regardless of which culture that people have. In order to clarify global brand term, I want to give definition of it. Aaker and Joachimsthaler

(2000:306) define global brand as ‘Brands with a high degree of similarity across countries with respect to brand identity, position, advertising strategy, personality, product, packaging and look and feel.’ According to Hankins and Cowking (1996:3) the global brand, ‘offers consumers across the world, a consistent (i.e. standardized) proposition and the same product formation.’(as cited in Kim:2004) So if I add my definition onto global brand onto Coca Cola which has an important role on becoming standardize to people and then cultures under consumption term because its characteristic is all the same, the one difference is using strategy to address people due to cultural backgrounds. In addition to this, as I see this advertisement of Coca Cola, I should be say that its global strategy is settled if we look advertising message. Levitt argues that the optimum global strategy is to produce a single standardized product and sell it through a standardized marketing programme. The challenge for the global corporation is to achieve low cost operations and also to produce products of a high Standard. This strive for low cost through standardising products is key and will result in growth for the corporation. Companies that dominate small domestic markets that will gradually be eased out by the low cost producing global corporation. (as cited in Vrontis and Sharp:2003) If I talk about success of Coca Cola, it will hugely depend upon its global strategy which is used in an advertising concepts because it knows that how address to different kinds of people and knows that how it communicates with them in a mutual way through advertisements. Şili states that Coca Cola which integrates not only with using traditional one but also it uses religious one and through this way it gets at somebody through this influence. (2009:13)

My argument for this part is that Coca Cola is a brand of America. It is a symbol of American icon. I think that it is cultural indicator out of brand characteristics and it surrounds localities in a concentric way. We don't aware that there is reality behind American imperialism toward societies not only Turkey and through advertisements, its existences into localities are legitimized. Künüçen said that 'Coca Cola which merges with Turkish culture and emphasizing that it is a product which implicates to culture.' (2007:5). On the other hand, Gajendar and others underline that 'Coke are strongly identified with American ideas and values, such as the 'American dream' of consumer society'. Coca Cola plays a large role in shaping worlds popular culture. (2001:3). Therefore, I think that out of manipulating people to consumption, Coca Cola manipulate people to have or encourage them to have American way of life. I think that it is not only brand but it provides people become Westernize, Americanize and through communication way in its advertisements, it bewitches Turkish people.

4.14. Case of Vodafone Advertisements

As mobile phones entered in our lives, our lives changed forever. They became indispensable part of our lives, simply because mobile phones offer more than just long distance communicating. It is used by people of all ages. Functions available on the mobile phone are limitless, we can connect to Internet whenever where ever we want. We are able to communicate with other people face to face, with the 3G technology. The position of mobile phones in Turkey, according to Boynudelik who states that mobile services started in 1994 in Turkey. He underlines that two things about increasing use of mobile phones. One of them is privatization of telecommunication market and other is available pricing strategies of

manufacturers in the telecommunication industry. (2011:9-10) Especially, with privatization era and globalization fluctuation open paths to global brands. They don't just advertise cell phones but also they try to improve their standarts by using new technology onto cell phones with daily innovation concepts, which are thenshown to people under dissimilar brands.

Vodafone conducts its production and service activities in thirty countries and five continents. It takes place in the second rank in Turkish mobile phone industry in which entered in 2006. It doesn't only represent opportunities for communication between people but on alsoit provides people with mobil Internet, ADSL services and other technological improvements.

(Vodafone Türkiye Hakkında, 2014)

Before Vodafone entered to Turkish mobile sector, there was a Telsim which was founded by Uzan Group in 1994. At that time, Telsim hold a place in the second rank asa Gsm operator. It had nine million seven thousand subscribers. In addition to this, it had 25% portion in the mobile sector.

After Vodafone entered on Turkish mobile market, it introduced itself with its global character. Today, Vodafone services to more than 400 million customers worldwide, byrepresenting innovative products and services. In Turkey, its mission is to compleprogresses of social and economic developments in Turkey. The subscriber number is now more than 20 million, in Turkey. It increased its percentage of customers to 22million. In 2009, Vodafone began to offer a3G service. In 2011, the total percentage in Turkey involved 76.96%. And the allocation unit of population, which is more than ten thousand, is now underVodafone's coverage area.

What Vodafone did was; in 2012 sustainability report of Vodafone, I was informed that Vodafone conducts its work in an efficient way, because its approach is customer oriented which means that it launches its products and services regarding customer expectations and needs. (Pg 6)

Vodafone advertisements are prepared according to these demands in order to attract people's attention and to provide adherence to the Vodafone. We can observe here an example on how global brand takes an action according to the demands and needs of a society which it addresses.

Vodafone is a global brand which has operations in more than 30 different countries and also has partner's operations in many additional places. The company enjoys a significant share of the telecommunication's markets in a number of different countries where it operates. Vodafone also has a significant number of employees dispersed all around the world. In 2013, the company had in total more than 90,000 employees, working in the areas of customer service and administration, selling, distributing and operations service. (Number of Vodafone mobile customers in 2014, by country/market (in millions))

4.15. Glocal Advertisements of Vodafone Advertisements

I analyzed four advertisements of the mobile global brand which is called Vodafone, targeting Turkish audience. Although it is a global brand, it applies strategies to take place and become preferable brand in a chosen country, in this case Turkey. At this point, advertisements play a very important role, because through advertisement campaigns and publicity, advertisement is one of the best ways to reach Turkish audience. When Vodafone entered in

Turkish industry, in 2006, it focused on a local figures, local characteristics and in this way Vodafone became known brand among Turkish people.

Today, mobile phones are used in everyday lives. They become integrated and important part of our lifes, that is why they are so importat to people. They facilitate our lifes in a way of our communication. Nowadays, we don't just talk to a person far away, on the phone, but we are also able to send a message, photo, an e mail etc. These functions are provided by the mobile phones we use. Particularly, with the improvement of technology, the functions of mobile phones are increasing day by day. These functions organize our lifes and there isn't any other device that could replace the efficiency provided by the mobile phones. Therefore, neither the brand of a mobile phone nor the phoneoperator don't play such an important role. Everybody, all age groups, children, old people, teeagers etc. nearly everyone owns a mobile phone. It connects and because of it we can stay in touch with other people; either near or long distances, so mobile phones became one of the most important devices in our lives, almost a necessity.

In Turkey, there are three big mobile phone companies. These are Turkcell, Avea and Vodafone. These telecommunication companies have different missions and visions in mobile sector. For example, Turkcell is perceived as the biggest mobile company with the largest coverage area, compare to other telecommunication brands in Turkey. Its quality services and technology standarts are high. Second most popular is Avea, which has many affordable tariffs, that is why it is prefered by students. Avea's purpose is to service with cheaper prices than other telecommunication brands. Moving on, Vodafone enters to Turkish mobile sector

with its technological improvements, and brings Turkey the world's technological standards. Although the three mobile companies may be dissimilar in their characteristics, their common purpose is to provide communication between people and make a profit. They compete with each other in terms of communication services, internet services, pricing campaigns for students, teachers, businessmen, corporations etc. People create their own opinion of the mobile companies in their minds according to the services they provide. Turkcell and Avea are the well known mobile brands in Turkey. Before Vodafone entered in Turkish mobile sector, they competed with each other's pricing services. Avea is mostly preferred by budget customers because of its low cost. On the other hand, Turkcell's image is focused on service rather than the price. Even though Turkcell's prices are expensive, its reception service is the best one in Turkey. After Vodafone entered in Turkish mobile sector, it didn't have to compete with anyone regarding pricing, because it was affordable from the beginning. Vodafone showed its technologic power when introducing the 3G technology. It offers the best known reception service in Turkey. Vodafone approached to its rival in dissimilar way. It means that it shows advanced technology with mobile phones for people so their competitions continue and changes only by offering different mobile campaigns that they were forced to create after Vodafone entered on Turkish market. For example, Turkcell emphasizes its communication service in its advertisement. It shows how people living in East side of the Turkey can easily communicate with people living in West side of the country. Similarly, Avea follows the same strategy in order to show its communication service power in its advertisements. It represents that how Vodafone impacted strategy and campaigns of mobile brands in Turkey.

After Vodafone entered on Turkish GSM market, Turkish people began to prefer the global brand and have changed their operators in order to take advantage of its cheaper service. It is clear that Vodafone's global recognition created a positive image about technological improvements and increase its market share in Turkey.

4.15.1. Telsim-Vodafone Kapsama Alanı Advertisement

The first advertisement of Vodafone covers the area of Turkey. In the first scene there is a woman, who wears a red jacket and a red jumper, walking down the street. Her walking area resembles the city center, which is composed of huge skyscrapers. While walking, she picks up her phone and dials a telephone number. Suddenly, a large number of people gather around and raise her in the air. These people are all mostly workers, we can see that because of their working clothes. They take her to the city centre, which consists of roads and skyscrapers. Many fast cars are passing by. These people pass this area, they go to Boğaziçi bridge and cameras represent us this bridge from high point to the low point., this is called a bird's-eye view. Workers pass the bridge, arrive to the train rails. It is a desolate area with nothing much around it, it is surrounded with mountains and there are isolated areas. They also pass a large tunnel. After they drive through, they arrive to the desert area, with mountains, and they get up on a boat and they take a stroll around this huge place. Here, we can also see the representation of a natural environment, calm sea, clean air, bright sky which reflects all these elements of nature. Then, these people pass the road which is planted with trees. When they arrive there, three of them climb to the top of different trees and they bind one another. Woman, who is the main character, climbs on this man-made human ladder to reach her boyfriend, who works in a building. His way of dressing gives us an idea that he may be a civil engineer. She runs in his arms, they hug and both of them seem very pleased to see each other.

In this advertisement, we see the realization of the communication between two people through Vodafone. This short story metaphorically shows us how people communicate with each other in different parts of the country. Vodafone message in this advertisement is that communication doesn't recognize any limits or boundaries where people live. Vodafone exaggerates boundaries, it presents us with the message that communication between long distances is not impossible; hence the story of a young couple joined together thanks to Vodafone. Additionally, its network service is excellent even in the remote areas because of its high-technology.

In terms of the globalization process, in this advertising film, I noticed, it embraces all borders of Turkey. This advertising starts with Istanbul and continues with other landscapes, like East part of Turkey, where land is desolated. There aren't any houses, and no spark of life. Further on, in the Black Sea is represented, it is understood from number of trees, high mountain areas etc. Indeed, the geography of Turkey is shown because Turkey has a vast landscape. The important view is that there isn't any dialogue involved in this advertisement. The verbal communication doesn't exist. The main message of this advertisement is given through geography representation, so the signifiers of this message are Turkey with its vast geography which includes seas, desolate lands, high mountain areas, etc. The signified of this message is, Vodafone has an excellent receiving force because no matter in which part of this vast country you may happen to be, you can easily reach the other person by using Vodafone network. Vodafone's message could be summed as 'We connect Turkey, we work as a local company in each region and we make no distinction between the regions or give preference one over the other. Also, the communication dissolves the boundaries and space loses its importance because Turkey becomes part of a global village. McLuhan came up with the term 'global village'. He believed that "linking of electronic information would create an interconnected global village"

by collapsing communication space and time barriers thus enabling people to interact and live on a global scale (Barnes, 2001; McLuhan, 1962; McLuhan & Powers, 1989). (as cited in Walkosz, Jolls, Sund, 2008: 1) He underlined that our world become global village with the proliferation of the electronic communication. Especially, global village term is shaped by the television, because television facilitates expanding news, incidents to people worldwide, therefore our world shrinks, communication between people hasn't got any obstacle anylonger. In a way, Vodafone's advertisement, with the improvement of technology communication, brings together Turkey as well.

This first advertisement of Vodafone is a glocal advertisement because this advertisement is understood only by Turkish people, under glocal context. The geography is one of the most important elements of anyone's culture. That is why, this advertisement is a glocal advertisement. Vodafone's message tried to explain that communication in a long distance is not impossible. By combining all geographies of Turkey, Vodafone tries to create positive image. This is a fragile point and Vodafone shows that it didn't forget the East (less developed) part of Turkey in its communication network; therefore it is clear that base stations of Vodafone extends from West to the East part of Turkey; despite some areas may be distant and isolated.

4.15.2. Davulcu ile Cam Güzeli Advertisement

In this advertisement of Vodafone, we firstly see two drummers, playing their drums while walking down the street. As they play, people woke up and turn on the lights in their households. When they finish their job, they start to talk about how they are able to awake such a great number of people in distant areas. One of them shares his secret, on how he awakes people by singing a song of 'Bizim Mahalle Aşağıki Mahalle'. The other man explains that he wakes

up people with the voice coming from his drums. He confidently explains that not only did he awake people living in İstanbul but also people who living in Berlin. When they continue their conversation in an excited way, a bypassing man interrupts their dialogue. He says that he wakes up people living in his quarter through Vodafone. He explains that by phoning people he is gaining minutes, incrementally. He talks with an excitement, and both drummers listen in an attentive way. They make fun out of him, and call him 'Cam Güzeli', because he is trying to explain them about spending and gaining minutes by Vodafone. The message of this advertisement is that Vodafone offers an opportunity, during this Ramadan month, to phone people and at the same time gain free minutes on the phone.

This advertisement is the periodical advertisement of Vodafone in 2008. It is undoubtedly a glocal advertisement. We can see that because it includes cultural codes in terms of music, clothes, dialogues and behaviours of people during this holy period. These are also the segments of the system used in Vodafone advertisement. Firstly I want to talk about the characters of this advertisement. Drummers are an important part of the Ramadan period, because people who fast, have to wake up before the sun rise in order to consume their meal. At this point, drummers play an important role of reminding people to wake up early. Drummers's clothes carry local characters, their moustaches, a red jupe, shirt, sash and shalwar. Even if he doesn't carry his drums, his clothes indicate his job. Indeed, his appearance connotes that he is a classic drummer. He is performing his duty in a small town, if he was playing his drums in the city centre, he wouldn't pay so much attention to his clothing. Drummer in a city usually wear an ordinary hat, shirt and trousers. He isn't paying attention to his clothes. According to this connotation, it is possible to say that clothing is a priority of an appearance, because clothing is an important part of an identity. Identity dictates roles of people in a society and the status in people hold in their daily lives. Clothing of a person can further be linked to a social position a person

holds in a society; clothes communication a person's job, status position, even character of a person himself. Additionally, clothing is a way of social interaction because it also shapes the communication way between people. For example, if we look at the communication between drummers, we see that the language is informal, does not include formality, relies on a Daily speech. So clothing identifies social position of people in a daily life and gives messages about roles of people into other people's minds. Another thing which I think is important is that clothing of a drummer stay traditional, especially during Ramadan period, and it conveys the drummers tradition from past to the present.

Secondly, the other important aspect is the music. Drummer sings a song 'Bizim Mahalle Aşağıki Mahalle', which is a gipsy song. Gipsy people belong to a subculture and are the minority group in Turkey. Yinger (1960) highlights that the variety of referents for the term subculture is very wide because the normative systems of sub-societies can be differentiated on many grounds. The groups involved many ranges, from a large regional subdivision to a religious sect with only one small congregation. The distinctive norms may involve many aspects of life- religion, language, diet, moral values. (p.627) Gipsy people don't live in a good living conditions, in terms of economic, social and education aspect. Generally, they are poor, their way of life continues in a poor living conditions, which is usually out of a city centre. Nevertheless, they are also the indicators of Turkish culture because they have specific character. In this sense, stereotypes also play a significant role. One of the drummers sings a song named 'Bizim Mahalle Aşağıki Mahalle'. He is a gipsy person and this song is specific for gipsy people in Turkey. This is understood by Turkish people because it is an indicator one of the minority groups song in Turkey. Also, their behaviour supports the stereotype as an uneducated people. In the advertisement the person give them a hint about Vodafone's campaign opportunities for people, gypsies make fun out of him and reject his suggestion. Indeed, drummers are very

appreciated during the Ramadan period, because of the tradition and because people are grateful to hear their drums play in the early mornings, it serves as an alarm clock, as it is required to do by Muslims. Ramadan drummers were generally the street watchmen during the Ottoman period. They used to act as the messengers during the Ramadan and bring liveliness to the streets. They used to sing songs and poems for the owners of the houses as they knew everyone living on their street. (Ramadan drummers continue tradition despite challenges,2007) Also, at that time inefficiency of the transportation vehicle forced drummers to walk around the city or the neighbourhood. Therefore, drummer's role was not only to announce the waking time for people to wake up, but also as a carrier of the cultural meaning for continuity of tradition.

In this advertisement, signifiers like clothes, body language, dialogues, music is an impression of Ramadan period in Turkey. The signified of this advertisement explains that the scene is one of the Ramadan rituals in Turkey. The reason behind Ramadan campaign is to address large number of people, who are exposed to this type of global advertisement, in order to increase Vodafone users. In this advertisement, all these messages rely on to consumption but if we look deeper into the advertisement we see that advertisement is composed of Turkish cultural elements, including religion and tradition. Vodafone message passes on the information how Vodafone facilitates our lives in terms of its service, and it also facilitates promotion campaigns, such as free or bonus minutes on the phone, to increase the use of the network. The reason to do this is to use Ramadan as an important religious month, so that people can identify themselves with the Vodafone campaign. A very important reason for Vodafone to create an advertisement for the Ramadan period is also because of its rivals. For example; Turkcell and Avea, a better known telecom brands on the market at the time, have more opportunities with their special Ramadan campaigns, together with their TV commercials; therefore Vodafone uses

Ramadan campaign, since days become long and people spend more time at home, exposed to the commercials, with Vodafone Ramadan advertisement, public's perception of campaigns is created, and uses it under the impression of using cultural codes in Vodafone advertisement.

4.15.3. Vodafone Bayram Advertisement

Ramadan advertisement of Vodafone was broadcasted during Ramadan Festival. In the first scene, there is a big house with many window shutters whose color resembles the colour of a dark coffee. It denotes that it is an old mansion. In this old mansion, there is a big garden, there are many flowers, surrounded by trees. In the garden, there we see a large table and some of it is prepared for the guests, because the white tablecloth covers the table. There are five characters who play in this ad. Three of them came to visit their family senior members, and two older persons who welcome their daughter, her husband and their children. Their clothes are very sophisticated and formal, woman is wearing a dress and a man who is dressed in a shirt and trousers. With their carefully chosen clothes, they show their respect for this special day. As it is a Turkish tradition, when senior members of the family welcome their guests, following their tradition, guests kiss elders's hands. Chocolate and flowers are given as a gift, to show love and respect. Following, a grand child recite a short poem to their grandmother, with that he show his respect and his feelings towards his grandparents. These traditions and positive feelings during Ramadan festival, are promoted in the Vodafone advertisement campaign, in order to convince people to use Vodafone network, and gain free minutes on the phone.

There are many elements to connote that it is a global type of advertisement of Vodafone. The place, people, their behaviours, their clothes, their dialogues are all denotations leading to the message of Ramadan Bairam. Primarily, the place which is an old mansion, connotes old times, especially in Ottoman period wealthy people lived in an old mansions. Their

lives were so comfortable because of the significance given to their houses. At that time, there wasn't any cities structure planning nor were houses were organized in a planned way. In addition to this, population didn't increase much, Turkish families of all generations from babies to grandparents, they all lived and shared together in an extended family in this type of Turkish houses. Also, these type of houses carry an important cultural meaning, because people who lived in Ottoman period, and the houses they owned were designed in classic architecture fashion, therefore it can be said, that mansions and their ruins are the most important indicators and of past times' lifestyle in Turkish society.

Indeed, as we see this old mansion, we are taken away to olden days and the memories from Turkish history. Okten and Haydaroglu (2013) stated that historical structures have essential importance in the ways of both they are cultural heritage to the next generations. (p.1). The old mansion in this advertisement is one of the examples of cultural heritage. It looks shabby which indicates that it was built maybe 100 years ago, but it also carries a part of our traditional culture. This tradition is related with the living space and this impacted people's way of living at that era, in terms of family life etc. Also, not only its appearance but also its technical characteristic represents and gives an idea about how Turkish people lived in the past. This mansion has its own stories. Even though we don't exactly know who lived there, or what incidents happened in the past, it holds a place in Turkey and it is element of Turkish culture. That is why, this mansion is unique and it is not possible to reconstruct the past not even with today's modern technology. Mansion compared with contemporary architecture houses display great differences, in a building style and also in a life style sense. We see clearly see the contrast between modernity and past, which brings about better understanding of our history. Our present life conditions may threaten the existence of the past, with its architecture, we shouldn't allow this, instead we should preserve our cultural heritage. If we don't take responsibility for their existence, we can lose our

national identity, since mansion is an important symbol of Ottoman social life. Preservation of the past increases awareness of our past. Undoubtedly, our life is changing and this will, inevitably cause loss of some of the tradition, but in order to transform and pass the information of our past to the future generations, we should make an effort to preserve our cultural heritage and values.

Furthermore, people and their behaviours is developed according to their ages. The behaviours of young people towards their fathers and mothers is displayed in a respectful way. In Turkey, all of us are raised with traditional values. Particularly, parents give importance to educate their youngsters to show respect to grand parents, traditions, such as kissing elders's hands and show them respect.

This scene reminds us and connotes our values on how our behaviours should have been during the festival. Also, despite using a high-tech in their products, Vodafone emphasizes face to face communication, value especially important for older generations, who are not used to use cell phones. Values which are created under certain tradition teaches us and forms our behaviours are according to the culture where they are practiced. Traditions carry meanings from the past generations and it is way society is formed, because members of society share this values and Vodafone uses this tradition ideology in its advertisement content. It is possible to claim that this advertisement uses a good advertising strategy of Vodafone; traditionally known characteristics of Turkish society are represented under the culture's social values. It behaves intimately towards Turkish people in order to provide public's loyalty and in order to make people believe it is a local brand. On the contrary, if Vodafone behaves and uses strategies, which oppose Turkish social values, it won't achieve desirable success. It used our Turkish traditions and they dictate what is and what isn't agreeable towards Turkish social values. In point of fact,

even though all these strategies service on gaining money and provide financial benefits, cultural traditions are part of economic industry. This can be seen in this advertisement, however the crucial point I can state here is, that by doing so, Vodafone achieves a great success.

In this special time of the year, even if it may not seem as an obligation, Turkish people carry responsibilities toward senior people in their families because, these times are especially important to remember them. In addition to this, chocolates and flower presents are the interactive part of this family visits, because Turkish people have a saying 'El boş gidilmez.' While visiting they must bring something, no matter how small it may be, it shows the care and love to the elders. According to the concept of Bairam, clothes are other important denotation, that Turkish people give importance to. During Bairam period, people aren't suppose to wear their ordinary clothes. Their way of formal dressing shows the respect during Bairam festival. Family give a lot of importance to it, they teach their children that clothes are prepared before visiting grandparents. This is a tradition and this tradition creates an excitement in family, because of new shoes, dresses, shirts, trousers are been worn for the first time etc. In this advertisement, man wears shirt and trousers, woman wears a simple dress, and a young boy who wear trouser and shirt in a formal way. Barthes (2004) states that the wearing of an item of clothing is fundamentally an act of meaning that goes beyond modesty, ornamentation, and protection. It is an act of signification and therefore a profoundly social act right at the very heart of the dialectic of society. (p.97) The other thing which should be analyzed under cultural codes are dialogues between family members. It starts with welcoming people. 'Hoşgeldiniz' (welcome). Turkish people give a lot of importance on welcoming their guests, because this characteristic comes from their hospitable character. The connotation of this scene is how people behave in a warm way and how they give importance to politeness and kindness. Looking at the dialogue between people, the young boy sings "a mani", which is a form of a Turkish folk song.

What he said is in this advertisement is;

-‘Sofranız afiyetli, bedeniniz sıhhetli, yüzünüz mutlu, bayramınız kutlu olsun.’ This mani includes positive message to our lives. His behaviour shows that he has been practising before, because he is excitement. After he finishes his“mani”infront of his grand family, he cheer’s up and his spirit is lifted. It connotes also how grand family, in Turkey, is important and how family members should show them respect.

The glocalization concept is penetrated through displaying respectful behaviour towards older people in a Turkish society. It is a value that is thought to every child in every Turkish family and we observe this tradition in the Vodafone advertisement, since our behaviours are formed according to the society we live in. Traditions like that are signs in advertisement and they signify thea Islamic society.

During Bairam celebration, visiting senior members of the family is indispensable part of the festival. Tradition as this, which is a part of Turkish society, is represented through Vodafone during Ramadan period. So it is successful to portray a familiar scene from our lives, which in a way is also becoming more distant scene, due to modern urban life. In contrary, glocalization concept is seen through singing of mani in this advertisement. Mani is part of an authentic Turkish folk tradition. Mani, an oral folk expression, it is a bridge between old and new generations. It also signifies the reconnection with the roots of authenticity. Vodafone is presenting itself as a part of this connection in terms of authenticity. Mani is analyzed under authentic character in this advertisement. Mani has a long historical tradition passed from on generation to another. Artun stated that ‘Mani kept living before Islamism to today. They are indicator of national consciousness, emotions and togetherness in Turkish societal lifes’(2000:1). Mani generally gives a social message that we hear in this advertisement. Even though mani

isn't commonly used nowadays, this advertisement's content is designed around singingmani; it is a reminder of our own social value.

Using authenticity of a certain culture in an advertisement is an original approach, since it is unique and doesn't resemble any other society. Authenticity of a certain culture is developed in society in a common way and it has a history connected to the past. Authenticity is an original, it is owned by a society and it is a way of connecting people from the same culture. In this advertisement, authenticity has a role on creating consumer society through communication by using a cell phone.

Vannini and Williams underlined that 'Authenticity is thus a cyclical process rather than a static characteristic; once constructed it is used to build, or validate, its very own manifestations and performances.' (2009:12) therefore this advertisement creates an impact on Turkish people by carrying past experiences which are reflected in the advertisement and by using authenticity in the ad, it creates a positive perception of people to prefer Vodafone brand.

4.15.4. Vodafone Ofsayt Advertisement

This advertisement content heavily relies on gender roles in the society. Gender is a complex term. Gender refers to the social roles that men and women play and the power relations between them. (Gender and Biodiversity, 2012) Women and men differentiate in many ways. As men and women introduce himself or herself towards society, their interests also differentiate. Their points of view are often different. Men are strong, don't show their feelings, they are authoritative. On the other hand, women are tangible, quiet, show their feelings, such as they cry easily. The media demonstrate the image of a woman being weaker than men.

Turkish men are supposed to be more independent, on the contrary Turkish women are more dependent according to Turkish social values; and because of this women are tied to their homes, their children etc.

This advertising message targets young people. Roles of men and women are reinforced by gender stereotypes which create a global local identity for consumers. Modern looking protagonist addresses global consumers of youth who live in Turkey.

In an advertisement of Vodafone, which is called Ofsayt, we see two different worlds. Boy who is more knowledgeable person compared to his girlfriend, she also shows no interest in his sayings. She makes a comment in an absurd way. A girl lives in a different world, body language shows that she is relaxed, also because she speaks on the phone while lying on her bed. On the other side of the phone line, her boyfriend gives her instructions, he speaks with an authoritative, disciplined voice. He is very patient even though he has to explain the rules over and over again to his girlfriend. Here, the girl is shown as a dull, irresponsible, less intelligent person. Advertisement's message is to present free phone minutes, but at the same time the roles of men and women are reflected in the ad, as they are understood in a Turkish society. Despite its promotion campaign, Vodafone's advertising content is disrespectful towards women, hiding them in the background as less intelligent.

In this ad, a boy talks with his girlfriend and tries to explain a few rules of a football match and what “off side” means in a football jargon. The dialogue follows at below:

Kerim: If there isn't rival player who don't interpose the rival goalkeeper, this will be called the off side.

Kerim : O sırada rakip takımın kalecisi ile rakip takımın oyuncusu girmezse, offsite.

Eda: Have you ever been in an off side?

Eda: Sen iç ofsayt oldun mu Kerim.

Kerim: Honey, off side is associated with foot. And crest is got thrown out by head. I have been trying to explain you for hours. Don't you understand Eda?

Kerim: Hayatım, güzelim ofsayt ayak ile ilgili. O kafasının üstünden attığı taç. Saatlerdir anlatıyorum, anlamıyor musun?

Eda: No, I don't understand.

Eda: Hayır, Anlamadım.

Kerim: You forget what I explain. We will start all over again.

Kerim: Bütün anlattıklarımı unut, baştan başlayalım.

Vodafone wants to advertise the promotion campaign of speaking for hours until the morning sunrise with limitless minutes with a low fees between Vodafone users. Vodafone encourages long phone calls until morning.

If I evaluate this ad in a glocalisation term, I must first look at the language. Because through language, discrimination between man and woman in Turkish society, will be apparent. Women are unequal in many issues compared to men in Turkish society, we will see this through football matches because Turkish man are obsessed with football matches. It is an

indispensable part of their lives, on the other hand Turkish women are not familiar with football terms, they need men to explain the rules to them. Actually, there is a prejudice that women are not capable to comprehend football in general, whether they are interested in football matches or not. This perception towards women is negative, as Vodafone presents us this as, it shows us the stereotypes toward Turkish woman.

Behaviour of men and women are analyzed under the social roles. Society which we live in gives men and women dissimilar roles. According to these roles, men and women categorize themselves with their Daily activities, do, their interests, what they do as a women in a society etc. Indeed, football is a representation of men's life an an integrated part of their life, they are ready to sacrifice themselves in the name of football. Generally, as a rule, women don't understand the football rules, since they don't show an interest in the football. Also, football as a strategy of localization reconstructed of manhood and emphasizes proximity to Turkish men. The reason why football as a very important part for a men can be seen as a glocal is that similar ideas of gender roles towards the game can be found in Latin America etc.

If I evaluate this advertisement, glocalisation is not obvious at first. The glocalisation is seen under social roles of men and women. Women are reflected as less intelligent. In this advertisement, girl is presented as a uninterested person even though a boy tries to explain football rules more than once. Men, on the other hand, are represented as smart, guiding individuals. Also, they are represented as intelligent people, because they know every detail of a football. It can be concluded that this advertisement is composed of stereotypical roles of men and women in Turkish society.

4.15.5. Geography

Geographical representation of a country is a visual image of a country. It not only identifies borders of the country, its regions, lands, physical features but also characteristic of a country, such as climate, education, economic, social, transportation, employment. Geography and images of the country's landscape, creates sense of belonging. The audience says 'I am a citizen of this country'. Geography is an indicator of a culture. For example, in Turkey boarders have different characters in terms of language, tradition, food, education, level of income, social development; in this way geography is important way measure to affect peoples' lives and the conditions they live in. Turkey has a wealthy cultural diversity. Advertisements of Vodafone represents all zones of Turkey. It is related to its target audience; in this case Turkish society, yet it is global. They have to emphasize Turkishness. Location and geography also refer to a techical power. The advertisement starts from West to the East. It is clear that Turkey has a big geographical area, including mountains, sea, big landscapes etc. Furtheron, wealthy landscapes are shown in the advertisement. It proves how Turkey has a long area within its borders. The message of this advertisement is to emphasize the reception service Vodafone provide to his customers, therefore Vodafone is a powerful global brand. In addition to this, Vodafone tries to give a message that its telephone networksa re not restricted only to the West (developed) side of Turkey but also takes place in the East side. Even though this advertisement doesn't include so much cultural elements, it shows part of Turkey from West to the East. It is a superficial but it involves holistic parts of Turkey. So this first advertisement of Vodafone accesses culture through geography of Turkey. The advertisement doesn't show the geographical details, but its type is glocal because it embraces all parts of Turkey in an personated way. With this first advertisement, Vodafone represents and solves communication problems between long distances. The story of advertisement facilitates communication problems and by providing a

high-tech networks, which makes people happy. Generally, people don't put their mind into the operator's availability and the high-tech quality, but Vodafone emphasizes its receiving service and by doing so, it increases the preferences by Turkish people.

4.15.6. Turkish Islamic Value

Religion has its own reality with moral values and gives people meaning of life, when for following the rules. Religion shapes people's lifestyles, their points of view towards life etc. It shouldn't have been generalized for entire nation's population, but Muslim Turkish give importance to their religion because it is their guide in life.

In Turkey, there are two religious festivals/Bairams that take place. According to these Bairams, people celebrate with their families and their relatives. One of the Bairam is Ramadan. Shu'aib states that the word Ramadan is so called to indicate the heating sensation in the stomach as a result of thirst. Others said it is so called because Ramadan scorches out the sins with good deeds, as the sun burns the ground. Turkish society includes Islamic values because of carrying characteristic of Islamic culture and this is why it depends on Islamic religion. It carries Islamic rituals. These Islamic rituals identify and answers who we are and they define our social roles in a society. Religion which formulates belief dimensions and this is the reason how common social and cultural structure is shaped. Güven (2005) underlines that how religious elements such as worships, mosques are carried to today. (p.3)He thought that what people do in their social and their personal lives bears the trace of religion, therefore it isn't possible to separate culture from religion because religion is one of the element of culture. Our social values are deeply related with Islamism. Ramadan is an indicator of this relationship. At this special period, global brands prepare their advertising content according to it. They prepare special campaigns to attract

attention incorporating traditional culture. Because culture is the mid point of this period and it is the common thing understood by all people. There are two advertisements which I analyze within the frame of Ramadan concept. One of them represents roles of two drummers and their behaviours before fasting. Drummers roles is crucial during the Ramadan period. On the other hand, lives of Muslim people follows a specific religious tradition. They get up early in the morning to eat their meal before the sunrise, then they fast during the day and after the sunset, they consume their dinner, they pray at home and then they go to tarawih prayer. The way of living changed completely, in order to fulfill religious rituals. The reason why drummers wake up people with their drums, is because there wasn't any other technological substitute for the drums. In a way their role was as an alarm clock, to awake people during Ramadan. The drummers role was also to continue the traditional values, their work, in the past, was shaped according to the religious requirements, at that time but nowadays, such job is no longer necessary, because of technological improvements people can use their alarm clocks or their cell phone to wake up, therefore the role of a drummer in present time carries more of a religious tradition. Life, during Ramadan, also changes, because they play their drums in the early times in the morning, 3-4 a.m. in thirty days. The advertisement represents their dialogues, also their drums playing and every Muslim understand the significance of their role on the streets. Other advertisement presents the Ramadan festival. This advertisement shows element of Turkish culture to place the text in the right environment. Protagonists visit their grandparents. Their behave towards their grandparents is appropriate, since they were instructed by parents in terms of kissing elders hands, giving chocolates or flower as a present. On the way to grandparents visit, they behave themselves. For example, while they are visiting, grandchildren kiss grandparents's hands and they behave in a respectful way. Vodafone uses this scene to present Turkish cultural traditions during Ramadan. Advertisement of Vodafone demonstrates how Turkish religion and customs derived from religion are harmonized in Ramadan period. When Vodafone integrates in into advertising

content according to Ramadan, it gives its advertisement a specific message and by doing so tries to manipulate people to get affected by the message and its cultural codes. This is my explanation of the religion, in this case Ramadan, and mani which is integrated into advertisement, they are both analyzed under authenticity. Traditional religion costumes used in this advertisement aren't creative but they connote that this global brand should have been the correct, well known, and quality brand for Turkish people.

As we look at the advertisement of Davulcu ile Cam Güzeli- Faturasızlar, there is one specific message which formulated for the special period in Turkey, that is Ramadan period. We live in a Muslim country and Ramadan is the significant month for the Muslim people. During this period, people fast themselves, however before the day starts Muslim must wake up in the early hours of the morning to consume the meal, before the fast begins. People are awoken during the Ramadan. People aren't sleep plenty of time, they have more opportunity to communicate with each other, which can be a spiritual experience and an opportunity to connect with people. The Vodafone advertisement represents a small part of this holy period, and the main message of Vodafone is to offer a cheaper campaign to its customers during the Ramadan period.

4.15.7. Analysis of Vodafone Advertisements

I analyzed four advertisements of Vodafone in this paper. Even though, the four advertisements's contents are dissimilar from one another, they are analyzed under the same common point, which is how the glocalization strategies were applied in all four Vodafone advertisements. Turkish cultural codes are used with elements from religion, gender relations and gender roles, costumes are formulated sign systems. What I try to represent is how glocalization is

processed through cultural elements in these advertisements. In addition to this, I also analyzed a few terms regarding semiotic analysis of advertisement.

Communication is a basic human need. If we didn't communicate our lives wouldn't have improved. Telephone is one of the inventions that changed our communication needs in a positive way. Telephone gives importance to communicate with other people in our lives in terms of improvement of technology. This is the main reason why I selected the telecommunication analysis, because life in contemporary days, entire lives are encircled around telephone (cell phone, smart phones). Today, people engage their activities through their cellphone. For example, they can send an e-mail, communicate with others face to face etc. Cell/ smart phones erase the traditional way of communication. Once upon a time, people wrote letters to each other in order to communicate and spread information, but nowadays it is possible to reach others in a matter of seconds with no problem whatsoever. Undoubtedly, the communication, with mobile phones, transformed and made communication with others easy. Cell phones are owned nowadays by all generations, children, teenagers, adults, elders etc.

Technology affected our lives because it facilitates and brings new innovations in people's lives. In social life, people who have access to new information technology, become knowledgeable people. Their daily lives change with the new technology and people adapt themselves and their new lifestyles accordingly. This new inventions; for example a cell phone, are integrated in our lives and people have chance to improve their communication with each other. On the other hand, technology changed our way of communication and with that came change in social relations amongst people, since mobile phones became irreplaceable and people don't know how to organize themselves without the cellphone. Cellphones brought

improvements in people's lives, change their lifestyles and this is why the use of mobile phones increased.

Relationship between technology and peoples lives is transformed. Appdurai uses the terms which is technoscape is paralel with this issue. His ideas reflect the issue and is point out the growing and spreading of technology in our lifes. In Vodafone advertisements this type of relations are made under cultural elements. I think that technology is persided than cultural messages of advertisement because it isn't effective to prefer Vodafone because Vodafone shows the world standarts to Turkish people. Vodafone offers different opportunities and organizes campaigns for Vodafone customers, at the same time promises better conditions for Turkish people.

In these advertisements culture is an instrument of economic purposes of Vodafone, and it addresses Turkish people to gain more economic power. Vodafone is a global brand and many Turkish people are not able to recognize that, there Vodafone is able to effectively apply glocalization strategies in Turkey. Even though Vodafoneuses its advertisement content according to Turkish peoples' way of understanding, it still represents global technology and it isn't possible to protect local characteristics of Turkish society. On the contrary, it pushes Turkish people to refrain to become a Vodafone customer. For example, there is a contradictory relation between visiting and using mobile phone in the advertisement, because Bairam period is special time to visit grandparents, share join with other family members, but advertisement's content rely on talking and celebrating Bairam with loved ones, thorough mobile phones. As a matter of fact, while it is introducing cultural elements to Turkish society, it suspends from our original. Content of advertisement hugely depends on cultural values.

Technology completes our lives. It is one of the most important indicators on how globalization has entered in our lives and had a power to change it. Vodafone is a successful representation brand in the global telecommunication service. However, my critique regarding Vodafone is that its advertising content isn't successful to formulate, like Lays and Coca Cola. Its advertisement shows that its glocal type of advertisement is prepared superficially. It shows that it brings homogenization process through communication, because it affects people's lifestyle, their way of communicating and their social relations.

CHAPTER V

RESEARCH FINDINGS

5.1 Survey

This survey is analyzed according to Spss Analysis in order to acquire clear and exact results.

5.1.1 Frequency tables

Frequency Table

		Cinsiyet			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	171	55,0	55,0	55,0
	2	140	45,0	45,0	100,0
	Total	311	100,0	100,0	

Table 1

As we see from the demographic information frequency table; percentage of women participant is 55% (171 people), percentage of men participant is 45% (140 people). As a result, percentage of women is higher than percentage of men.

Yaş.Grup					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	24	7,7	7,7	7,7
	2	152	48,9	48,9	56,6
	3	98	31,5	31,5	88,1
	4	37	11,9	11,9	100,0
	Total	311	100,0	100,0	

Table 2

The participant's age groups are as follow: The age between 17-19 makes 7,7% percentage (The number of people is 24), the ages between 20-22 counts for 48,9 %percentage (the number of people is 152), the age groups are between 23-25 counts for 31.5% (the number of people is 98), ages between 25 and above make 11.9% (the number of people is 37). According to these, the highest age group percentage are the ages between 20-22. The second higher percentage are the ages between 23-25.

Eğitim					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	224	72,0	72,0	72,0
	2	62	19,9	19,9	92,0
	3	20	6,4	6,4	98,4
	4	5	1,6	1,6	100,0
	Total	311	100,0	100,0	

Table 3

The percentage of participants' education level is as above; The university student percentage is 72% (224 people), Undergraduate student portion is 19.9 % (62 people), Graduate student portion is 1.6% (5 people). The university student percentage is more than a half which counts for 72% more than the other education levels percentage.

The question tables regarding communication channels;

S4.L.1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	4	1,3	1,3	1,3
1	307	98,7	98,7	100,0
Total	311	100,0	100,0	

S4.L.2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	296	95,2	95,2	95,2
1	15	4,8	4,8	100,0
Total	311	100,0	100,0	

S4.L.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	283	91,0	91,0	91,0
1	28	9,0	9,0	100,0
Total	311	100,0	100,0	

S4.L.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	253	81,4	81,4	81,4
1	58	18,6	18,6	100,0
Total	311	100,0	100,0	

S4.L.5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	97	31,2	31,2	31,2
1	214	68,8	68,8	100,0
Total	311	100,0	100,0	

Table 4

Participants encounter Lays advertisements mostly in two communication channels; Television takes place in the first order and it is selected by 98.7% percentage (307 people), Radio was selected as a second communication channel by %68.8 percentage (214 people). According to these results, participants mostly encounter television advertisements within 5 communication channels.

S4.V.1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	35	11,3	11,3	11,3
1	276	88,7	88,7	100,0
Total	311	100,0	100,0	

S4.V.2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	276	88,7	88,7	88,7
1	35	11,3	11,3	100,0
Total	311	100,0	100,0	

S4.V.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	253	81,4	81,4	81,4
1	58	18,6	18,6	100,0
Total	311	100,0	100,0	

S4.V.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	200	64,3	64,3	64,3
1	111	35,7	35,7	100,0
Total	311	100,0	100,0	

S4.V.5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	169	54,3	54,3	54,3
1	142	45,7	45,7	100,0
Total	311	100,0	100,0	

Table 5

The two communication channels were selected for Vodafone advertisement. Television was selected as a first choice by 88.7% percentage (276 people) and outdoor advertisements are selected as a second preference by 45.7% (142 people) so Vodafone advertisements gain participants' attention in the television by majority.

S4.CC.1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	14	4,5	4,5	4,5
1	297	95,5	95,5	100,0
Total	311	100,0	100,0	

S4.CC.2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	283	91,0	91,0	91,0
1	28	9,0	9,0	100,0
Total	311	100,0	100,0	

S4.CC.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	268	86,2	86,2	86,2
1	43	13,8	13,8	100,0
Total	311	100,0	100,0	

S4.CC.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	232	74,6	74,6	74,6
1	79	25,4	25,4	100,0
Total	311	100,0	100,0	

S4.CC.5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	135	43,4	43,4	43,4
1	176	56,6	56,6	100,0
Total	311	100,0	100,0	

Table 6

Coca Cola advertisements gain participants' attention in two communication channels. The first communication channel is television, which has a the highest percentage, was selected by 95.5% (297 people), the second communication channel was selected an outdoor advertisement. Its percentage is 56.6% (176 people). Television was selected by the highest percentage within 5 communication channels.

Television is the common result of question 4 regarding communication channel. Participants choose television when encountering Lays, Vodafone and Coca

Cola advertisements. The percentage of each brands are different but television percentage is the highest for majority. Television is chosen for each brand according to percentages which I analyzed.

The question about advertisements frequency percentage is as below;

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	62	19,9	19,9	19,9
2	58	18,6	18,6	38,6
3	131	42,1	42,1	80,7
4	56	18,0	18,0	98,7
5	4	1,3	1,3	100,0
Total	311	100,0	100,0	

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	143	46,0	46,0	46,0
2	96	30,9	30,9	76,8
3	64	20,6	20,6	97,4
4	7	2,3	2,3	99,7
5	1	,3	,3	100,0
Total	311	100,0	100,0	

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	154	49,5	49,5	49,5
2	110	35,4	35,4	84,9
3	41	13,2	13,2	98,1
4	6	1,9	1,9	100,0
Total	311	100,0	100,0	

Table 7

Lays advertisement are encountered one or two times a week by participants with the percentage of 42.1% (131 people). Vodafone advertisements are seen everyday by participants with the percentage of 46% (143 people). Coca Cola advertisements are seen everyday by participants with the percentage of 49.5% (154 people). According to question 5 and its results, Vodafone and Coca Cola often takes place on Tv in terms of their marketing strategies. This has been proven by the answers and their percentages. In addition to this, the result represents that the awareness about these brands have a high level among participants and this

contributes to the high percentage of analysed advertisements. These advertisements have a strategy in terms of their visions and participant's remembrance of these advertisement's percentage relies on their advertisement content. Television is mostly selected by majority because of its characteristics in terms of its visuality and it easily holds a place in people's minds.

The question is about Turkish cultural elements in advertisements and its order of importance according to participants interests,

S6.1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	18	5,8	5,8	5,8
	1	162	52,1	52,1	57,9
	2	34	10,9	10,9	68,8
	3	20	6,4	6,4	75,2
	4	77	24,8	24,8	100,0
	Total	311	100,0	100,0	

S6.2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	72	23,2	23,2	23,2
	1	26	8,4	8,4	31,5
	2	70	22,5	22,5	54,0
	3	92	29,6	29,6	83,6
	4	51	16,4	16,4	100,0
	Total	311	100,0	100,0	

S6.3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	98	31,5	31,5	31,5
	1	42	13,5	13,5	45,0
	2	61	19,6	19,6	64,6
	3	67	21,5	21,5	86,2
	4	43	13,8	13,8	100,0
	Total	311	100,0	100,0	

S6.4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	112	36,0	36,0	36,0
	1	32	10,3	10,3	46,3
	2	64	20,6	20,6	66,9
	3	51	16,4	16,4	83,3
	4	52	16,7	16,7	100,0
	Total	311	100,0	100,0	

S6.5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	186	59,8	59,8	59,8
	1	21	6,8	6,8	66,6
	2	32	10,3	10,3	76,8
	3	28	9,0	9,0	85,9
	4	44	14,1	14,1	100,0
	Total	311	100,0	100,0	

S6.6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	129	41,5	41,5	41,5
	1	29	9,3	9,3	50,8
	2	52	16,7	16,7	67,5
	3	55	17,7	17,7	85,2
	4	46	14,8	14,8	100,0
	Total	311	100,0	100,0	

Table 8

In the first order, the option ‘Using Local Languages in Lays advertisement’ was selected by 52.1% (162 people) percentage. The first option was supported with the indepth interview because participants of indepth interview stated that local language of Ayşe Teyze grab their attention mostly. Particularly, as they started to talk about Lays brand, they firstly remembered the Lay’s slogan ‘Yiyin Gari’. Therefore first option was selected as the first in line and it represents the importance of locality, and local language usage.

In the second line, the choice ‘The sharing element is used according to Turkish customs and traditions’ is selected by 29.6% percentage (92 people). This element is important for Turkish people. Participants in the Indepth interview also supported this tradition of sharing is taught since their childhood period. It is social value of Turkish people to give importance in their social relations and this is also demonstrated how Turkish people sequenced advertisement content according to Turkish customs.

In the third order, the choice is ‘Advertisement is shooted in rural regions of Turkey’ is selected by 19.6% percentage (61 people). It is seen how geography is important for Turkish people because they are idenifying themselves with the geographical area of Turkey.

In the fourth order, the choice is ‘Using specific clothing according to Turkish culture.’ is selected by 16.7% (52 people). According to advertisement, it demonstrates that clothes are important for presenting culture. It is one of the elements of cultural, which is reflected through society, culture, region etc.

The question is about Turkish cultural elements in Vodafone advertisements and its order of importance according to participants interests,

S7.1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	137	44,1	44,1	44,1
2	62	19,9	19,9	64,0
3	45	14,5	14,5	78,5
4	67	21,5	21,5	100,0
Total	311	100,0	100,0	

S7.2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	66	21,2	21,2	21,2
2	106	34,1	34,1	55,3
3	96	30,9	30,9	86,2
4	43	13,8	13,8	100,0
Total	311	100,0	100,0	

S7.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	41	13,2	13,2	13,2
2	85	27,3	27,3	40,5
3	107	34,4	34,4	74,9
4	78	25,1	25,1	100,0
Total	311	100,0	100,0	

S7.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	67	21,5	21,5	21,5
2	60	19,3	19,3	40,8
3	61	19,6	19,6	60,5
4	123	39,5	39,5	100,0
Total	311	100,0	100,0	

Table 9

In the first order, the choice ‘The network character of Vodafone is represented in different parts and regions of the Turkey is shown’ is selected by 44.1% percentage (137 people)

In the second order, the choice, 'The customs and traditions of Turkey, which are penetrated in the Ramadan campaigns, is selected by 34.1% (106 people). This point clashes with the result of indepth interview because even though people don't remember advertisement of Vodafone and don't mind the content of Vodafone's advertisement, they select this choice in the second order.

In the third order, the choice ' Adaptation of women and men roles' is selected by 39.5% percentage (123 people). This situation relies of social values on women and men because the society gives roles to men and women and this is selected by majority of people.

In the fourth order, the choice 'People who dress according to old Turkish customs and traditions' is selected by 34.4% percentage (107 people).This overlaps with Lays advertisement as people give importance to clothing because they get completed with language, behaviour etc. In Vodafone advertisement, there is disconnection, since participants don't give importance to people's traditional clothing in the advertisement when they purchase Vodafone product.

The question is about Turkish cultural elements in Coca Cola advertisements and its order of importance according to participants' interests.

S8.1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	95	30,5	30,5	30,5
2	70	22,5	22,5	53,1
3	80	25,7	25,7	78,8
4	66	21,2	21,2	100,0
Total	311	100,0	100,0	

S8.2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	102	32,8	32,8	32,8
2	83	26,7	26,7	59,5
3	79	25,4	25,4	84,9
4	47	15,1	15,1	100,0
Total	311	100,0	100,0	

S8.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	1	,3	,3	,3
1	57	18,3	18,3	18,6
2	101	32,5	32,5	51,1
3	78	25,1	25,1	76,2
4	74	23,8	23,8	100,0
Total	311	100,0	100,0	

S8.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	1	,3	,3	,3
1	57	18,3	18,3	18,6
2	58	18,6	18,6	37,3
3	74	23,8	23,8	61,1
4	121	38,9	38,9	100,0
Total	311	100,0	100,0	

Table 10

The portion is the same in the first and second order of advertisement. The choice is 'The advertisement is prepared to show West and East side of Turkey.' It is chosen by 32.8% percentage (102 people). The result shows how Coca Cola has integrative character when people meet for drinking Coca Cola while socializing. In

addition to this, participants of indepth interview said that Coca Cola has a leading role onto integrative character inconbination with traditional Turkish cuisine. This integrative character also demonstrates success of glocal advertisement of Coca Cola because all cultures of Turkey are shown with its own local cuisine all around Turkey and it is a sensitive point, which Coca Cola uses to effect people and their beverage preferances.

In the third order, ‘One of the Turkish cultural values is the representation of sharing tradition in Coca Cola advertisement.’ is selected by 32.5% percentage (101 people). It is seen how cultural values are important for public. Global brand Coca Cola uses Turkish social values and even though it is a tactic, it grabs peoples attention.

In the fourth order, the ethnical folk music ‘Sordum Sarı Çiçeğe’ is used. It is selected by 38.9% percentage (121 people). Especially, the folk song is one of the cultural product because it includes history, memories of society. It passes from past to the present. It is a cultural value because of its history and people sing this song because they give importance to their past.

The question 9, participants who sequence three items about preferring Lays brand within seven items

S9.1				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	190	61,1	61,1	61,1
1	47	15,1	15,1	76,2
2	29	9,3	9,3	85,5
3	45	14,5	14,5	100,0
Total	311	100,0	100,0	

S9.2				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	98	31,5	31,5	31,5
1	72	23,2	23,2	54,7
2	73	23,5	23,5	78,1
3	67	21,5	21,5	99,7
4	1	,3	,3	100,0
Total	311	100,0	100,0	

S9.3				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	183	58,8	58,8	58,8
1	42	13,5	13,5	72,3
2	42	13,5	13,5	85,9
3	44	14,1	14,1	100,0
Total	311	100,0	100,0	

S9.4				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	109	35,0	35,0	35,0
1	103	33,1	33,1	68,2
2	49	15,8	15,8	83,9
3	50	16,1	16,1	100,0
Total	311	100,0	100,0	

S9.5				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	201	64,6	64,6	64,6
1	24	7,7	7,7	72,3
2	47	15,1	15,1	87,5
3	39	12,5	12,5	100,0
Total	311	100,0	100,0	

Table 11

In the first and highest one in the order is ‘ Advertisement is represented as showing Turkish cultural elements’. is selected 33.1% percentage (103 people),

In the second order ‘It is a global brand.’ is selected by 23.5% percentage (73 people).

In the third order, ‘It is closer to their local taste because of including local flavour.’ is selected by 21.5% percentage (67 people). This point is supported by indepth interviews. Interviewees underline that taste of Lays Cips with local flavour like yogurt, olive oil. Particularly, interviewees mentioned that Lays with its combination with yogurt. This demonstrates how questionnaire and indepth interview has parallel results.

The question 10, participants who sequence three items about preffering Coca Cola brand within seven items.

S10.1				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	185	59,5	59,5	59,5
1	51	16,4	16,4	75,9
2	30	9,6	9,6	85,5
3	45	14,5	14,5	100,0
Total	311	100,0	100,0	

S10.2				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	110	35,4	35,4	35,4
1	66	21,2	21,2	56,6
2	67	21,5	21,5	78,1
3	68	21,9	21,9	100,0
Total	311	100,0	100,0	

S10.3				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	82	26,4	26,4	26,4
1	124	39,9	39,9	66,2
2	49	15,8	15,8	82,0
3	56	18,0	18,0	100,0
Total	311	100,0	100,0	

S10.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	169	54,3	54,3	54,3
1	22	7,1	7,1	61,4
2	68	21,9	21,9	83,3
3	52	16,7	16,7	100,0
Total	311	100,0	100,0	

S10.5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	142	45,7	45,7	45,7
1	33	10,6	10,6	56,3
2	80	25,7	25,7	82,0
3	56	18,0	18,0	100,0
Total	311	100,0	100,0	

S10.6

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	244	78,5	78,5	78,5
1	15	4,8	4,8	83,3
2	16	5,1	5,1	88,4
3	36	11,6	11,6	100,0
Total	311	100,0	100,0	

Table 12

In the first order ‘It is a global brand.’ is selected by 39.9% percentage (124 people). In indepth interview, people who emphasized the power of Coca Cola and most people are aware how Coca Cola is a leading global company all over the world.

In the second order, ‘Advertisement is represented as showing Turkish cultural elements’. is selected by 25.7% percentage (80 people). Especially, Ramadan advertisement of Coca Cola holds a place in television in that period because it includes religious meaning for Turkish Muslim people. As it is seen in the indepth interview, interviewees who mentioned Ramadan period being the main theme of the Coca Cola advertisement. It emphasizes the importance of glocal types of advertisement and the portion of participants who recall Coca Colas’ ad. It directly effects consumption because it touches peoples’ feelings under glocal content .

In the third order, 'Because I like the product.' is selected by 21.9% percentage (68 people). It is about vision and mission of the brand. As Coca Cola introduces itself in an efficient and consistent way. That is the reason for people's preferences of the product.

The question 11, participants who sequence three items about preferring Vodafone brand within seven items.

S11.1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	210	67,5	67,5	67,5
1	42	13,5	13,5	81,0
2	21	6,8	6,8	87,8
3	38	12,2	12,2	100,0
Total	311	100,0	100,0	

S11.2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	145	46,6	46,6	46,6
1	59	19,0	19,0	65,6
2	62	19,9	19,9	85,5
3	45	14,5	14,5	100,0
Total	311	100,0	100,0	

S11.3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	114	36,7	36,7	36,7
1	88	28,3	28,3	65,0
2	54	17,4	17,4	82,3
3	55	17,7	17,7	100,0
Total	311	100,0	100,0	

S11.4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	133	42,8	42,8	42,8
1	43	13,8	13,8	56,6
2	85	27,3	27,3	83,9
3	50	16,1	16,1	100,0
Total	311	100,0	100,0	

S11.5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	172	55,3	55,3	55,3
1	47	15,1	15,1	70,4
2	43	13,8	13,8	84,2
3	49	15,8	15,8	100,0
Total	311	100,0	100,0	

S11.6

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	192	61,7	61,7	61,7
1	26	8,4	8,4	70,1
2	39	12,5	12,5	82,6
3	54	17,4	17,4	100,0
Total	311	100,0	100,0	

S11.7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	275	88,4	88,4	88,4
1	7	2,3	2,3	90,7
2	7	2,3	2,3	92,9
3	22	7,1	7,1	100,0
Total	311	100,0	100,0	

Table 13

In the first order, ‘It is appropriate for service quality equilibrium.’ is selected by 28.3% (88 people)

In the second order, ‘The technology is represented with the world’s technology standart.’ is selected by 27.3% (85 people)

In the third order, ‘It is a global brand.’ is selected by 17.4% percentage (54 people). The questionnaire’s result is equal with the result conclusion of indepth interview. Particularly, interviewees discuss Vodafone’s technology and its global power as they discuss about Vodafone brand. They explain that their preference results from Vodafone’s service and its technological upgrades.

S12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	2	,6	,6	,6
	1	71	22,8	22,8	23,5
	2	48	15,4	15,4	38,9
	3	78	25,1	25,1	64,0
	4	45	14,5	14,5	78,5
	5	67	21,5	21,5	100,0
	Total	311	100,0	100,0	

Table 14

In question 12, ‘Individuals who focus more on the consumption .’ It is selected by 25.1% (78 people). Its percentage is higher than other choices.

S13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	167	53,7	53,7	53,7
	2	42	13,5	13,5	67,2
	3	36	11,6	11,6	78,8
	4	41	13,2	13,2	92,0
	5	25	8,0	8,0	100,0
	Total	311	100,0	100,0	

Table 15

In question 13, ‘It is an advertisement tactic in order to increase sales of these brands.’ is selected by 53.7% (167 people). This choice is preferable to others.

S14

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	227	73,0	73,0	73,0
	2	54	17,4	17,4	90,4
	3	16	5,1	5,1	95,5
	4	13	4,2	4,2	99,7
	5	1	,3	,3	100,0
	Total	311	100,0	100,0	

Table 16

In question 14, ‘Global brands have hegemony over local brands’. is selected by 73% (227 people). In addition to this result, interviewees talked about the disadvantages of Turkish local brands. As they discuss about global brands, they think that our local brands don’t investment enough to create new brands and they only produce local tastes. They try to adapt to global conditions and what global brands do in a sector, unsuccessfully.

S15

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	84	27,0	27,0	27,0
	2	227	73,0	73,0	100,0
	Total	311	100,0	100,0	

Table 17

In question 15, ‘I don’t think.’ is selected by 73% portion (227 people). Indept interviewees thinks that Turkish traditional drinks and foods don’t attract their attention anylonger, this results in the decreasing consumption percentage.

5.1.2 Evaluations of Cross Tab According to Ages Group

Cross tab evaluations include question 6, question 7, question 8. The question is about Turkish cultural elements in Lays advertisements and its order of importance according to age groups is at the below.

S6.1 * Yaş.Grup

		Yaş.Grup				Total	
		1	2	3	4		
S6.1	0	Count	2	6	7	3	18
		% within S6.1	11,1%	33,3%	38,9%	16,7%	100,0%
		% within Yaş.Grup	8,3%	3,9%	7,1%	8,1%	5,8%
1		Count	11	71	58	22	162
		% within S6.1	6,8%	43,8%	35,8%	13,6%	100,0%
		% within Yaş.Grup	45,8%	46,7%	59,2%	59,5%	52,1%
2		Count	4	17	9	4	34
		% within S6.1	11,8%	50,0%	26,5%	11,8%	100,0%
		% within Yaş.Grup	16,7%	11,2%	9,2%	10,8%	10,9%
3		Count	0	14	5	1	20
		% within S6.1	,0%	70,0%	25,0%	5,0%	100,0%
		% within Yaş.Grup	,0%	9,2%	5,1%	2,7%	6,4%
4		Count	7	44	19	7	77
		% within S6.1	9,1%	57,1%	24,7%	9,1%	100,0%
		% within Yaş.Grup	29,2%	28,9%	19,4%	18,9%	24,8%
Total		Count	24	152	98	37	311
		% within S6.1	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Table 18

In the first order, the choice ‘Using Local Languages in Lays advertisement’ is selected by 52.1% portion (162 people). There are two age groups who have highest rates with 162 people. One of them is 20-22 agegroup, whose portion is 46.7%, number of people is 71. Second age group is 23-25 age group, whose portion is 59.2%, number of people is 58.

S6.2 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S6.2	0	Count	4	35	24	9	72
		% within S6.2	5,6%	48,6%	33,3%	12,5%	100,0%
		% within Yaş.Grup	16,7%	23,0%	24,5%	24,3%	23,2%
1		Count	4	14	6	2	26
		% within S6.2	15,4%	53,8%	23,1%	7,7%	100,0%
		% within Yaş.Grup	16,7%	9,2%	6,1%	5,4%	8,4%
2		Count	5	41	20	4	70
		% within S6.2	7,1%	58,6%	28,6%	5,7%	100,0%
		% within Yaş.Grup	20,8%	27,0%	20,4%	10,8%	22,5%
3		Count	5	43	30	14	92
		% within S6.2	5,4%	46,7%	32,6%	15,2%	100,0%
		% within Yaş.Grup	20,8%	28,3%	30,6%	37,8%	29,6%
4		Count	6	19	18	8	51
		% within S6.2	11,8%	37,3%	35,3%	15,7%	100,0%
		% within Yaş.Grup	25,0%	12,5%	18,4%	21,6%	16,4%
Total		Count	24	152	98	37	311
		% within S6.2	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Table 19

In the second order, the choice ‘The sharing element is used according to Turkish customs and traditions’ is selected by 29.6% percentage (92 people). There are two age groups who have highest rate with 92 people. One of them is 20-22 age group, whose portion is 28.3%, number of people is 43. Second age group is 23-25, whose portion is 30.6%, number of people is 30.

S6.3 * Yaş.Grup

			Crosstab				
			Yaş.Grup				
			1	2	3	4	Total
S6.3	0	Count	7	47	34	10	98
		% within S6.3	7,1%	48,0%	34,7%	10,2%	100,0%
		% within Yaş.Grup	29,2%	30,9%	34,7%	27,0%	31,5%
1	1	Count	6	20	13	3	42
		% within S6.3	14,3%	47,6%	31,0%	7,1%	100,0%
		% within Yaş.Grup	25,0%	13,2%	13,3%	8,1%	13,5%
2	2	Count	1	32	17	11	61
		% within S6.3	1,6%	52,5%	27,9%	18,0%	100,0%
		% within Yaş.Grup	4,2%	21,1%	17,3%	29,7%	19,6%
3	3	Count	7	29	20	11	67
		% within S6.3	10,4%	43,3%	29,9%	16,4%	100,0%
		% within Yaş.Grup	29,2%	19,1%	20,4%	29,7%	21,5%
4	4	Count	3	24	14	2	43
		% within S6.3	7,0%	55,8%	32,6%	4,7%	100,0%
		% within Yaş.Grup	12,5%	15,8%	14,3%	5,4%	13,8%
Total	Total	Count	24	152	98	37	311
		% within S6.3	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Table 20

In the third order, the choice 'Advertisement is shot in rural regions of Turkey' is selected by 19.6% percentage (61 people). There are two age groups with the highest rate (61 people). 20-22 age group is the first one. Its portion is 21.1%, and number of people is 32. 23-25 age group is the second one. Its portion is 17.3% and the number of people who hold place in this percentage is 17.

S6.4 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S6.4	0	Count	12	60	34	6	112
		% within S6.4	10,7%	53,6%	30,4%	5,4%	100,0%
		% within Yaş.Grup	50,0%	39,5%	34,7%	16,2%	36,0%
1	Count	0	22	8	2	32	
		% within S6.4	,0%	68,8%	25,0%	6,3%	100,0%
		% within Yaş.Grup	,0%	14,5%	8,2%	5,4%	10,3%
2	Count	5	25	24	10	64	
		% within S6.4	7,8%	39,1%	37,5%	15,6%	100,0%
		% within Yaş.Grup	20,8%	16,4%	24,5%	27,0%	20,6%
3	Count	6	24	14	7	51	
		% within S6.4	11,8%	47,1%	27,5%	13,7%	100,0%
		% within Yaş.Grup	25,0%	15,8%	14,3%	18,9%	16,4%
4	Count	1	21	18	12	52	
		% within S6.4	1,9%	40,4%	34,6%	23,1%	100,0%
		% within Yaş.Grup	4,2%	13,8%	18,4%	32,4%	16,7%
Total	Count	24	152	98	37	311	
		% within S6.4	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Table 21

In the fourth order, the choice is ‘Using specific traditional clothing according to Turkish culture.’ is selected by 16.7% percentage (52 people). One of the age group is 20-22, its percentage is 13.8%, the number of people is 21. The second age group is 23-25, its percentage is 18.4% and the number of people is 18.

S6.5 * Yaş.Grup

			Yaş.Grup				Total
			1	2	3	4	
S6.5	0	Count	16	95	50	25	186
		% within S6.5	8,6%	51,1%	26,9%	13,4%	100,0%
		% within Yaş.Grup	66,7%	62,5%	51,0%	67,6%	59,8%
	1	Count	1	9	6	5	21
		% within S6.5	4,8%	42,9%	28,6%	23,8%	100,0%
		% within Yaş.Grup	4,2%	5,9%	6,1%	13,5%	6,8%
	2	Count	4	15	10	3	32
		% within S6.5	12,5%	46,9%	31,3%	9,4%	100,0%
		% within Yaş.Grup	16,7%	9,9%	10,2%	8,1%	10,3%
	3	Count	2	9	15	2	28
		% within S6.5	7,1%	32,1%	53,6%	7,1%	100,0%
		% within Yaş.Grup	8,3%	5,9%	15,3%	5,4%	9,0%
4	Count	1	24	17	2	44	
	% within S6.5	2,3%	54,5%	38,6%	4,5%	100,0%	
	% within Yaş.Grup	4,2%	15,8%	17,3%	5,4%	14,1%	
Total	Count	24	152	98	37	311	
	% within S6.5	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 22

S6.6 * Yaş.Grup

			Yaş.Grup				Total
			1	2	3	4	
S6.6	0	Count	7	56	45	21	129
		% within S6.6	5,4%	43,4%	34,9%	16,3%	100,0%
		% within Yaş.Grup	29,2%	36,8%	45,9%	56,8%	41,5%
	1	Count	2	16	8	3	29
		% within S6.6	6,9%	55,2%	27,6%	10,3%	100,0%
		% within Yaş.Grup	8,3%	10,5%	8,2%	8,1%	9,3%
	2	Count	5	24	18	5	52
		% within S6.6	9,6%	46,2%	34,6%	9,6%	100,0%
		% within Yaş.Grup	20,8%	15,8%	18,4%	13,5%	16,7%
	3	Count	4	34	15	2	55
		% within S6.6	7,3%	61,8%	27,3%	3,6%	100,0%
		% within Yaş.Grup	16,7%	22,4%	15,3%	5,4%	17,7%
4	Count	6	22	12	6	46	
	% within S6.6	13,0%	47,8%	26,1%	13,0%	100,0%	
	% within Yaş.Grup	25,0%	14,5%	12,2%	16,2%	14,8%	
Total	Count	24	152	98	37	311	
	% within S6.6	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 23

The question is about Turkish cultural elements in Vodafone advertisements and its order of importance according to age groups.

S7.1 * Yaş.Grup

			Crosstab				Total
			Yaş.Grup				
			1	2	3	4	
S7.1	1	Count	12	66	43	16	137
		% within S7.1	8,8%	48,2%	31,4%	11,7%	100,0%
		% within Yaş.Grup	50,0%	43,4%	43,9%	43,2%	44,1%
	2	Count	6	33	18	5	62
		% within S7.1	9,7%	53,2%	29,0%	8,1%	100,0%
		% within Yaş.Grup	25,0%	21,7%	18,4%	13,5%	19,9%
	3	Count	1	22	15	7	45
		% within S7.1	2,2%	48,9%	33,3%	15,6%	100,0%
		% within Yaş.Grup	4,2%	14,5%	15,3%	18,9%	14,5%
	4	Count	5	31	22	9	67
		% within S7.1	7,5%	46,3%	32,8%	13,4%	100,0%
		% within Yaş.Grup	20,8%	20,4%	22,4%	24,3%	21,5%
Total	Count	24	152	98	37	311	
	% within S7.1	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 24

In the first order, the choice ‘The fast network of Vodafone is represented in different parts and regions of the Turkey’ is selected by 44,1% percentage (137 people). One of the age group is 20-22, its percentage is 43.4%, the number of people is 66. The second age group is 23-25, its percentage is 43.9% and the number of people is 43.

S7.2 * Yaş.Grup

			Crosstab				Total
			Yaş.Grup				
			1	2	3	4	
S7.2	1	Count	6	34	18	8	66
		% within S7.2	9,1%	51,5%	27,3%	12,1%	100,0%
		% within Yaş.Grup	25,0%	22,4%	18,4%	21,6%	21,2%
	2	Count	7	44	40	15	106
		% within S7.2	6,6%	41,5%	37,7%	14,2%	100,0%
		% within Yaş.Grup	29,2%	28,9%	40,8%	40,5%	34,1%
	3	Count	8	49	28	11	96
		% within S7.2	8,3%	51,0%	29,2%	11,5%	100,0%
		% within Yaş.Grup	33,3%	32,2%	28,6%	29,7%	30,9%
	4	Count	3	25	12	3	43
		% within S7.2	7,0%	58,1%	27,9%	7,0%	100,0%
		% within Yaş.Grup	12,5%	16,4%	12,2%	8,1%	13,8%
Total	Count	24	152	98	37	311	
	% within S7.2	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 25

In the second order, the choice, ‘Turkish customs and traditions are processed into Ramadan campaigns’ is selected by 34.1% (106 people). 20-22 age group is the first age group, its percentage is 28.9%, the number of people is 44. 23-25 age group is the second age group, its percentage is 40.8%, the number of people is 40.

S7.4 * Yaş.Grup

			Crosstab				
			Yaş.Grup				
			1	2	3	4	Total
S7.4	1	Count	4	35	21	7	67
		% within S7.4	6,0%	52,2%	31,3%	10,4%	100,0%
		% within Yaş.Grup	16,7%	23,0%	21,4%	18,9%	21,5%
	2	Count	5	34	15	6	60
		% within S7.4	8,3%	56,7%	25,0%	10,0%	100,0%
		% within Yaş.Grup	20,8%	22,4%	15,3%	16,2%	19,3%
	3	Count	5	29	18	9	61
		% within S7.4	8,2%	47,5%	29,5%	14,8%	100,0%
		% within Yaş.Grup	20,8%	19,1%	18,4%	24,3%	19,6%
	4	Count	10	54	44	15	123
		% within S7.4	8,1%	43,9%	35,8%	12,2%	100,0%
		% within Yaş.Grup	41,7%	35,5%	44,9%	40,5%	39,5%
Total	Count	24	152	98	37	311	
	% within S7.4	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 26

In the third order, the choice ‘Adaptation of women and men roles’ is selected by 39.5% (123 people). 20-22 age group is the first age group. Its percentage is 35.5%, the number of people is 54. The second age group is 23-25, its percentage is 44.9% and the number of people is 44.

S7.3 * Yaş.Grup

			Crosstab				Total
			Yaş.Grup				
			1	2	3	4	
S7.3	1	Count	2	18	16	5	41
		% within S7.3	4,9%	43,9%	39,0%	12,2%	100,0%
		% within Yaş.Grup	8,3%	11,8%	16,3%	13,5%	13,2%
	2	Count	7	42	24	12	85
		% within S7.3	8,2%	49,4%	28,2%	14,1%	100,0%
		% within Yaş.Grup	29,2%	27,6%	24,5%	32,4%	27,3%
	3	Count	9	51	37	10	107
		% within S7.3	8,4%	47,7%	34,6%	9,3%	100,0%
		% within Yaş.Grup	37,5%	33,6%	37,8%	27,0%	34,4%
	4	Count	6	41	21	10	78
		% within S7.3	7,7%	52,6%	26,9%	12,8%	100,0%
		% within Yaş.Grup	25,0%	27,0%	21,4%	27,0%	25,1%
Total	Count	24	152	98	37	311	
	% within S7.3	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 27

In the fourth order, the choice ‘People who dress according to old Turkish customs and traditions’ is selected by 34.4% percentage (107 people). There are two age groups with the highest rank. One of them is 20-22 age group, whose percentage is 33.6%, number of people is 51. The second one is 23-25 ages group. The percentage is 37.8% and the number of people is 37.

The question is about Turkish cultural elements in Coca Cola advertisements and its order of importance according to participant's interests.

S8.2 * Yaş.Grup

			Crosstab				
			Yaş.Grup				
			1	2	3	4	Total
S8.2	1	Count	7	49	34	12	102
		% within S8.2	6,9%	48,0%	33,3%	11,8%	100,0%
		% within Yaş.Grup	29,2%	32,2%	34,7%	32,4%	32,8%
	2	Count	7	39	27	10	83
		% within S8.2	8,4%	47,0%	32,5%	12,0%	100,0%
		% within Yaş.Grup	29,2%	25,7%	27,6%	27,0%	26,7%
	3	Count	8	40	22	9	79
		% within S8.2	10,1%	50,6%	27,8%	11,4%	100,0%
		% within Yaş.Grup	33,3%	26,3%	22,4%	24,3%	25,4%
	4	Count	2	24	15	6	47
		% within S8.2	4,3%	51,1%	31,9%	12,8%	100,0%
		% within Yaş.Grup	8,3%	15,8%	15,3%	16,2%	15,1%
Total	Count	24	152	98	37	311	
	% within S8.2	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 28

The percentage is the same in the first and second order of advertisement. The choice is 'The advertisement is prepared to show West side to the East side of Turkey.' It is chosen by 32.8% percentage (102 people). There are two age groups which have the highest percentage. First age group is 20-22, its percentage is 32.2%, the number of people is 49. Second age group is 23-25, its percentage is 34.7% and the number of people is 34.

S8.3 * Yaş.Grup

			Crosstab				Total
			Yaş.Grup				
			1	2	3	4	
S8.3	0	Count	0	1	0	0	1
		% within S8.3	,0%	100,0%	,0%	,0%	100,0%
		% within Yaş.Grup	,0%	,7%	,0%	,0%	,3%
	1	Count	6	26	17	8	57
		% within S8.3	10,5%	45,6%	29,8%	14,0%	100,0%
		% within Yaş.Grup	25,0%	17,1%	17,3%	21,6%	18,3%
	2	Count	6	48	32	15	101
		% within S8.3	5,9%	47,5%	31,7%	14,9%	100,0%
		% within Yaş.Grup	25,0%	31,6%	32,7%	40,5%	32,5%
	3	Count	3	37	30	8	78
		% within S8.3	3,8%	47,4%	38,5%	10,3%	100,0%
		% within Yaş.Grup	12,5%	24,3%	30,6%	21,6%	25,1%
4	Count	9	40	19	6	74	
	% within S8.3	12,2%	54,1%	25,7%	8,1%	100,0%	
	% within Yaş.Grup	37,5%	26,3%	19,4%	16,2%	23,8%	
Total	Count	24	152	98	37	311	
	% within S8.3	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Table 29

In the third order, ‘One of the Turkish cultural values is represented as demonstrated in Coca Cola advertisement.’ is selected by 32.5% percentage (101 people). Two age groups have highest percentage with 101 people. One of them 20-22 age groups, its percentage is 31.6%, the number of people is 48. The second age group is 23-25, its percentage 32.7%, the number of people is 32.

S8.4 * Yaş.Grup

		Yaş.Grup				Total	
		1	2	3	4		
S8.4	0	Count	0	1	0	0	1
		% within S8.4	,0%	100,0%	,0%	,0%	100,0%
		% within Yaş.Grup	,0%	,7%	,0%	,0%	,3%
1		Count	1	32	16	8	57
		% within S8.4	1,8%	56,1%	28,1%	14,0%	100,0%
		% within Yaş.Grup	4,2%	21,1%	16,3%	21,6%	18,3%
2		Count	8	27	17	6	58
		% within S8.4	13,8%	46,6%	29,3%	10,3%	100,0%
		% within Yaş.Grup	33,3%	17,8%	17,3%	16,2%	18,6%
3		Count	6	38	22	8	74
		% within S8.4	8,1%	51,4%	29,7%	10,8%	100,0%
		% within Yaş.Grup	25,0%	25,0%	22,4%	21,6%	23,8%
4		Count	9	54	43	15	121
		% within S8.4	7,4%	44,6%	35,5%	12,4%	100,0%
		% within Yaş.Grup	37,5%	35,5%	43,9%	40,5%	38,9%
Total		Count	24	152	98	37	311
		% within S8.4	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Table 30

In the fourth order, the ethnical folk music ‘Sordum Sarı Çiçeğe’ is used. It is selected by 38.9% percentage (121 people). Two age groups with the highest percentage with 121 people. Two age groups who have highest portion with 121 people. One of them 20-22 ages, the percentage is 35.5%, the number of people is 54. The other age group is 23-25. Percentage of this age group is 43.9%, the number of people is 43.

5.1.3.Cross Tabs According to Gender

Cross tab evaluations include question 7, question 8, question 9. The question is about Turkish cultural elements in Lays advertisements and its order of importance according to gender is as shown below.

S6.1 * Cinsiyet

Crosstab					
			Cinsiyet		Total
			1	2	
S6.2	0	Count	41	31	72
		% within S6.2	56,9%	43,1%	100,0%
		% within Cinsiyet	24,0%	22,1%	23,2%
	1	Count	13	13	26
		% within S6.2	50,0%	50,0%	100,0%
		% within Cinsiyet	7,6%	9,3%	8,4%
	2	Count	37	33	70
		% within S6.2	52,9%	47,1%	100,0%
		% within Cinsiyet	21,6%	23,6%	22,5%
	3	Count	54	38	92
		% within S6.2	58,7%	41,3%	100,0%
		% within Cinsiyet	31,6%	27,1%	29,6%
4	Count	26	25	51	
	% within S6.2	51,0%	49,0%	100,0%	
	% within Cinsiyet	15,2%	17,9%	16,4%	
Total	Count	171	140	311	
	% within S6.2	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 31

S6.2 * Cinsiyet

Crosstab					
			Cinsiyet		Total
			1	2	
S6.1	0	Count	11	7	18
		% within S6.1	61,1%	38,9%	100,0%
		% within Cinsiyet	6,4%	5,0%	5,8%
	1	Count	85	77	162
		% within S6.1	52,5%	47,5%	100,0%
		% within Cinsiyet	49,7%	55,0%	52,1%
	2	Count	24	10	34
		% within S6.1	70,6%	29,4%	100,0%
		% within Cinsiyet	14,0%	7,1%	10,9%
	3	Count	11	9	20
		% within S6.1	55,0%	45,0%	100,0%
		% within Cinsiyet	6,4%	6,4%	6,4%
4	Count	40	37	77	
	% within S6.1	51,9%	48,1%	100,0%	
	% within Cinsiyet	23,4%	26,4%	24,8%	
Total	Count	171	140	311	
	% within S6.1	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 32

S6.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S6.3	0	Count	51	47	98
		% within S6.3	52,0%	48,0%	100,0%
		% within Cinsiyet	29,8%	33,6%	31,5%
	1	Count	26	16	42
		% within S6.3	61,9%	38,1%	100,0%
		% within Cinsiyet	15,2%	11,4%	13,5%
	2	Count	33	28	61
		% within S6.3	54,1%	45,9%	100,0%
		% within Cinsiyet	19,3%	20,0%	19,6%
	3	Count	34	33	67
		% within S6.3	50,7%	49,3%	100,0%
		% within Cinsiyet	19,9%	23,6%	21,5%
4	Count	27	16	43	
	% within S6.3	62,8%	37,2%	100,0%	
	% within Cinsiyet	15,8%	11,4%	13,8%	
Total	Count	171	140	311	
	% within S6.3	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 33

S6.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S6.4	0	Count	63	49	112
		% within S6.4	56,3%	43,8%	100,0%
		% within Cinsiyet	36,8%	35,0%	36,0%
	1	Count	19	13	32
		% within S6.4	59,4%	40,6%	100,0%
		% within Cinsiyet	11,1%	9,3%	10,3%
	2	Count	27	37	64
		% within S6.4	42,2%	57,8%	100,0%
		% within Cinsiyet	15,8%	26,4%	20,6%
	3	Count	30	21	51
		% within S6.4	58,8%	41,2%	100,0%
		% within Cinsiyet	17,5%	15,0%	16,4%
4	Count	32	20	52	
	% within S6.4	61,5%	38,5%	100,0%	
	% within Cinsiyet	18,7%	14,3%	16,7%	
Total	Count	171	140	311	
	% within S6.4	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 34

S6.5 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S6.5	0	Count	104	82	186
		% within S6.5	55,9%	44,1%	100,0%
		% within Cinsiyet	60,8%	58,6%	59,8%
1	Count	15	6	21	
		% within S6.5	71,4%	28,6%	100,0%
		% within Cinsiyet	8,8%	4,3%	6,8%
2	Count	21	11	32	
		% within S6.5	65,6%	34,4%	100,0%
		% within Cinsiyet	12,3%	7,9%	10,3%
3	Count	13	15	28	
		% within S6.5	46,4%	53,6%	100,0%
		% within Cinsiyet	7,6%	10,7%	9,0%
4	Count	18	26	44	
		% within S6.5	40,9%	59,1%	100,0%
		% within Cinsiyet	10,5%	18,6%	14,1%
Total	Count	171	140	311	
		% within S6.5	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

Table 35

S6.6 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S6.6	0	Count	69	60	129
		% within S6.6	53,5%	46,5%	100,0%
		% within Cinsiyet	40,4%	42,9%	41,5%
1	Count	14	15	29	
		% within S6.6	48,3%	51,7%	100,0%
		% within Cinsiyet	8,2%	10,7%	9,3%
2	Count	30	22	52	
		% within S6.6	57,7%	42,3%	100,0%
		% within Cinsiyet	17,5%	15,7%	16,7%
3	Count	30	25	55	
		% within S6.6	54,5%	45,5%	100,0%
		% within Cinsiyet	17,5%	17,9%	17,7%
4	Count	28	18	46	
		% within S6.6	60,9%	39,1%	100,0%
		% within Cinsiyet	16,4%	12,9%	14,8%
Total	Count	171	140	311	
		% within S6.6	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

Table 36

In the first order, the choice 'Using Local Dialect in Lays advertisement' is selected by 52.1% percentage (162 people). Men and women have dissimilar rates in

162 people. Women percentage is 52.5%, number of people is 85. Men percentage is 47.5%, number of people is 77.

In the second order, the choice 'The sharing element is used according to Turkish customs and traditions' is selected by 29.6% portion (92 people). Men and women have dissimilar rates in 92 people. Women portion is 58.7%, the number of people is 54. Men portion is 41.3%, the number of people is 38.

In the third order, the choice 'Advertisement is shot in rural regions of Turkey' is selected by 19.6% percentage (61 people). Men and women have dissimilar rates in 61 people. Women portion is 54.1%, the number of people is 61. Men percentage is 45.9%, the number of people is 28.

In the fourth order, the choice is 'Using specific local clothing according to Turkish culture.' is selected by 16.7% percentage (52 people). Men and women have dissimilar rates in 52 people. Women percentage is 61.5%, the number of people is 5. Men percentage is 38.5%, the number of people is 20.

The question is about Turkish cultural elements in Vodafone advertisements and its order of importance according to gender as shown below.

S7.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S7.1	1	Count	70	67	137
		% within S7.1	51,1%	48,9%	100,0%
		% within Cinsiyet	40,9%	47,9%	44,1%
	2	Count	36	26	62
		% within S7.1	58,1%	41,9%	100,0%
		% within Cinsiyet	21,1%	18,6%	19,9%
	3	Count	23	22	45
		% within S7.1	51,1%	48,9%	100,0%
		% within Cinsiyet	13,5%	15,7%	14,5%
	4	Count	42	25	67
		% within S7.1	62,7%	37,3%	100,0%
		% within Cinsiyet	24,6%	17,9%	21,5%
Total	Count	171	140	311	
	% within S7.1	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 37

S7.2 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S7.2	1	Count	38	28	66
		% within S7.2	57,6%	42,4%	100,0%
		% within Cinsiyet	22,2%	20,0%	21,2%
	2	Count	61	45	106
		% within S7.2	57,5%	42,5%	100,0%
		% within Cinsiyet	35,7%	32,1%	34,1%
	3	Count	49	47	96
		% within S7.2	51,0%	49,0%	100,0%
		% within Cinsiyet	28,7%	33,6%	30,9%
	4	Count	23	20	43
		% within S7.2	53,5%	46,5%	100,0%
		% within Cinsiyet	13,5%	14,3%	13,8%
Total	Count	171	140	311	
	% within S7.2	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 38

S7.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S7.3	1	Count	28	13	41
		% within S7.3	68,3%	31,7%	100,0%
		% within Cinsiyet	16,4%	9,3%	13,2%
	2	Count	45	40	85
		% within S7.3	52,9%	47,1%	100,0%
		% within Cinsiyet	26,3%	28,6%	27,3%
	3	Count	60	47	107
		% within S7.3	56,1%	43,9%	100,0%
		% within Cinsiyet	35,1%	33,6%	34,4%
	4	Count	38	40	78
		% within S7.3	48,7%	51,3%	100,0%
		% within Cinsiyet	22,2%	28,6%	25,1%
Total	Count	171	140	311	
	% within S7.3	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 39

S7.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S7.4	1	Count	36	31	67
		% within S7.4	53,7%	46,3%	100,0%
		% within Cinsiyet	21,1%	22,1%	21,5%
	2	Count	30	30	60
		% within S7.4	50,0%	50,0%	100,0%
		% within Cinsiyet	17,5%	21,4%	19,3%
	3	Count	36	25	61
		% within S7.4	59,0%	41,0%	100,0%
		% within Cinsiyet	21,1%	17,9%	19,6%
	4	Count	69	54	123
		% within S7.4	56,1%	43,9%	100,0%
		% within Cinsiyet	40,4%	38,6%	39,5%
Total	Count	171	140	311	
	% within S7.4	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 40

In the first order, the choice ‘The fast network of Vodafone is represented in different parts and regions of the Turkey is shown’ is selected by 44.1% percentage (137 people). Men and women have dissimilar rates in 137 people. Women

percentage is 40.9%, the number of them is 70. Men percentage is 48.9%, the number of them is 67.

In the second order, the choice, 'The customs and traditions of Turkey is processed into Ramadan campaigns' is selected by 34.1% (106 people). Men and women have dissimilar rates in 106 people. Women percentage is 35.7%, the number of them is 61. Men percentage is %32.1, the number of them is 45.

In the third order, the choice 'Adaptation of women and men roles' is selected by 39.5% (123 people). Men and women have dissimilar rates in 123 people. Women portion is 40.4%, the number of them is 69. Men portion is 38.6%, the number of them is 54.

In the fourth order, the choice 'People who dress according to old Turkish customs and traditions' is selected by 34.4% percentage (107 people). Men and women have dissimilar rates in 107 people. Women percentage is 35.1%, the number of them is 60. Men percentage is 33.6%, the number of them is 47.

The question is about Turkish cultural elements in Coca Cola advertisements and its order of importance according to gender is as shown below.

S8.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S8.1	1	Count	48	47	95
		% within S8.1	50,5%	49,5%	100,0%
		% within Cinsiyet	28,1%	33,6%	30,5%
	2	Count	42	28	70
		% within S8.1	60,0%	40,0%	100,0%
		% within Cinsiyet	24,6%	20,0%	22,5%
	3	Count	49	31	80
		% within S8.1	61,3%	38,8%	100,0%
		% within Cinsiyet	28,7%	22,1%	25,7%
	4	Count	32	34	66
		% within S8.1	48,5%	51,5%	100,0%
		% within Cinsiyet	18,7%	24,3%	21,2%
Total	Count	171	140	311	
	% within S8.1	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 41

S8.2 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S8.2	1	Count	56	46	102
		% within S8.2	54,9%	45,1%	100,0%
		% within Cinsiyet	32,7%	32,9%	32,8%
	2	Count	42	41	83
		% within S8.2	50,6%	49,4%	100,0%
		% within Cinsiyet	24,6%	29,3%	26,7%
	3	Count	46	33	79
		% within S8.2	58,2%	41,8%	100,0%
		% within Cinsiyet	26,9%	23,6%	25,4%
	4	Count	27	20	47
		% within S8.2	57,4%	42,6%	100,0%
		% within Cinsiyet	15,8%	14,3%	15,1%
Total	Count	171	140	311	
	% within S8.2	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 42

S8.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S8.3	0	Count	0	1	1
		% within S8.3	,0%	100,0%	100,0%
		% within Cinsiyet	,0%	,7%	,3%
	1	Count	29	28	57
		% within S8.3	50,9%	49,1%	100,0%
		% within Cinsiyet	17,0%	20,0%	18,3%
	2	Count	64	37	101
		% within S8.3	63,4%	36,6%	100,0%
		% within Cinsiyet	37,4%	26,4%	32,5%
	3	Count	40	38	78
		% within S8.3	51,3%	48,7%	100,0%
		% within Cinsiyet	23,4%	27,1%	25,1%
4	Count	38	36	74	
	% within S8.3	51,4%	48,6%	100,0%	
	% within Cinsiyet	22,2%	25,7%	23,8%	
Total	Count	171	140	311	
	% within S8.3	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 43

S8.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S8.4	0	Count	0	1	1
		% within S8.4	,0%	100,0%	100,0%
		% within Cinsiyet	,0%	,7%	,3%
	1	Count	38	19	57
		% within S8.4	66,7%	33,3%	100,0%
		% within Cinsiyet	22,2%	13,6%	18,3%
	2	Count	24	34	58
		% within S8.4	41,4%	58,6%	100,0%
		% within Cinsiyet	14,0%	24,3%	18,6%
	3	Count	37	37	74
		% within S8.4	50,0%	50,0%	100,0%
		% within Cinsiyet	21,6%	26,4%	23,8%
4	Count	72	49	121	
	% within S8.4	59,5%	40,5%	100,0%	
	% within Cinsiyet	42,1%	35,0%	38,9%	
Total	Count	171	140	311	
	% within S8.4	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Table 44

The portion is the same in the first and second order of advertisement. The choice is ‘The advertisement is prepared in accordance to show West side to the East side of the Turkey.’ It is chosen by 32.8% percentage (102 people). Men and women have dissimilar rates in 95 people. Women percentage is 50.5%, the number of them is 48. Men percentage is 49.5%, the number of them is 47.

In the third order, 'One of the Turkish cultural values is represented as sharing in Coca Cola advertisement.' selected by 32.5% portion (101 people). Men and women have dissimilar rates in 101 people. Women portion is 63.4%, the number of them is 64. Men portion is 36.6%, the number of them is 37.

In the fourth order, the ethnical folk music 'Sordum Sarı Çiçeğe' is used. It is selected by 38.9% portion (121 people). Men and women have dissimilar rates in 121 people. Women portion is 59.5%, the number of them is 72. Men portion is 40.5%, the number of them 49.

DISCUSSIONS

This survey tries to find out participants (university students) awareness about selected advertisement of Lays, Coca Cola and Vodafone. According to question 4 and question 5, the results represent that participants are aware of global advertisements of Coca Cola, Lays and Vodafone because they know which communication channel they meet. Particularly, television advertisements of these brands attract participant's attention. In addition to this, they see advertisements of Coca Cola and Vodafone everyday and Lays is seen one or two times a week. On the other hand, the question 6, question 7, question 8 are prepared according to selected advertisement of aforementioned brands. Results of these questions represent that participants remembered easily the content of advertisements in an easy way. On the other hand, they sequence their preferences for each brand. Especially, participants (39.9%) who prefer Coca Cola because of its global identity. Participants (28.3%)

prefer Vodafone because its service price is equilibrium. According to question 12 and question 13, participants are aware that people consume more. And also, they know that using cultural elements in advertisement is a tactic. Participants opinions (73%) represents that international market has a hegemony over local market and this condition effects Turkish culture negatively. These are some important conclusions of Frequency tables. I focus on questions 6,7,8 and their evaluations according to gender and age groups because these questions are the main theme of this thesis. They are prepared according to semiotic analysis of advertisements and put in the survey. The results and precentages of answers show that women have higher perception regarding the advertisements than men. In addition to this, as I look at age groups, the age group between 20-22 has higher percentage in questions 6,7,8 than other age groups. In further research, scholars should focus on correlation between age and education level as they progress from lower to higher grades between university students.

5.2 Analysis of In-depth Interviews

This part represents important conclusions according to indepth interviews with 10 people regarding three global brands. Three aims were made for an interview with choosen 10 participants. These 10 people are selected in 310 people. The reason why these participants to be selected is that they remembered advertisements of Lays, Coca Cola, and Vodafone (particularly question 6, question 7, and question 8) in questioanneries in an easily way. These are firstly to learn people's perceptions about three global brands, which are Lays, Coca Cola, and Vodafone, without showing advertisements of these brands. Second aim is to observe people's attitude and behaviour while they were watching advertisements which were selected glocal advertisements of previously mentioned global brands. After they watched advertisements, the aim is to learn which Turkish cultural elements they were able to recognize because advertisements are composed of Turkish cultural elements. The second aim is to try to find out what criteria is used by these global brands to select these types of advertisements. Lastly, the aim here is to learn how people's attitudes and their consumption behaviour changed and how it is reflected in Turkish culture. Briefly I asked a question how global brands effect Turkish culture and the consumption of goods. I am interested what are some of the common and crucial points in connection with global advertising and consumption in Turkey, which I later analyzed through questions and interviewer's answers.

5.2.1. Comparison and Contrast: Audience response to Lays, Coca Cola and Vodafone Advertisements

In the first part, I tried to find common points among interviewees' answers in relation to Lays, Vodafone and Coca Cola. As they talked about Lays brand, majority emphasized the the rural characteristics used in the advertisement. If I explain in more detail, interviewees said that what comes to their mind first regarding the Lays advertisement were rural life, rural/village people, especially the character Ayşe Teyze. The main perception of the advertisement in one word could be rural. Rural is the contrary of urban, which is where we live, our life conditions, our lifestyle, our homes, our income source, clothing styles, way of communicating are all formed according to the urban life conditions. In rural life, people don't have as many opportunities as people in the cities do, villagers have to work on their fields in order to gain money from their land, therefore they don't have a chance to develop themselves in terms of education, modern lifestyle etc. Villages are usually small settlements, that is why it is easy to reach one side of the village to the another, either by walking, bicycle or with motorcycle. They lead simple life, and this preserves their natural characters, such as Ayşe Teyze she is an example of a pure character, at the same time she is also sympathetic with the way she speaks, and her behaviour towards fellow villagers. These are the characteristics of a rural life and rural people, however the important thing is that people's life conditions are formulated by their lifestyle, their wearing and their Daily life. (Quality of Life in Rural Areas, 1994)

People who took part in this interview stated that the rural life caught their attention, because it is one of the elements of Turkish culture. This represents how

rural life is associated with Turkish culture. Eygi said that rural life continues until modernity. In that period, Turkish people used to live according to rural way of living and their life style based on agriculture conditions. According to this issue, Sera made a contribution when she said that ‘Potatoes which are grown in villages and later on picked up by farmers because townsmen won’t pick up potatoes. The local tastes, organic structure of potatoes, its freshness, and the farming is done by villagers are associated with our Turkish culture because it doesn’t just show the farmer’s mentality, but also represents effort of Turkish nation. In general, rural life, agricultural life are at the core of Turkish society and people who live in this areas, like Ayşe Teyze, are therefore close at heart to people who watch this advertisement.’ Furthermore, in Lays advertisement, there are also some signifiers which represents rural life conditions in terms of some clothing. Azılı said that Lays advertisement reflects identity of our society, for him this includes; flat heeled shoes, baggy trousers, lady’s dresses etc. These remind him of his grandmother. He associates this type of clothing with the life conditions in the village he visited, where he saw people like Ayşe Teyze and other villagers wearing similar clothing to the ones used in the advertisement. Type of clothing also represents and become an important signifiers of our lives. For example; Alptekin, who lives in village, identifies himself with the dressing style of people in the commercial because they remind him of his fellow villagers way of dressing. People who live in the city, however don’t identify themselves the way Alptekin does. On the other hand, characters which played in an advertisements were other signifiers to be understand of connotation of rural life. Eygi underlined authenticity of a village, because for him our villages have special, unique architectural house style, environment, nature, village planning, daily lifestyle etc. Interestingly, people in the advertisement are not a real

villagers, they are actors and actresses; therefore all is replica of a real village. The environment created for the commercial purposes carries so many characteristics of an authentic Turkish village that it fascinates the audience, so the product advertised (Lays Chips) has the real village background production.

To continue, the common idea which meets up with its global characteristic, according to the interviewees view when discussing the Coca Cola brand is, that it is a well-known global brand. Global brand which can be found on the shelves in most markets worldwide, in various societies, consumed by people with different lifestyles, according to culture they live in. Common characteristics by which it is recognized everywhere are the same colour, same slogan recognized by most people. Coca Cola is a global brand that uses a specific strategy, it has a mission and vision. Coca Cola's brand value is designed according to these elements and the reason why Coca Cola is recognized all around the world, is that even though it is an American brand, it expands selling out of the United States. In in-depth interview, the comments about Coca Cola were that it is traditional, leader in its category of beverages, and is a well-known global brand, but at the same time it delivers also a high quality and delicious taste. These positive remarks of the product come from its global characteristic because it gives service according to its standards, it gives people special taste and special feeling as it is drunk. The Coca – Cola company aims to be globally known, they do this by targeting different areas across the globe with different products, gaining their brand name and popularity. All the bottling partners work closely with their customers such as convenience stores, grocery stores, movie theaters and street vendors, they all create and use localized strategies developed in partnership with the company. (Coca Cola Company, Objectives and Statements)

Global branding does not require full uniformity; a firm can use a mix and match approach of name/formulation/packaging etc. The firm should feel free to make appropriate product modifications. There should be an attempt at globalizing at the brand concept level. (Global Branding, 2000) According to Hawkins and Cowking (1996:3) the global brand, 'offers consumers across the world, a consistent (i.e standardized) proposition and the same product formation' This shows that Western life style especially expands through using same product, same package, same colour of product into the dissimilar boundries. (as quoted in Kim:2004:32) However the local brand is a different case, because it is specific and differentiate one country to the other, and it is understood by people who live in the society where the brand is represented. It is meaningful for people in dissimilar geographies because of cultural differences. Kapferer underlines six factors that provides favorable for local brands. These are structural, brand equity factors, competitive factors, organization and environment.(Global Branding,2000)

Out of general points of view about Coca Cola global brand, Tıraş observes a different point. Tıraş says that our world in which we live in is becoming lonelines, and individualization are emphasized, that is why Coca Cola wants to show us the counter image of togetherness in its advertisements. What Coca Cola tries to impose on us is the idea of Coca Cola consumption brings us closer to happiness.

Informants who took part in indepth interview, associated Ramadan advertisements of Coca Cola with Turkish cultural character. In Ramadan advertisement there are parallel scenes which are common during the festival in Turkey; such as, all family is gather together around the festive table, waiting for

iftar time (evening meal during Ramadan), and together with delicious traditional Turkish food, which is prepared especially for the occasion, like meat balls, sarma, köfte, traditional desert etc, family members around the table pass hand to hand a bottle of Coca Cola. Particularly, Coca Cola has a very important place in Turkish cuisine/ society, because family that gathers around the table to express respect and care towards each other during Ramadan period, drink Coca Cola, and why for that is, Turkish/Muslim people don't consume alcohol during Ramadan and Coca Cola is the substitute for it. Even though its character shows that Coca Cola became part of "Turkishness", it still uses its global opportunities to express itself and manipulate the consumption. From this point, it is understood how and why Coca Cola gives importance to religious festivals, for Muslims it is especially important during Ramadan period, which lasts only one month and is special for Muslim people. When we look at the Coca Cola advertisements during Ramadan, it is possible to say that advertisement of Coca Cola is composed of religious motifs because it focuses on selling Coca Cola increasingly, during this period. These are perceptions of Tıraş regarding advertisements of Coca Cola during Ramadan. I share here a quote from a speech given by a company director regarding this issue, because this Ramadan advertisement is the example of glocal advertisement. Coca-Cola is one company that truly does 'think global, act local'. Ian Rowden, the vice-president and director of advertising for Coca-Cola, maintains that there is not even a quota on how many pool ads have to run in individual countries, but even he admits: 'In one form or another, all countries should see something.' (How Coca-Cola's 'think global, act local', 1997) This is the advertisement with the different forms of Coca Cola advertising concept. Interviewees who shared their opinion about Vodafone brand, the common points regarding the Vodafone brand were negative connotation and loss

of interest. There are many reasons behind these negative perception, such as bad experiences of Vodafone customers regarding the price, service, its technology and also its network power. In addition to this, no mentioned anything about Turkish cultural characteristic in connection with this brand. Eren identified the brand as a “Vodafone is a foreign person who came to visit.” Eygi said that he has used Vodafone network not only in Turkey but also in Spain and Germany during 2 months travelling period, and from his experience, he wasn’t happy with the Vodafone network in foreign countries, because he encountered different price policy unlike the one in Turkey. Erdoğan thinks that Vodafone has a corporate identity, because according to him, Vodafone addresses to both; corporate individuals and larger corporations. The reason behind this thinking is his encounter with mostly corporate types of advertisement of Vodafone. He adds that he especially encounters outdoor advertisement on billboards and rackets.

In conclusion, informants expressed their point of views and their feelings according to their evaluations and perceptions, and also how they identify themselves with the brand, Additionally, brand’s perception is so critical because our perceptions are composed of our experiences with the brand, the opportunities offered by the brand, its values, etc and all these are formed in a specific time and helps us to determine whether we should trust this brand or not. If our perceptions towards the brand are not positive, it won’t improve in the future because perceptions automatically effect our decisions to either select and use the brand or not. Brand’s identity, interviewees talk and express their opinions about in a definite way. They have an idea both positive or negative in connection with the brand’s identity, because brands reflect their desirable characteristics through advertisement with

visual images. These images manipulate people's perception regarding the brand and this is later on reflected in consumers preferences or rejection of the brand.

5.2.2 Glocal content in Lays, Coca Cola and Vodafone

In an indept interview, people who took part in, watched advertisements of Lays, Vodafone and Coca Cola. Generally, the aim of the advertisements presentation is to find out which Turkish cultural elements interviewees were able to detect. The most significant result comes from the Lays advertisement, most people said agreed about common cultural points even before watching the advertisement. This shows how well people are aware about Lays brand and its advertisements. The reason is because audience made a connection between the product and the rural environment, rural people, their dressing style, even before they watched the ad; the only element they added was the accent and the slogan, which is 'Yiyin Gari'. The most noticeable Turkish cultural element, according to interviewees, is the habit of sharing things with neighbours, which is seen as an important value in a Turkish culture. Anut shared his views that caught his attention on behalf of the Turkish culture. He observed close neighbourhood relations, a Turkish type of music and tools used by craftsmen. The Eastern dressing style, colourful cardigans, cossach, headscarf, different kinds of muslins, all these items were local in terms of accent 'Yiyin Gari'. All these cultural elements are taken from our traditional local culture. Erdoğan stated that 'In our society, as one thing is sent to another person to show his has good character in local words: 'Düşmanlar Çatlasın.' He relates this point with the scene where Lays was sent to neighbours. After she watched the Coca Cola advertisements, Şatana said that Coca Cola expresses people coming together in this

advertisement. Especially, Turkish people who want to imitate the production of foreign food. She gives an example from Maden Ocakları where they eat pide. All the actors who play in the advertisement wear local costumes according to their villages, which grabbed Şatana's attention. She mentioned that Coca Cola encircles everybody in the village, and so everyone from villager to a people living in the city drink Coca Cola. This represents how Coca Cola harmonizes extensive Turkish boundaries and relates them to each other during Ramadan period. This signifies that Turkey has an extensive borders and various different cultures living within these borders, each culture has a specific cultural characteristics. Because of these special cultural characteristics, their dining table styles, the food is different from one another. The West and East part of Turkey, which have different cuisines on their dining tables, in the advertisement, the Coca Cola is the mutual point which connects these people who would otherwise experience different types of food culture. The crucial thing here is, that Coca Cola has connective characteristic regarding this point. Also, Heren pointed out the folk music which is one of the important parts of Turkish culture. As he explained the folk music, in this case "Sordum Sarı Çiçeğe" is one of the elements of Turkish culture and at the same time the main music track in Coca Cola advertisement. He added that what he noticed from the advertisement about Konya, in his words " Konya is conservative place and in Istanbul we can see bosphorus bridge, which means all these people from every part of Turkey wait for the iftar time and the mutual point which we see is that all of them consume Coca Cola in their festive dining tables. Different regions of Turkey, have different styles of dining table, however Coca Cola is seen on all the tables. He gives example from Coca Cola advertisement at this point because according to him Coca Cola is only one Western element in this Ramadan advertisement. But the most crucial thing to

form positive ideas on about Coca Cola brand is, speech given by Ceo of a Cola Cola company. Eygi states that he has been influenced by his statement that Money earned from the Coca Cola in Turkey, isn't send to America, but is kept in Turkey. This makes Eygi's opinion about Coca Cola brand in a positive new way. From this situation, he concluded two inferences. One was that Turkey has enough power and enough equipment to manage foreign brands in Turkey's boundries, which means that Turkey expands its borders to have contract with global brands. All around Turkey, there are many foreign factories and these factories employ hundres of workers who gain their money through this global brand. And the other inferences were Coca Cola which advocates that success of its local characteristic in Turkey. It isn't perceived as a foreign product even though it actually is an America brand and represents American lifestyle, according to Eygi's point of view. Coca Cola which integrates itself through the local characteristics, and even among diverse cultures and people in terms of their lifestyle, their living areas on West and East side of Turkey. Accordingly, the Coca-Cola Company sees itself not as a global organization, but as a multi-local enterprise (Anonymous, 1994).The historical strength of the company came from operating as a "multi-local" business that for decades relied heavily on the insight of local bottling partners. That is because its global strategy is to allow its businesses in more than 200 countries to act according to local need, local laws, local cultures, and so on. (Glocalization 'of business activities: a 'glocal strategy approach',2001) In Vodafone advertisement, Oktay observed some of Turkish cultural elements, such as visiting grandparents and saying mani. He stated that using Turkish cultural elements in the advertisements is notturning pointfor people to either prefer or refuse the brand. In Vodafone advertisements regarding Turkish cultural elements, Eygi mentioned that, the family

doesn't have any relation to traditional Turkish family. The reason behind this idea is that brands are mostly used in Western region of Turkey. East – West dichotomy is reconstructed in the advertisements by emphasizing proximity the West of Turkey. As he gave an example from this point, he doesn't think that giving flower to grandparents in bayram period is special for Western people and this type of behaviour is seen from Western perspective. In Vodafone advertising the kiosk culture is owned by Ottoman. Kiosk which means that it is a big luxury houses that Turkish people who lived in, especially during Ottoman time and it was a symbol of traditional Turkish society in republican time. Eygi explains that usage of Turkish cultural elements in the advertising isn't important for him, he only gives value to the services. Using these elements are artificial. Anut, furthermore, added that the mani which he sang to his grandmother was like a community message.

The language especially gets their attention, because it carries local character and that makes it more real, the local language also reinvigorates brand message. Language is not used only in human communicating but also the way we express our understanding of the world and enable us to provide comments and share our opinions. Local dialect of a Turkish language came very natural to the interviewees. Local language is distinguished from the dialect spoken in an urban life, because it carries different meaning, and it doesn't follow the prescribed grammatical rules of Turkish language. It comes across as a sympathetic especially because of the main character, who is Ayşe Teyze in Lays advertisement. Generally, interviewees agreed that the language used in a Lays ad is a local language. As Azılı explains, he adds positive connotations on Lays advertisement, because of its dialect 'Yiyin Gari' it feels that it is a part of Turkish language, therefore Turkish culture, but the thing that

impresses him most, is the village environment, which reminds him of his past. Lays advertisement is close to his heart because of the dialect, he uses the same dialect in his life, and therefore he can easily relate to the Lays advertisement. This shows the importance of the language usage, because we continue our lives with communication which is used with other people through a language. Our statements, the words and the language we use, shape our thoughts. It profoundly affects our assumptions and beliefs, and through them the way we decide and act. (Importance of Language in Our Daily Lives, 2011) Language is most crucial element because it is the crucial element which makes us human. It is not used only for the purposes of the communication, but it is also the way to express ourselves and in this advertisement the language which is used is so close to Azılı and brings a positive attention and emotions in him.

In Coca Cola advertisements, the general perception is that Coca Cola includes different types of Turkish cuisine from East to West. The music used in the advertisement; Sordum Sarı Çiçeğe, is a well known folk song from Turkish culture. However, some people think there is more than one culture in the country, so multicultural identities, which means, people have different dressing style in every part of Turkey; however Coca Cola is very successful in meeting and combining them all together in a positive way. As the interviewees evaluated Vodafone advertisement, even though the Bayram period was used, it wasn't close to them. Even though traditional gestures, such as grandparents, family tradition, kissing hands to show respect are represented, people didn't warm up to it. Eygi said that 'The family in the advertisement was shown as a Western type of family. It was artificial/fake. The only thing acceptable and close to our culture, was the kiosk,

because it is part of an Ottoman period. Şatana sees things in a different way and presents different point of view. She said that ‘Bayramlaşma is an indispensable part of Turkish tradition and also the mani ‘Bedeniniz sıhhetli, yüzünüz mutlu, bayramınız kutlu olsun.’(Vodafone’s slogan in Turkish advertisement) The boy who said to his grandparents this mani and it shows our Turkish culture according to her point of view. But many interviewees were notable to receive Turkish cultural elements from the ad, even though it holds place during the Ramadan period. About using cultural elements, Heren said that ‘The cultural message presented by Vodafone is not successful compare to the one presented by Lays and Coca Cola in their advertisements.’Especially, Coca Cola advertisements reflect Turkish society, according to her. Tıraş states that Coca Cola is remembered much more than Vodafone, cause of using Ramadan and the frequency of its advertisements on television for number of years. Coca Cola dominates the usage of Turkish cultural elements in terms of Ramadan festival. As a result, these views tell us that Vodafone’s advertisements have a deficiency with its global strategy.

When interviewees discussed about these global brands preference and their usage of Turkish cultural elements in advertisements, general conclusion was that they prefer these brands in terms of their taste and its product category, specially on behalf of Coca Cola and Lays. Some authors have asserted that consumers may prefer global brands because of associations of higher prestige (Kapferer: 1997:54)) Particularly, interviewees said that they prefer Coca Cola because of its red container, its red package combination with white colour. In addition to this, they sequence their preferences of Coca Cola brand because of its global characteristic and identity of the brand. For example, Azılı who emphasized his preference for

Lays brand over the other chips brands. He thought that this brand is much closer to him because of its advertisement content. He lived in a village during his life time and he thought that Ayşe teyze, the main character of advertisement, resembles his grandmother with her dressing style, her accent, with the way of living in the village, which is also partially reflected in the advertisement. Looking at this point, we can assume that the lifestyles which our lives are shaped around, manipulates our consumer preferences, and manipulates our decisions of eating habits, our preferences. Apart from Azılı, other interviewees don't find Lays brand to be close to them, possible because all of them live in an urban area. They don't feel and experience what Azılı does while watching Lays advertisement, so we can conclude, that lifestyles shape not only our life conditions but also our mentalities, our approaches towards brands. The campaign's main messages regarding Lays chips is to present it as a natural, healthy and delicious product, this is supported in the commercial by showing potatoes grown in a healthy, natural environment. This image is presented to prevent negative perception of Lays Cips being unhealthy product, therefore the aim is to create and increase a demand of Lays Cips brand. The brand's message is encircled around locality and natural character. (This informations are summarized from Lays Gıda Altın Effie (LAY'S Gıda Altın EFFIE) so it is possible to associate Lays consumption and its usage area in our lifes with brand messages onto its natural character; because of its natural and local potatoes, that leads to Turkish people's preference and bigger consumption of Lays.

The other approach onto preference of these brands is made by Tıraş. He gave an example from James Trot about preference of brand. He said that 'Marketing is not war between products, it is a war between perceptions. Brands manipulate the

perception whether a product is good or not. As he gives and explainan example from Coca Cola and Pepsi, and the experiment which was conducted. In this experiment, people's eyes are closed and they choose one of the two glasses offered to them, one of them is Cola and the other is Pepsi. People identify it as Pepsi because of its sweet taste. After they open their eyes, they immediately select Coca Cola.' This shows how people's perception are manipulated through advertisement, because of this example Tıraş said that he doesn't choose brand because of using Turkish cultural elements. With one exception, general idea prevails that these brands were not chosen because of the Turkish cultural elements which are used in an advertisements of Coca Cola, Lays and Vodafone. There are various reasons to prefer one brand and Heren underlines the importance of advertisement campaigns to prefer Vodafone brand. As he talked about Vodafone advertisement, he mentioned that he chose Vodafone three years ago, he was impressed by the campain, because it included a new technologic device, which he saw in an advertisement. Also, he said that he didn't buy Vodafone brand because of its price. This shows that advertisements is the main factor to inform people about campaigns and manipulate them to take action to go and buy the product being advertised. Any how Oktay comments that first and only reason to prefer a certain brand is not just the advertising effect, there is also taste, price and quality which play an important role in customer's preferences to consume these brands.

5.2.3. Brands and Lives

Moving on, the interviewees also discuss whether these brands take place in our lives or not. Ideas merge around these brand dominate our lives because of

advertisement impact in terms of completing our lives with their qualities. Oktay who said that ‘When we watch an advertisement, we want to go out and buy Lays. This idea could be effected by advertisement or films which we watched. As we see children, group of friends eating Lays while they are watching a movie, a certain image starts to emerge in our minds; that is a perception that we should be consume Lays while watch tv. According to Eygi point of view ‘Lays became part of our lives because of the image of being healty, natural and delicious food product.’ Particularly, showing potatoes gown in the nature in an advertisement, is used with the aim to prevent negative perception about Lays Cips, which in fact is an unhealthy food product, but by disclosing that, the adwants its audience toincrease a demand of Lays Chips brand. The brand messages is designed around locality and natural character. Brands which we consume in our daily lives may be added additional meanings by the consumers. For example, Sera makes a different contribution regarding Coca Cola. She states that ‘Coca Cola is like a character. It is like an individual and even a family member. She added that it integrates our masses and because of this she thinks that Coca Cola isn’t just a brand but it could also be seeing as an individual. She gives an example from her daily life; where her father doesn’t care other types of food in a masses because he doesn’t eat anything without Coca Cola.’ Behalf of Coca Cola brand, it is only one type of a beverage amongst many and it replaced other types of drinks which were preferd by people before. Şatana who gives example from her life about Coca Cola’s dominance in her life. Her example was: ‘In the old days, as guests came to visit us in our home, we would normaly serve soda. And in those days we saw in Turkish cinema, people were drinking lemonade, but now Coca Cola became more popular.’ Okyay inform us that the reason behind Coca Cola preferance by majority is, because it doesn’t have

any rival, there is no powerful brand that would be an equal rival towards Coca Cola and that's why people choose Coca Cola. He gave example of this from his life 'Coca Cola became big part of our lives also because as we go to grab a bite, the waiter or waitress asks to us if we will be drinking Cola or not. Coca Cola takes place as a first order and first thing which comes to our minds.' so all these reasons and examples shows how people are aware of Coca Cola's adaptation to Turkish messes and society. Anut express that Coca Cola is flow of our lives.

On the other hand, it is understood that these brands create a habit in our lives which means they become an ordinary part of our lives, just like washing our dishes, drinking water etc. In addition to this, Sera added contrary point of view about domiciling these brands, her ideas are that 'Turkish people buy these brands because of their global brand characteristic. They shape our points of view about brands prices, ingredients of drinks and food, they give us the opportunities so we buy these global brands according to these points of view under impacts of global brands characteristics and identities.' This becomes an attractive thing for Turkish people, at the same time having global character, which becomes their part of life. To develop this idea on, the importance which these brand hols places in our lives, became parts of our identity and can't be replaced by any other item, because they became an indispensable part of our lives. Eren gives an example "Coca Cola holds a place in our lives when our guests arrive in our homes, we offer Coca Coca, because it is the custom to be the first thing to offer guests and it is particularly consumed with Lays Cips and because of this they completeeach other. He adds that he enjoys a bag ofLays Cips when he is in a cheerful mood participating in an activity. It is seen how advertisement has a role as a permanent influence, because they have a role of

creating our insights, perceptions and manipulations of consumers, as we consume them in with regard of our feelings. Gökçedağ gives an example; ‘ she drinks and eats Lays and Coca Cola when she is in a good mood but also she consumes the same products when she is unhappy. She thinks that especially Lays fills blanks in her life. Her example is, while she is watching a film, she craves to eat Lays. She identified Lays Cips as her friend in her life, who provide feeling of satisfaction, improve her mood, that is how need for the product is created. Similarly, Okyay expalins that Lays and Coca Cola accustomed their tastes and because they don’t have any powerful rival, they continue to be leaders in the sector. Many agree, that Lays Chips and Coca Cola is especially important for the football fans during the football matches time because these snacks are well combined with football matches for them. This shows that these brands play an important part in our lives, within a specific meaning between people. Even if they address different groups of people, they hold a place in dissimilar character in their lives. Sera comments that ‘These brands become part of our lives. We are exposed to advertisements while watching TV series and movies and they become a normal thing in our lives.’ From points of view about dominant brand in our lifes, there are two crucial reason associates with this condition. One of them is the power of the brand which means their advertising investments to show and identify itself to wide variety of people, the other reason is the product takes place in our lives because they fill blanks, they become our needs and then they create habits and at the last process people who become loyal to a certain brand, they consume it regularly in their lives and they don’t go for any other brand. Erdoğan who claimed that ‘These brands, Lays, Coca Cola and Vodafone, which come to our minds as a first brand to consume.’ so advertisement has an important and dominant influence to our lives and the way it impacts us. One of the

definition regarding this issue is taken from The Institute of Practitioners in Advertising: ‘advertising presents the most persuasive possible selling message to the right prospects for the product or service at the lowest possible cost.’ (as quoted Jewkins, F., Daniel, Yadin :2000,5)

As these brands come to our lives, they change our eating habits, as they introduce us to a new food product category which we are not familiar with and those kinds of food products are not part of the traditional Turkish cuisine as we know it. Interviewees think that our understandings are changed. Şatana states that ‘Coca Cola creates fast food consumption behaviour.’ Her perception onto Coca Cola which is combined with fast foods and fast foods which are consumed into our lives and introduces different eating habits for Turkish people. This shows how Coca Cola takes place in our lives with combination with other foods and also formulates our eating habits according to her. In our daily lives, these brands also effect the consumption of other local traditional Turkish food, which we are accustomed to and we give importance to it. Azılı stated that before Coca Cola, we drank sherbet or stewed fruit which provided coolness but Coca Cola supersedes them all, especially in summer time. With this example, our consumption behaviour is transformed, according to Azılı. Furthermore, he compares how consumption behaviour is changing between his village in Manisa, Kırkağaç and İzmir. According to his observation, the consumption of Lays, in his villages, increases between youths and children and he underlined importance of advertisement because more as youth and children consume it, their family also begin to consume Lays Chips. The consumption of Lays increased between people who live in one of the Manisa’s village. Reflecting on this issue, Okyay also observes negative points. He states that ‘Before Coca Cola

arrived, we drank sherbet, lemonade, and ayran. When Coca Cola entered in our markets, through advertisements villagers got an idea about Coca Cola, according to him people's drinking habits started to change slowly as well as their consumption behaviour which was now under Americanization impact. Regarding the mobile sector, particularly Vodafone, his idea is that it changed our lives. He supported his thought with the example from his daily life;

‘Vodafone provides 500 minutes a month. The other networks offer 1000 minutes a month, because they are rivals and they encourage us to talk more. But this condition triggers ‘Geyik muhabbeti’ and we gain a new habit by sending text messages to one other and this is our new value. Even though Vodafone changes our lives by providing different campaigns, which includes more minutes to talk, this causes isolation among people since people prefer to communicate through phone than face to face communication According to Erdoğan, he thinks that our consumption behaviour has changed on behalf of mobile phone usage, people's personalities changed, because people became more individualize and mobile phone communication gained the biggest importance. His example is ‘ Mobile phones give us 5000 messages like Vodafone, the child nowadays can send a message to his friend, by typing a text under the table, even if he is engaged with eating his dinner with the rest of his family. In the past, this sort of behaviour wasn't possible, but mobile phone brought new opportunities, we moved away from our families and it damaged our relations whether we aware of it or not.’ In addition to this, Anut who supports Erdoğan's idea. He thinks that our consumption behaviour changed with technological revolution. His example is ‘ In the past, when we decided to meet someone, we waited him or her sometimes even for an hour or more, we couldn't

phone and we were not able to get the information about the other person's whereabouts, so in a way that our time was lost. We don't tend to wait for a person in that fashion anymore. Everything happens in order in a short time period. Also, our consumption habits are reflected, in the past, we consumed home made food but now, because of our busy lifestyle, we have a tendency to consume more ready meals and now we are focused more on consumption and in this way we have developed new behaviours.' These examples summarize how our consumption behaviour transformed in a new way and how our consumption understanding shapes our lives and creates new behaviours.

5.2.4 Transformation in Consumption

In reality, there are many reasons why we change our consumption behaviour with these brands. The most important issue are our local brands which represent same products and they don't develop or improve themselves, as opposed to the global brands, which seek improvements all the time and different products are presented to Turkish people, which have attractive characteristics, and therefore Turkish people have a tendency to consume foreign global brands. On the other hand, advertisement has a big influence on formulating selling messages before manipulating people's selling behaviour. So the goal of advertising is usually to change or influence consumer's attitudes. It aims to persuade people to buy product A instead of product B, or to promote the habit of continuing to buy product A. (Jewkins:2000,15) Eygi mentions dissimilar points about changing our consumption behaviour. He said that 'Consumption perception in 1990s, he said that his family lived with Western references which were introduced in a positive way and this condition shaped the

existence of today's Turkish consumption behaviour.' There are Western clichés about Cola Cola, hamburger etc consumption. As Turkish people consume Western type of brands, they feel the resemblance between themselves and Western population through consuming their brands and so use them in their daily lives. Additionally, he associated consumption-changing behavior with two stepping stones. These two stepping stones are modernity and technological developments. Heren who discusses about this issue. He visited one of his friend from outside of İzmir, as he was visiting his friend at home, they host offered him Lays and Coca Cola instead of acake, pastry etc. –a more traditional welcoming snacks. Heren associates this behaviour with consumption of young generations and their tendency to consume Lays and Coca Cola more often than old generations. Therefore, he continues, our consumption behaviour changed because of ready and pratic characteristics that these brands offer and as a result we now offer our guests Coca Cola and Chips.

5.2.5. Consumption of Global Brands and Its Effects in Culture

The intervieweer discussed at the same time how our culture is effected the consumption of these brands through advertisements. The strategic work of advertising is based on a constant surveillance of our changing culture. Fads, fashions, trends and individual behaviours are being monitored and diagnosed through a constant stream of market intelligence tools, which helps industry adjust to social change. (Leiss, Kline, Jhally, Botteril:2005,263-264) General idea is that Turkish culture is effected in a bad way and culture is used only to service to a monetary profits. Sera discussed that 'Before Lays entered in our lives, we consumed appetizers, cookies, but now, she observes that Lays holds a place in every home. In

teatime, we eat Lays and we combine Lays with Coca Cola. Also, according to her, Lays simplifies our lives and we can get it everywhere nowadays. No effort is required to consume potato chip in an easy way. Through advertisements our eating habits transformed and we broke off from our local cuisine and in this way new values were created, according to her point of view. From this point, we feel that traditional Turkish culture is not longer in the foreground and as important as before, but we feel that Coca Cola, despite been a foreign global brand, is our local brand. This happens because of mentality of global brands. As they portray Turkish culture, this damages Turkish culture, she says. She explains this situation 'We weren't always like this, that means we didn't always eat appetizers, we gave importance to healthy food. In the last years, we started copying Western life style. We perceive fastfood consumption as a sufficient diet for us. Also, children nowadays ask their mothers to buy chips and Coca Cola, these type of behaviour pushes us towards foreign/Western cultures. Eygi discussed that Turkish culture is well represented in an advertisements but for him this condition isn't a positive thing because our lifestyles are dealt in the hands of advertisement agencies and for Eygi this process isn't natural since culture becomes an marketing instrument for advertisements. On the other hand, Erdoğan underlines that 'Culture is passive because advertisements change culture and cultural identities which they represent. He gives example from Lays advertisement; an old aunt Ayşe Teyze who eats Chips; this shows how cultural change happens and it also proves how Turkish culture is made passive, so for him the main purpose of the ad shows a product, and not the culture itself. Culture is used only for brand integration into the advertisement, and its products according to his point of view. Holt, (2003a) Firat & Dholakia (2006) states that Culture plays an important role in managing holistic system of meaning. Organizations and brands are

networks which can not be evaluated without their cultural context. Therefore, marketing and branding are not just business processes but also cultural processes (as quoted in Maden, 2013) This represents how cultural industry happens through advertisements. The culture is produced for the public masses and is not made by them. It doesn't arise with spontaneity, as a folk culture might be said to, nor does it offers the mass audience their own preferences, but is manufactured in the interest of the producers. (Miles, Hall, Borden:2004,163) The cultural industries are those activities which deal primarily in symbolic goods –goods whose primary economic value is derived from their cultural value. (The Definition of Cultural Industries) The culture is used as an instrument and is the central part of advertisements. Its purpose is to sell product, which is an effective tactic to impact bigmasses through cultural usage. In the past, Coca Cola didn't use local cultural traditions in its ads, but today it shows our local cultures. Now, Coca Cola uses local cultural elements in its advertisements althoguh it isn't originally part of Turkish culture.

Through changing our consumption behaviour, the alienation process comes to our minds because even if only consumption seems to be changing, it impacts our culture indirectly. to And interviewees agree that alienation to culture come with consumption with these brands because of gaining new habits. Alienation doesn't just happen with one swift, but eating habits which are formulated by societies, our tastes, our preferences, also impact this and impact our food and appetizers choice or any other thing which we consume but alienation through these brands is seen onto our consumption behaviour. Anut said that alienation, everything which is transformed through consumption because consumption touches every part of our lives and through this way global market transforms our consumption. Through

consumption, we slowly apart from our local culture and our past habits. According to his point of view, people all over the world meet at a mutual point because as we travel to foreign countries, we trust global brand abroad and we directly to choose them over the local ones, whereas we are British, Chinese, Indian... people worldwide who consume Coca Cola, start to resemble each other. As we look from a local cultural perspective, our local culture may be at stake. There is a new culture on the rise comes in hand with the consumption culture. Şatana associates this condition with desire of resembling Westernization process. Şatana explains that ‘Coca Cola prevents consumption of other Turkish local drinks and Lays impacts Turkish food culture and local culture in a negative way.

Heren said that ‘Because we try to copy Western lifestyle, we incorporate global brands and make them the center of our attention in our lives and he added that by doing so, we slowly apart from our local culture.’ On the other hand, Okyay added a contribution with example onto alieantion process. He said that ‘I felt alienation when I was a child. As new brand came, and i bought a new product, I felt i could identify myself with the Western people. I pictured myself as a child living in America, just like in American movies, and this created a positive opinion on the global brands, so as I consume and purchase these brands, I alienate, definitely. I prefer Burger King to lahmacun so i started to differentiate and our habits started to change.’ Okyay’s view on this issue about alienating from our local culture comes from the idea that we (Turks) have tendency to become Western people and advertisements plays an important role on behalf of this predisposition. Anut said that ‘everything is transformed through consumption because consumption touches every part of our lives and in this way global market transforms our consumption.

Through consumption, we part from our local culture and our habits and at this process we alienate. To sum up, alienation is a complex process of consumption, it processes our inner life and our lifestyle and effects our habits and then transforms our culture in a new form through alienation.

Consumption is one of the cultural indicators, because it includes eating habits, people's tastes, people's addiction towards food and these brands, especially Coca Cola and Lays, which are new tastes and flavours unknown to Turkish people before, because these brands are not local and because they have influences from world's cuisine, they differ from Turkish traditional types of food. One of the question from the questionnaire is related with issue on how the consumption of these brands reflects on Turkish culture. Interviewees discuss whether these brands impact Turkish culture or not. The general idea is that our consumption behaviour is changing and with it, the culture also changes because people's eating habits are transformed in a new way, which makes traditional food preferred less than before. Not only do global food brands create the change in a society, but also brands like Vodafone which effects our culture in a technological sense. Azılı said that 'In the past, we spared our time to be with friends, and families, but with telephone technology, we don't spend as much time with them anymore, we made our communication related to the phone usage. According to him, our first relations became second relations because with using mobile phones relationships of people transform and change their communication style. With global brands consumption, we separated ourselves from our local culture. He gave example from his family, despite he lives separated from his family, he doesn't need to visit his family often, since he can just ring them up 2-3 times a day, and spend minutes given by his

Vodafone phone service. He “socializes” with his family through the phone, but in this way, he explains, people are becoming lonelier which affects relations and later on this is reflected in an entire culture. Heren claims that our culture is not protected in this way because entrance of global brands to Turkish market try to substitute something which is part of Turkish culture to become more similar to Western societies. He said that ‘We started forgetting drinks like ayran and şalgam after some time, because the new global brands have economic power and has capitalist mentality. Coca Cola is has a lot of power. He says that salgam advertisements are not broadcasted instead of Coca Cola ads, because advertising is a tool to mass manipulation. According to his point of view, it brings negative consequences to Turkish society it makes us passive observers watching our culture been turned into consumption.

5.2.6. Global Brands In Daily Life Practices

In our daily life practices, these brands have a different meaning, Şatana points out that consumption of these brands is associated with our working life styles, because people who work so intense and afterwards they are too tired to prepare their own meal at home, and because of this, they encourage consuming fast food. Her example is; while a football fan watches football matches, he consumes Chips, as they do so, they, at the same time consume something, according to her point of view. This represents how consumption is reflected in our lives and how we gain new habits. She gives an example of this issue, in the past people were considerate, when a person consuming a snack passed by a poor person, the person with food would hide his food in order to be respectful towards the less fortunate one. Our

culture consumption of something in the street was imperfection but now Turkish people don't ignore whether this behaviour is imperfection unrespectful behaviour or not. We only focus on consumption, especially snacks like Coca Cola and Lays, according to her. According to Heren, he consumes Lays to satisfy his hunger because it is filling, especially before dinner time. On the other hand, Nevindağ makes a comment from different perspective, she says that 'Coca Cola became standard beverage on our dinner tables, also in free time we drink it. She gives an example 'We buy birthday cake when someone has a birthday, Lays and Coca Cola is served when guests are visiting. They became a necessity and this shows how important place they take in our daily life. Moving on, mobile phones have crucial importance in today's people's lives because people's communication through mobile phones increased considerably. Okyay observes that if mobile phones didn't exist, we should have made our plans organized a week before. Daşdelen says that 'In her daily life, even if she didn't consume Coca Cola as much and didn't have an alternative of acidily containing drink, she would still prefer to drink Coca Cola than other beverages, because it substitutes other drinks in cinema, at cocktail party.' This example shows how Coca Cola is consumed, what importance it holds in our daily lives and in which situations. In addition to this, Poyraz says that Coca Cola harmonises with everything. For example, we make an activity in terms of smoking, walking, swimming, Coca Cola is a combination with pleasure, on the other hand, GSM is a necessity. His example is; while we are watching television, we drink Coca Cola. As we drink beer, we need Lays in an indirect way. If Coca Cola didn't take place in our lives, we wouldn't crave Lays, so we experience new things and through consumption, all things are transformed. For example Coca Cola substitutes one of our local Turkish drinks, Ayran. They become part with activities. While all these

points were made, advertisement's effect on the consumption and culture, is also evaluated by interviewees. Television advertisements take advantage of reaching wider audience in a single public appearance. Because mass medium is capable of being seen by nearly anyone, television lacks the ability to deliver an advertisement to highly targeted customers compared to other media outlets. Şatana emphasizes the importance of television advertisements on persuasion capability compare to other types of advertisement in terms of radio, internet, print advertisement. On the other hand, Azılı stated that advertisingspreades so fastlty and in this way causes homogenization process, this process started effecting our subconscious. He said that the reason behind our primerly preferance of brands, such as Lays and Coca Cola, is because of the advertising power. He adds that advertisement's main reasons are to promote the brand and its products, but also very importantly, the television advertisements have visual characteristics. Advertisements teach us how to drink Coca Cola, in Lays to open a package of chips and then dip it in yogurt. Even though Eygi mentions the health damage Coca Cola is causing to consumers because of its over acidic structure, he drinks it in a conscious way, which means that he doesn't care of harmed ingredients of Coca Cola interms of cafein, sugar, are damaging his health. He is familiar with its ingredients but he doesn't pay attention to news articles on the Internet, news, and televisions warning about the dangerous affect of Coca Cola to our bodies, weightgain. This indicates how advertising has a power on people's decisions regarding the products consumption regardless of the facts that they aren't good for their health, even damaging it. That shows how advertising creates prositive images about products whether or not the product includes unhealthy things and also it gives persuasive messages even if there are negative characteristics, so it directly impacts people's feelings, moods, emotions..

they then take an action according to their drive which influences what they see in the advertising. This issue shows how advertisement of persuasion processes it. Persuasion appeals can provide a new perspective on a brand and create a whole new aura for it. (O'Shaughnesy, Jackson and John:2004:18) Russo and Chaxel states that 'There are two types of persuasive messages they are Direct and Indirect messages and Advertisements has these two. The second one is indirect especially alters the interpretation of factual information which means it distorts information.' (2010:1) As I look at this statement I understood Eygi's point of view about Coca Cola changes according to persuasion of advertisement messages. So advertisements effect our awareness and they transform our consumptions, habits because of the advertising power. Gökçedağ said that advertisement equalizes the consumption and therefore it has an important role in our lives. Okyay said that advertisements create a sensation in us and manipulate us to owe these brands so that we want to have an experience. We identify ourselves with the men and women's role from the advertisement. Şatana gives example on having a positive perception on Vodafone, through the advertisement which was broadcasted years ago. She continues 'People have an image of travelling to foreign countries while using Vodafone.' She remembers one of the advertisement's of Vodafone. Main character in the ad is Mehmet Okur, national basketball player from Turkey. In this advertisement he phones from England to communicate with his parent, to show how powerful Vodafone's reception power is in foreign countries. She still holds this perception in her mind. This shows how Vodafone expresses itself through fast networking to promote itself towards the huge population in the world and also in Turkey How advertisement play an important role is explained by Heren. He remembers Vodafone advertisement which was broadcasted many years ago. It was about

network characteristic of Vodafone. Similarly, Tıraş said that he uses Vodafone for 3 years now. As he thinks about the reasons why he selected this brand, he recalls the campaign on the TV and billboard advertisements. Daşdelen talks about Coca Cola and she remembers how advertisements created an excitement to drink Coca Cola at a dining table. She says we became accustomed to drink Coca Cola. She adds that our senses are influenced that way. In this way, people and their environment are manipulated by the advertisements to consume Coca Cola, Lays etc. and increase the selling percentages day by day. Erdoğan who reminds us of importance of advertisement but the frequencies of that they broadcast them. He underlines that he remembers Coca Cola because of the frequency of the ad shown on TV. So advertisement frequency is crucial to make people remember the brand or product and repeatedly deliver their messages about brand, service etc. This situation represents that remembrance and preference of a brand are associated with its frequency. Frequency is the number of times they are exposed to the message. (Reach and Frequency) Touching an advertiser's potential customers with higher frequency is a reliable way to ensure a brand rises above the messages of others. (Using Reach & Frequency, 2013)

5.2.7. The Role of Advertisements for Local Consumers

Advertisements manipulate ready consumption and they infuse it inside of culture. Anut is critical towards advertisements. He thinks that advertisements are lying and they are an organized crime threatening the society. They manipulate our lives immensely, and dictate us the way we should do things differently. Our society is addicted to the television, while watching we are exposed to advertisements and

in this way they effect our choices and continue to have an affect on us, play with our minds as well as they influence our decisions in a definite way. So advertisement are changing our lives by having an effect on our our consumption and our lifestyle. Television also play an enormous role according to interviewees because its persuasion capability is much more powerful than other types of advertisement in terms of radio, internet, print advertisement. The reason is that Tv is a power visual media, where we experience advertisements in terms of the visuals, we sound, ... we get persuaded. Television also provides the benefit of reaching large masses of people in a single broadcast. Yet because it is a mass medium capable of being seen by nearly anyone, television lacks the ability to deliver an advertisement to highly targeted customers compared to other media outlets. (Television Advertising, 2015)

In conclusion, advertisement's power shouldn't have been underestimated, because even we aren't consciously aware, we are in one way or another, influenced, therefore society is influenced and finally culture is influenced. Advertisements effect and shape our lives, because our lives are shaped according to brands with their specific characteristics, and they give meaning to people's lives but it all begins with an advertisement. Advertisement has an enormous role regarding this situation because it advertisements can be found literally everywhere; we stop at traffic lights there will be billboards, or as we walk down the street, we will see some outdoor advertisement application, as we purchase newspaper or some magazines, we will see some examples of print advertisement, also as we watch Tv series , we will see every type of product from clothes to the jewellery, cosmetics etc. been advertised so advertising is omnipresent.

5.2.8. Resemblance in Consumption Patterns

Azılı says that we have the same consumption pattern, for example, through Coca Cola; whichever place we may go, we can purchase Coca Cola brand and experience the same taste, so we meet a mutual point with other people outside the Turkish borders like Chinese, Russian and American people. Gökçedağ also agrees that we are trying to become Westernized through usage of global brand products. They agree that the message is to become an American. She gives an example between a local brand Cipsos and global brand Lays, she reveals that ‘As I decide between the two brands, I go for the Lays. I don’t look at their prices, I compare only their qualities’. Sera stated that global brands have always dominated our lives and this idea causes manipulating global brands to change our lifestyles so we resemble Western people from other countries, we become standardized because of consuming the same brands. To sum up, people worldwide started to resemble each other in product consumption because these global brands are sold in nearly every market, and wherever we go and we become part of other societies, regarding our eating and drinking habits with countries outside of Turkish borders.

As a result, indepth interview was applied for learning peoples perception or interpretation. The first and most important thing to conduct indepth interview was, informants have a knowledge and aware about these brands. Because informants explain their ideas about Lays, Vodafone and Coca Cola before they watched advertisements. This condition relates with having global identities of these brands according to informants’ opinion. In addition to this, every participants saw selected advertisements through communication channel. This facilitates to ask questions. On

the other hand, the other result of indepth interview is, informants who prefer and consume Coca Cola, Vodafone and Lays. The reason to prefer these brands doesn't relate with consumption of this brands. The glocal advertisements of these brands provide to remember products and campaings of these brands in an easily way but it isn't a factor to use these brands because some informants think that glocal advertisements are artificial. The other result of this indept interview is that people think that these brands become part of our lifes because people find them whichever place they go. The most important result of indept interview is that informants think that our culture (consumer) is effected in a badly way because consumption behaviour are shaped according to Americanization impact and this causes aparting from culture and comes alienation process onto consumption.

CHAPTER 6

CONCLUSION

Globalization and glocal advertisements of selected global brands are starting points of this thesis. In this thesis, I focus on glocalization in three global brand advertisements, Lays, Coca Cola and Vodafone. It is argued that glocalization is one of the tool to creates homogenization under consumption culture. Therefore, glocalization is a prolongation of globalization and it is in the service of global companies. Today, glocalization is one of the powerful dynamic branches of changing global culture.

Globalization is a broad term which effects our lifes. It touches every point of our lives, in terms of social, economic, political, and cultural way. Even though academicians and scientists conduct different studies on impacts of globalization, this thesis examines cultural impact of globalization through glocal advertisements. The impact of globalization shapes global culture in the world. The purpose of this thesis is to represent how homogenization is formulated through cultural impact of globalization and this thesis tries to answer whether Turkish consumer culture is effected by glocal content of global brand advertisements or not. Global brand advertisements are selected based on glocal content of these advertisements. Lay, Coca Cola and Vodafone heavily use Turkish cultural elements in their ads.

Culture and advertisement has a relation because advertisements have a crucial role to transform and change lifestyles. This situation realizes with changing of consumption patterns because advertisement's key role is to manipulate consumption behaviour of masses. Consumption is one of the elements of culture because our cultures reflect on our consumption styles. This is the reason why consumer culture can change through advertisements because our attitudes, habits, start to form and shape by global brands. At this point, cultural homogenization happens because people who consume similar food tend to dress in a similar fashion following global brands market.

Briefly, this thesis tries to explore how culture is affected through globalization, where advertisement is the main theme to observe and learn people's ideas about this issue. Three global brand advertisements are selected due to their consumption percentages. These advertisements are global because their contents are prepared according to cultural characteristics. Even though globalization affects the culture, it realizes with advertisements because advertisement creates consumer societies and it has a powerful role to change peoples' preferences, attitudes, and lifestyles.

The world order relies on power relations under globalization impact. The US of America is the main actor in this power relations. It hegemonizes all over the world. Particularly, its economy is powerful and it creates its dominance in the world. According to Schiller, today's world market economy 'has evolved from, but retains the characteristics of, the original American pattern.'(1992:39) Therefore culture is impacted mostly, because we try to imitate American people and its

society, because America has a role as a central culture because Americanism shapes one culture 'global culture'. In this process, local and global are interconnected. From the perspective of culture, there isn't any evidence onto diffusing local culture. Researchers which I put into thesis shows that Turkish people have a tendency on becoming Americanized because Turkish people tend to internalize the dominant culture. This process still continues nowadays.

In this thesis, three research methods were employed to find out hypotheses about Turkish cultural homogenization through globalization. Three research methods were applied. First, three well known global brands were chosen. These are Lays, Coca Cola and Vodafone. In addition to this, advertisements of these brands were selected according to their glocal content in order to conduct semiotic analysis. The question is which Turkish cultural elements are underlined in advertisements. Especially, rural and local characteristic of Lays advertisements are analyzed. Villagers have a role in the ad and use their own local language in their village environment. Advertisement exposes one of the Turkish social characteristics through advertisements. Coca Cola advertisements generally use Ramadan theme under the glocal type advertisement. Particularly, it focuses on vast Turkish geographical areas and their dissimilar characteristics from one another. In Vodafone advertisement, it uses Ramadan festivals to promote its campaigns. Coca Cola and Vodafone generally use Ramadan concept in glocal advertisements but Vodafone is different because it doesn't try to effect Turkish people through usage of cultural values in its advertisements, but it represents its technology according to world standarts. Then, questionnaires and indepth interviews are applied based on semiotic analysis which provides deep analysis onto culture in advertisements of these brands.

Questionnaires are the second step in research methods. Questions are prepared based on semiotic analysis. Semiotic analysis provide to give whole idea about brand analysis and to ask questions. It means that advertisement content are investigated according to usage of cultural elements. For example, rural life indicators come forefront as Lays advertisements were analyzed, In Coca Cola advertisement, especially, food culture and Turkish families are represented to share Coca Cola. In Vodafone advertisement, glocal content is shaped according to religious content. It means Ramadan period, Ramadan festivals are crucial role. So semiotic analysis provide to have an idea brand messages, and focus on signifier and signifieds. The most important thing about semiotic analysis is that it provides to shape questions of indepth and surveys. The other research method is Indepth interview. Through indepth interview, participants express themselves in a freely way. And they explain their opinions in a detail way. This search method contributes different point of view about global advertisements onto culture. Participants express their point of views in a free way. Even though participants select only choices survey questions, they share their own opinions in a detail way to say reason why. Many results are taken but the most important one is; people who think that our culture doesn't prevent itself from globalization and advertisement effect. Particulary, the question about; why people prefer this brand, represents that many people prefer Lays, Vodafone and Coca Cola because of its global feature. It revails how much people are aware and accepted to be part of aglobal brand. The question 14, 'Global brands have hegemony over local brands'. is selected by 73% (227 people), shows how our eating habits and consumption behaviour are transformed in a new way.

Two results are taken according to research methods. One of them is advertisement has manipulative role in our lives in terms of formulating homogeneous culture through standardized products, the other one is that local cultures are integrated global circumstances especially glocal type of global advertisements.

Globalization is present everywhere at any time in our lives, we indirectly interact with other people, with different cultures, geographies, languages etc. This thesis doesn't prove the answer about how exactly we change and how our cultures become homogeneous through globalization, it tries to show how our consumption behaviour has a tendency to change, impacts on our food culture and how our food culture is transformed in a different way. This realizes through integration of local culture to global culture.

It is not stated that global culture erases local culture but there is a tendency on a progress and processes impact local culture in a negative way. This thesis tries to represent impacts of globalization onto advertising strategies of glocalization term; it is possible that after 50 years, we will be able to say that our culture became homogenized, with the loss local culture from our lives. Even though globalization effect is not measured, we will continue to be subject of the globalization impact and continue our lives under the globalization content. With the globalization, it is seen how consumption formulates people's lives, because global brands have a decisive character on shaping people's preferences and perceptions, expectations and form homogeneous way. This thesis propounds advertisement effect through globalization and it examines consumption changes and reflection on culture.

Therefore, there is a new world order. And this new order is formulated by globalization. Even though globalization is not an easy term to define. It entails various relations. It wraps our lives, our culture, our perceptions, our lifestyles, our habits, our needs because it dictates the world's standart and covers all geographies of the world. It has a macro level impact. It is not possible to measure the impact of it in different countries because they are not impacted at the same time, in the same way but it is possible to say that it creates mutual point for all people. This mutual point creates a homogenize environment for the world so it is inevitable that our world will change and undoubtedly we will change day by day as well. Unfortunately, local cultures are not part of these changes because our lives are shaped according to the consumption and consumption patterns change ourselves.

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APPENDIX 1

Sayın Yanıtlayıcı;

Bu anket, İzmir Ekonomi Üniversitesi Medya İletişim Çalışmaları yüksek lisans programında; ‘**Global Reklamlar Aracılığı İle Kültürün Küyerelleşmesi**’ üzerine yapılan tez çalışmasında uluslararası marka olan Lays,Vodafone, Coca Colavb reklamların yerel Türk kültürüne etkisinin bireyler tarafından değerlendirilmesi amacını taşımaktadır.

1-Cinsiyetiniz	1-Kadın	2-Erkek
2-Yaş grubunuz	1- 17-19	2-20-22
	3- 23-25	4-25 ve üstü

3- Eğitim düzeyiniz

- 1- Lisans (Üniversite öğrencisi)
- 2- Lisans mezunu
- 3- Lisansüstü öğrenci
- 4- Lisansüstü mezunu

4- Uluslar arası markaolan Lays, Vodafone, Coca Cola vb reklamlara aşağıdaki iletişim kanallarından hangisinde en sık karşılaşırsınız?

Aşağıda yer alan tabloda reklamlarla karşılaştığınız 2 iletişim kanalını x işaretiyle belirtiniz.

	Televizyon	Radyo	Dergi, Gazete (Yazılı basın)	İnternet	Açık havareklamları(Bilbord, raket, levha, pano)
Lays					

Vodafone					
Coca- Cola					

5-Bu markaların reklamlarına hangi sıklıkta denk gelmektesiniz?(**x işareti ile belirtiniz**)

	Hergün	Günde 2 -3 kez	Haftada 1 veya 2 kez	Aydabirkez	Diğer...
Lays					
Coca Cola					
Vodafone					

6- Lays reklamlarında en çok aklınızda kalan Türk kültürüne ait unsurları nokta nokta bırakılan yerlerde önem sırasına göre 1'den 4'e kadar (**En yüksek dereceli öğeden başlayarak en düşük dereceli öğeye doğru**) sıralayınız?

..... Lays Ayşe Teyzeli reklamlarda yerel dilin kullanımı(YiyinGari, Kaşıklayın Gari)

..... Lays reklamlarında reklamın Türkiye'nin kırsal bölgelerini içeren yerlerde çekilmesi (özellikle kırsal alanlarda ürünün doğallığını göstermesi)

..... Lays reklamlarındaTürk geleneğinde yer alan paylaşım ögesinin kullanılması (reklamda komşuya Lays gönderilmesi gibi)

.....Lays reklamlarında Türk kültürüne özgü kıyafetlerin kullanılması.(kadınların Yemeni, erkeklerin yelek giymesi vb)

..... Lays reklamlarında kadın ve erkek rollerinin belirgin bir şekilde gösterilmesi(Ayşe Teyzenin mutfakta ev işlerini yapması, erkeğin evde baskın olması)

..... Lays reklamlarında başrolde Türk kültürünü yansıtan köylülerin yer alması,

7- Vodafone reklamlarında Türk kültürüne ait dikkatinizi çeken unsurları nokta nokta bırakılan yerlerde önem sırasına göre 1'den 4'e kadar **(En yüksek dereceli öğeden başlayarak en düşük dereceli öğeye doğru)** sıralayınız?

..... Vodafone kapsama alanı ile ilgili görüntülerde Türkiye'nin farklı bölgelerini ve şehirlerini göstererek reklamlarına yervermesi (Vodafone Türkiye ilk reklamı İstanbul-Karadeniz Doğu bölgelerini göstermesi)

.....Vodafone Türk gelenek göreneklerinin (aile ziyareti, büyüklere çikolata çiçek götürülmesi, büyüklerin ellerinin öpülmesi) Ramaza nkampanyalarıyla işlenmesi

..... Vodafone reklamlarında Ramazan döneminde eski Türk geleneklerine uygun şekilde giyinilmesi (gece sokakta fes takıp, şalvar, yelek giyen davulcuların yer alması)

..... Vodafone reklamlarında Türk kadın ve erkeğinin rollerinin uyarlanması (Erkeğin kız arkadaşına futbolu ve ona ait kuralları defalarca anlatmaya çalışması)

8- Coca Cola'nın reklamlarında Türk kültürüne ait dikkatinizi çeken unsurları nokta nokta bırakılan yerlerde önem sırasına göre 1'den 4'e kadar **(En yüksek dereceli ögeden başlayarak en düşük dereceli ögeye doğru)** sıralayınız?

.....Coca Cola reklamlarında Doğusundan Batısına (Ağrı'dan İstanbul'a) kadar bütün coğrafyayı gösteren reklamın hazırlaması (2003 yılı Ramazan dönemindeki reklam)

.....Coca Cola'nın reklamlarında Türk değerlerinden biri olan paylaşım ögesine vurgu yapılması(özellikle Coca Cola'nın paylaşımında aile kavramının kullanılması)

.....Coca Cola reklamında kadınların yemek yapması, sofranın hazırlanması, erkeklerin futbol maçından bahsederek sofrada sohbet etmeleri('Haftasonu gelse Yemekler Yense'reklamı)

.....Coca Cola reklamlarında etnik müziğin(türkünün) kullanılması (Sordum Sarı Çiçeğe türküsünün kullanılmış olması)

9- Aşağıdayeralanuluslararasımarkalarıtercihetmenedeninizi **1 den 3 kadar(En yüksek dereceli ögeden başlayarak en düşük dereceli ögeye doğru)** önem sırasına göre sıralayınız.

Lays Cipsi tercih etme nedenim;

.....ReklamlarındaTürk kültürüne ait öğelere yer verilerek anlatıldığı için

.....Yerel tatları içeren damakzevkime uygun olduğu için

.....Küresel bir marka olduğu için

.....Ürünü beğendiğim için

.....Ürünün fiyat- kalite dengesini uygun bulduğum için.

.....Ürün beklentilerimi karşıladığı için

.....Ürünün paket,renk ve dizaynını beğendiğim için

10- Coca Cola markasını tercih etme nedeninizi **1 den 3 kadar(En yüksek dereceli ögeden başlayarak en düşük dereceli ögeye doğru)**önem sırasına göre sıralayınız.

.....Reklamlarında Türk kültürüne ait öğelere yer verilerek anlatıldığı için

.....Küresel bir marka olduğu için

.....Ürünü beğendiğim için

.....Ürünün fiyat- kalite dengesini uygun bulduğum için.

.....Ürün beklentilerimi karşıladığı için

.....Ürün paket,renk ve dizaynını beğendiğim için

11-Vodafone markasını tercih etme nedeninizi; 3 maddeyi **1 den 3 kadar önem sırasına**(En yüksek dereceli öğeden başlayarak en düşük dereceli öğeye doğru) göre sıralayınız.

(**Vodafone kullanıcı değilseniz ürünü tercih ederken hangi kriterleri baz alırdınız?)

.....Reklamlarında Türk kültürüne ait öğelere yer verilerek anlatıldığı için

.....Küresel bir marka olduğu için

.....Hizmeti beğendiğim için

.....Sunulan teknoloji dünya standartlarında olduğu için

.....Hizmet fiyat- kalite dengesini uygun bulduğum için.

.....Aldığım hizmet beklentilerimi karşıladığı için

.....Ürünün logo rengi ve dizaynını beğendiğim için

12-Sizce Uluslar arası bu markaların reklamlarında Türk kültürünü göstererek ürünleri tanıtmaları toplum üzerinde hangi yönden bir etki oluşturur?

(Tek bir seçeneği belirterek seçeneği yuvarlak içine alınız)

- 1- Yerel içecek olan ayran, limonata gibi ürünlerimizin karşısında Coca Cola'nın, yerel yiyeceklerimiz olan börek gibi hazır atıştırmalık marka olan Lays'in karşısında geride kalmasına neden olur.
- 2- Kültürel birikim olan yemek yeme, tüketim biçimleri üzerinden benzeşme (aynılaşma) sorununu ortaya çıkarmaktadır.
- 3- Bireylerin daha çok tüketim odaklı olmasına neden olmaktadır.

- 4- Küreselleşme ile yerel kültürün kendi özelliğini kaybetmesine özünden uzaklaşmasına neden olmaktadır.
- 5- Tutum, tüketim davranış değişikliğinin yabancı şirketleri empoze ettiği ürünlerin doğrultusunda belirlenmesi.

13- Uluslararası markaların reklamlarının (Lays, Vodafone, Coca Cola) Türk kültürüne ait bir üslupla tanıtılmasını nasıl değerlendiriyorsunuz?

(Tek bir seçeneği belirterek seçeneği yuvarlak içine alınız)

- 1- Adı geçen markaların satışını arttırmaya yönelik uygulanan reklam taktiğidir.
- 2- Toplum tüketim alışkanlığına yönlendirmektedir.
- 3- Bu durum küresel(uluslararası) sermayenin yerel sermaye karşısında üstün gelme savaşidir.
- 4- Amerikan kültürünün açık bir şekilde toplumda yerleştirilmeye çalışılmasıdır.
- 5- Farklı zevkler, ilgi alanları, damak tadları nın ortak bir paydada oluşturulmaya çalışılarak dünya üzerinde tek bir kültür (küresel kültür) yaratılma çabasıdır.

14- Lays, Coca Cola, Vodafone gibi uluslar arası markaların Türk pazarında yer alan(Patitos, Punto, Cola Turka, Uludağ, Le Cola, Turkcell, Bimcell) gibi yerel markaların Pazar paylarını etkilemesini nasıl değerlendirirsiniz?

(Tek bir seçeneği belirterek seçeneği yuvarlak içine alınız)

- 1- Uluslar arası markalar yerel markalar üzerinde egemen bir yapı oluşturmaktadırlar.
- 2- Türk pazarındaki yerel markalar küresel markaların karşısında güçlerini korumaktadırlar.
- 3- Uluslar arası ve yerel markalar pazarda eşit konumdadırlar.

4- Dięer (.....)

I_I 15- Uluslar arası egemenlięinde oluřturulan sermayeye raęmen Trk kltrnn kendi geleneksel zelliklerini koruyabildięini dřnyorsunuz?

1-Evet dřnyorum

2-Hayır dřnmyorum

APPENDIX 2

Reklamı gstermeden nce sorulan sorular ;

1-Lays, Vodafone, Coca Cola deyince aklınıza neler geliyor? aęrıřım yapan noktalar nelerdir?

2-Bu markaların reklamlarında Trk kltr ile ilgili hangi unsurlar dikkatinizi ekmektedir?

Reklamlar izlendikten sonra

(Her bir markanın Coca Cola- Ramazan Reklamı Doğudan Batıya, Vodafone Ramazan Kampanyası, Lays Kaşık Cips reklamları izletilmiştir.)

3-Türk kültürü ile ilgili hangi unsular dikkatinizi çekmektedir?

4-Bu unsurları görünce marka ile ilgili olarak nasıl bir algı oluştu?

5-Reklamlar aracılığı ile ürünleri tercih etmede Türk kültürel öğelerinin etkisi var mıdır?

6-Reklamlar aracılığı ile bu ürünler hayatımıza yerleşiyor mu?

7-Bu ürünler reklamlar aracılığı ile yaşamın bir parçası oluyorlar mı?

8-Türk kültüründe varolan tüketim anlayışı bu ürünler aracılığı ile değişime uğruyor mu? Türk toplumunun alışkın olmadığı değerler mi ortaya çıkıyor?

9- Kültür açısından bakılacak olursa reklamlarda Türk kültürü nerede yer almaktadır?

10-Bu reklamlar ve ürünlerin kullanımı ile yabancılaşma (Toplumdaki değerlerin tüketim üzerinden Batılılaşma eğiliminde olması) oluşuyor mu? Kendi yerel kültürümüzden kopuyor muyuz?

11-Bu uluslararası markaların dünyanın bir çok yerinde satışta olmakta. Bu durum tüketilen ürünler üzerinden sizce farklı kültürleri aynı ortak noktada birleştiriyor mu? Yani ek bir kültür oluşurken aynılaşma tektipleşme oluşuyor mu?

12- Aynılaşma durumunda tüketim üzerinde davranışlardaki değişimler nasıl oluyor? Günlük yaşam pratiklerine yansımaları nasıl oluyor?

13-Uluslararası Lays, Coca Cola, Vodafone markalarının Türk pazarında etkinliği ile Türk kültürünün tüketim üzerinden kendi özelliklerini koruyabildiğini düşünüyor

musunuz? (Türk toplumu için olumlu mu yoksa olumsuz mu sonuçlar doğuruyor?

Örneklendirebilir misiniz?

APPENDIX 3

Cross Tables According To Ages Group

Question 4-Question 5- Question 9-Question 10- Question 11- Question 15

S4.L.1 * Yaş.Grup

			Yaş.Grup				Total
			1	2	3	4	
S4.L.1	0	Count	0	1	3	0	4
		% within S4.L.1	,0%	25,0%	75,0%	,0%	100,0%
		% within Yaş.Grup	,0%	,7%	3,1%	,0%	1,3%
1	1	Count	24	151	95	37	307
		% within S4.L.1	7,8%	49,2%	30,9%	12,1%	100,0%
		% within Yaş.Grup	100,0%	99,3%	96,9%	100,0%	98,7%
Total	Total	Count	24	152	98	37	311
		% within S4.L.1	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.L.2 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.L.2	0	Count	23	145	94	34	296
		% within S4.L.2	7,8%	49,0%	31,8%	11,5%	100,0%
		% within Yaş.Grup	95,8%	95,4%	95,9%	91,9%	95,2%
1	Count	Count	1	7	4	3	15
		% within S4.L.2	6,7%	46,7%	26,7%	20,0%	100,0%
		% within Yaş.Grup	4,2%	4,6%	4,1%	8,1%	4,8%
Total	Count	Count	24	152	98	37	311
		% within S4.L.2	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.L.3 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.L.3	0	Count	22	137	92	32	283
		% within S4.L.3	7,8%	48,4%	32,5%	11,3%	100,0%
		% within Yaş.Grup	91,7%	90,1%	93,9%	86,5%	91,0%
1	Count	Count	2	15	6	5	28
		% within S4.L.3	7,1%	53,6%	21,4%	17,9%	100,0%
		% within Yaş.Grup	8,3%	9,9%	6,1%	13,5%	9,0%
Total	Count	Count	24	152	98	37	311
		% within S4.L.3	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.L.4 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.L.4	0	Count	20	124	75	34	253
		% within S4.L.4	7,9%	49,0%	29,6%	13,4%	100,0%
		% within Yaş.Grup	83,3%	81,6%	76,5%	91,9%	81,4%
1	Count	Count	4	28	23	3	58
		% within S4.L.4	6,9%	48,3%	39,7%	5,2%	100,0%
		% within Yaş.Grup	16,7%	18,4%	23,5%	8,1%	18,6%
Total	Count	Count	24	152	98	37	311
		% within S4.L.4	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.L.5 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.L.5	0	Count	7	49	30	11	97
		% within S4.L.5	7,2%	50,5%	30,9%	11,3%	100,0%
		% within Yaş.Grup	29,2%	32,2%	30,6%	29,7%	31,2%
1	1	Count	17	103	68	26	214
		% within S4.L.5	7,9%	48,1%	31,8%	12,1%	100,0%
		% within Yaş.Grup	70,8%	67,8%	69,4%	70,3%	68,8%
Total		Count	24	152	98	37	311
		% within S4.L.5	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Lays advertisements are seen mostly on radio and television. Television was selected by 307 participants. Two age groups have the highest rate among 307 people. One of the age group is 20-22year, whose percentage is 99.3%, and whose number is 151 people. The other age group who has second highest rate to select television is 23-25 age group, whose percentage is 96.9%, which accounts for 95 people. The second communication channel selected was radio by 214 people. The radio holds a place in the second rank. The group ages vary between 20-22 years, whose percentage is 67.8%, and whose number is 103 people, and the second age group who has second highest rank which is 23-25 age group. Its percentage is 69.4% which makes 68 people. According to these percentages, 20-22 age group and 23-25 age group are the two highest rank groups.

S4.V.1 * Yaş.Grup

Crosstab

		Yaş Grup				Total	
		1	2	3	4		
S4.V.1	0	Count	4	19	11	1	35
		% within S4.V.1	11,4%	54,3%	31,4%	2,9%	100,0%
		% within Yaş.Grup	16,7%	12,5%	11,2%	2,7%	11,3%
	1	Count	20	133	87	36	276
		% within S4.V.1	7,2%	48,2%	31,5%	13,0%	100,0%
		% within Yaş.Grup	83,3%	87,5%	88,8%	97,3%	88,7%
Total		Count	24	152	98	37	311
		% within S4.V.1	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.V.2 * Yaş.Grup

Crosstab

		Yaş Grup				Total	
		1	2	3	4		
S4.V.2	0	Count	21	135	91	29	276
		% within S4.V.2	7,6%	48,9%	33,0%	10,5%	100,0%
		% within Yaş.Grup	87,5%	88,8%	92,9%	78,4%	88,7%
	1	Count	3	17	7	8	35
		% within S4.V.2	8,6%	48,6%	20,0%	22,9%	100,0%
		% within Yaş.Grup	12,5%	11,2%	7,1%	21,6%	11,3%
Total		Count	24	152	98	37	311
		% within S4.V.2	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.V.3 * Yaş.Grup

Crosstab

		Yaş Grup				Total	
		1	2	3	4		
S4.V.3	0	Count	19	123	80	31	253
		% within S4.V.3	7,5%	48,6%	31,6%	12,3%	100,0%
		% within Yaş.Grup	79,2%	80,9%	81,6%	83,8%	81,4%
	1	Count	5	29	18	6	58
		% within S4.V.3	8,6%	50,0%	31,0%	10,3%	100,0%
		% within Yaş.Grup	20,8%	19,1%	18,4%	16,2%	18,6%
Total		Count	24	152	98	37	311
		% within S4.V.3	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.V.4 * Yaş.Grup

Crosstab

		Yaş Grup				Total	
		1	2	3	4		
S4.V.4	0	Count	17	96	57	30	200
		% within S4.V.4	8,5%	48,0%	28,5%	15,0%	100,0%
		% within Yaş.Grup	70,8%	63,2%	58,2%	81,1%	64,3%
	1	Count	7	56	41	7	111
		% within S4.V.4	6,3%	50,5%	36,9%	6,3%	100,0%
		% within Yaş.Grup	29,2%	36,8%	41,8%	18,9%	35,7%
Total		Count	24	152	98	37	311
		% within S4.V.4	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.V.5 * Yaş.Grup

			Crosstab				Total
			Yaş.Grup				
			1	2	3	4	
S4.V.5	0	Count	11	83	55	20	169
		% within S4.V.5	6,5%	49,1%	32,5%	11,8%	100,0%
		% within Yaş.Grup	45,8%	54,6%	56,1%	54,1%	54,3%
	1	Count	13	69	43	17	142
		% within S4.V.5	9,2%	48,6%	30,3%	12,0%	100,0%
		% within Yaş.Grup	54,2%	45,4%	43,9%	45,9%	45,7%
Total	Count	24	152	98	37	311	
		% within S4.V.5	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Vodafone advertisements are seen mostly on television and outdoor advertisements. 276 people selected television. There are two age groups with highest rank, 276 people. One of them is 20-22 age group, whose portion is 87.5%, and number of people is 133 people. The other age group who has the second highest rate to select television is 23-25 age group, whose percentage is 88.8%, and number of people is 87. The second communication channel is selected as outdoor advertisements by 142 people. . One of them 20-22 age group, whose percentage is 45.4%, and whose number is 69 people. The second age group who has second highest rank is 23-25 age group. Its portion is 43.9% and its number of people is 43 people. According to these portions, 20-22 age group and 23-25 age group are the two highest ranks

S4.CC.1 * Yaş.Grup

			Crosstab				Total
			Yaş.Grup				
			1	2	3	4	
S4.CC.1	0	Count	0	9	4	1	14
		% within S4.CC.1	,0%	64,3%	28,6%	7,1%	100,0%
		% within Yaş.Grup	,0%	5,9%	4,1%	2,7%	4,5%
	1	Count	24	143	94	36	297
		% within S4.CC.1	8,1%	48,1%	31,6%	12,1%	100,0%
		% within Yaş.Grup	100,0%	94,1%	95,9%	97,3%	95,5%
Total	Count	24	152	98	37	311	
		% within S4.CC.1	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.CC.2 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.CC.2	0	Count	22	136	92	33	283
		% within S4.CC.2	7,8%	48,1%	32,5%	11,7%	100,0%
		% within Yaş.Grup	91,7%	89,5%	93,9%	89,2%	91,0%
	1	Count	2	16	6	4	28
		% within S4.CC.2	7,1%	57,1%	21,4%	14,3%	100,0%
		% within Yaş.Grup	8,3%	10,5%	6,1%	10,8%	9,0%
Total		Count	24	152	98	37	311
		% within S4.CC.2	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.CC.3 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.CC.3	0	Count	20	133	85	30	268
		% within S4.CC.3	7,5%	49,6%	31,7%	11,2%	100,0%
		% within Yaş.Grup	83,3%	87,5%	86,7%	81,1%	86,2%
	1	Count	4	19	13	7	43
		% within S4.CC.3	9,3%	44,2%	30,2%	16,3%	100,0%
		% within Yaş.Grup	16,7%	12,5%	13,3%	18,9%	13,8%
Total		Count	24	152	98	37	311
		% within S4.CC.3	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.CC.4 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.CC.4	0	Count	20	110	71	31	232
		% within S4.CC.4	8,6%	47,4%	30,6%	13,4%	100,0%
		% within Yaş.Grup	83,3%	72,4%	72,4%	83,8%	74,6%
	1	Count	4	42	27	6	79
		% within S4.CC.4	5,1%	53,2%	34,2%	7,6%	100,0%
		% within Yaş.Grup	16,7%	27,6%	27,6%	16,2%	25,4%
Total		Count	24	152	98	37	311
		% within S4.CC.4	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

S4.CC.5 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S4.CC.5	0	Count	10	67	42	16	135
		% within S4.CC.5	7,4%	49,6%	31,1%	11,9%	100,0%
		% within Yaş.Grup	41,7%	44,1%	42,9%	43,2%	43,4%
	1	Count	14	85	56	21	176
		% within S4.CC.5	8,0%	48,3%	31,8%	11,9%	100,0%
		% within Yaş.Grup	58,3%	55,9%	57,1%	56,8%	56,6%
Total		Count	24	152	98	37	311
		% within S4.CC.5	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Coca Cola advertisements occur mostly on television and outdoor advertisements. Participant's number, who select television, is 297. First is 20-22 age group, whose percentage is 94.1% and number of people is 143. The other age group with the second highest rate to select television is 23-25 age group, whose portion is 95.9%, and number of people is 94. The second communication channel is selected as outdoor advertisements by 176 people. One of the age group is 20-22, whose portion is 55.9%, and number of people is 85. The second age group is 23-25, whose portion is 57.1% and number of people is 56.

According to question 4, the highest portion of two age groups are 20-22 and 3-25.

S5.L * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S5.L	1	Count	6	27	21	8	62
		% within S5.L	9,7%	43,5%	33,9%	12,9%	100,0%
		% within Yaş.Grup	25,0%	17,8%	21,4%	21,6%	19,9%
	2	Count	5	27	17	9	58
		% within S5.L	8,6%	46,6%	29,3%	15,5%	100,0%
		% within Yaş.Grup	20,8%	17,8%	17,3%	24,3%	18,6%
	3	Count	10	72	37	12	131
		% within S5.L	7,6%	55,0%	28,2%	9,2%	100,0%
		% within Yaş.Grup	41,7%	47,4%	37,8%	32,4%	42,1%
	4	Count	3	24	21	8	56
		% within S5.L	5,4%	42,9%	37,5%	14,3%	100,0%
		% within Yaş.Grup	12,5%	15,8%	21,4%	21,6%	18,0%
	5	Count	0	2	2	0	4
		% within S5.L	,0%	50,0%	50,0%	,0%	100,0%
		% within Yaş.Grup	,0%	1,3%	2,0%	,0%	1,3%
Total	Count	24	152	98	37	311	
	% within S5.L	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Participant who encounter Lays advertisement one or two times a week. Participants' number who select this choice is 131 people. The highest rank of age group is 20-22. Its portion is %47.4 and the number of people is 72.

S5.CC * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S5.CC	1	Count	12	72	55	15	154
		% within S5.CC	7,8%	46,8%	35,7%	9,7%	100,0%
		% within Yaş.Grup	50,0%	47,4%	56,1%	40,5%	49,5%
	2	Count	10	56	27	17	110
		% within S5.CC	9,1%	50,9%	24,5%	15,5%	100,0%
		% within Yaş.Grup	41,7%	36,8%	27,6%	45,9%	35,4%
	3	Count	0	22	15	4	41
		% within S5.CC	,0%	53,7%	36,6%	9,8%	100,0%
		% within Yaş.Grup	,0%	14,5%	15,3%	10,8%	13,2%
	4	Count	2	2	1	1	6
		% within S5.CC	33,3%	33,3%	16,7%	16,7%	100,0%
		% within Yaş.Grup	8,3%	1,3%	1,0%	2,7%	1,9%
	Total	Count	24	152	98	37	311
		% within S5.CC	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

Participants who watch Coca Cola advertisement everyday. Participant's number who select this choice is 154 people. The highest rank of age group is 20-22. Its percentage is 47.9% and the number of people is 72.

S5.V * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S5.V	1	Count	13	65	50	15	143
		% within S5.V	9,1%	45,5%	35,0%	10,5%	100,0%
		% within Yaş.Grup	54,2%	42,8%	51,0%	40,5%	46,0%
	2	Count	7	53	20	16	96
		% within S5.V	7,3%	55,2%	20,8%	16,7%	100,0%
		% within Yaş.Grup	29,2%	34,9%	20,4%	43,2%	30,9%
	3	Count	4	28	26	6	64
		% within S5.V	6,3%	43,8%	40,6%	9,4%	100,0%
		% within Yaş.Grup	16,7%	18,4%	26,5%	16,2%	20,6%
	4	Count	0	5	2	0	7
		% within S5.V	,0%	71,4%	28,6%	,0%	100,0%
		% within Yaş.Grup	,0%	3,3%	2,0%	,0%	2,3%
	5	Count	0	1	0	0	1
		% within S5.V	,0%	100,0%	,0%	,0%	100,0%
		% within Yaş.Grup	,0%	,7%	,0%	,0%	,3%
Total	Count	24	152	98	37	311	
	% within S5.V	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Participants who encounter Vodafone advertisement everyday. Participant's number who selected this choice is 143 people. The highest age group rank is 20-22. Its percentage is 42.8% and the number of people is 65. According to portions of these questions, the age group which attracts attention mostly with its portions is 20-22 age group.

In question nine; there are 3 options and these are coded.

Number 1= Advertisements are prepared according to Turkish cultural elements.

Number 2=It is a global brand.

Number 3=It is available for palatal delight because of including local tastes.

S9.4 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S9.4	0	Count	12	54	31	12	109
		% within S9.4	11,0%	49,5%	28,4%	11,0%	100,0%
		% within Yaş.Grup	50,0%	35,5%	31,6%	32,4%	35,0%
	1	Count	8	46	37	12	103
		% within S9.4	7,8%	44,7%	35,9%	11,7%	100,0%
		% within Yaş.Grup	33,3%	30,3%	37,8%	32,4%	33,1%
	2	Count	3	28	12	6	49
		% within S9.4	6,1%	57,1%	24,5%	12,2%	100,0%
		% within Yaş.Grup	12,5%	18,4%	12,2%	16,2%	15,8%
	3	Count	1	24	18	7	50
		% within S9.4	2,0%	48,0%	36,0%	14,0%	100,0%
		% within Yaş.Grup	4,2%	15,8%	18,4%	18,9%	16,1%
Total	Count	24	152	98	37	311	
	% within S9.4	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Participants sequence three options why they consume Lays brand. In the first order, the choice ‘Advertisements are prepared according to Turkish cultural elements.’ is selected by 33.1% percentage. There are two age groups who selected this option. One of them is 20-22 age groups. Its percentage is 30.3%, the number of people is 46. The other age group is 23-25. Its percentage is 37.8%, the number of people is 37.

S9.2 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S9.2	0	Count	5	52	34	7	98
		% within S9.2	5,1%	53,1%	34,7%	7,1%	100,0%
		% within Yaş.Grup	20,8%	34,2%	34,7%	18,9%	31,5%
	1	Count	8	30	22	12	72
		% within S9.2	11,1%	41,7%	30,6%	16,7%	100,0%
		% within Yaş.Grup	33,3%	19,7%	22,4%	32,4%	23,2%
	2	Count	4	35	24	10	73
		% within S9.2	5,5%	47,9%	32,9%	13,7%	100,0%
		% within Yaş.Grup	16,7%	23,0%	24,5%	27,0%	23,5%
	3	Count	6	35	18	8	67
		% within S9.2	9,0%	52,2%	26,9%	11,9%	100,0%
		% within Yaş.Grup	25,0%	23,0%	18,4%	21,6%	21,5%
	4	Count	1	0	0	0	1
		% within S9.2	100,0%	,0%	,0%	,0%	100,0%
		% within Yaş.Grup	4,2%	,0%	,0%	,0%	,3%
Total	Count	24	152	98	37	311	
	% within S9.2	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

In the second order, the choice 'It is a global brand'. is selected by 23.5% percentage. There are two age groups which selected this option. One of them is 20-22 age group. Its percentage is 23%, the number of people is 46. The other age group is 23-25. Its percentage is 24.5%, the number of people is 24.

In the third order, the choice 'It is available for local taste because of including local flavours.' is selected by 23%, The other age group is 23-25. Its portion is 18.4%, the number of people is 18.

Question 10

1= Advertisements are prepared according to Turkish cultural elements.

2=It is global brand

3=Because of liking a brand

S10.3 * Yaş.Grup

			Yaş.Grup				Total
			1	2	3	4	
S10.3	0	Count	10	46	23	3	82
		% within S10.3	12,2%	56,1%	28,0%	3,7%	100,0%
		% within Yaş.Grup	41,7%	30,3%	23,5%	8,1%	26,4%
1		Count	8	59	38	19	124
		% within S10.3	6,5%	47,6%	30,6%	15,3%	100,0%
		% within Yaş.Grup	33,3%	38,8%	38,8%	51,4%	39,9%
2		Count	4	21	16	8	49
		% within S10.3	8,2%	42,9%	32,7%	16,3%	100,0%
		% within Yaş.Grup	16,7%	13,8%	16,3%	21,6%	15,8%
3		Count	2	26	21	7	56
		% within S10.3	3,6%	46,4%	37,5%	12,5%	100,0%
		% within Yaş.Grup	8,3%	17,1%	21,4%	18,9%	18,0%
Total		Count	24	152	98	37	311
		% within S10.3	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

. Participants who sequence three options explaining the reason why they consume Coca Cola brand. This option is selected by 39.9%, the number of people is 124 people. In the first order, the choice 'It is a global brand.' is selected by 20-22 age group, its portion is 38.8%, the number of people is 59. The other age group is 23-25, its portion is 38.8%, the number of people is 38.

S10.5 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S10.5	0	Count	11	72	47	12	142
		% within S10.5	7,7%	50,7%	33,1%	8,5%	100,0%
		% within Yaş.Grup	45,8%	47,4%	48,0%	32,4%	45,7%
	1	Count	2	20	8	3	33
		% within S10.5	6,1%	60,6%	24,2%	9,1%	100,0%
		% within Yaş.Grup	8,3%	13,2%	8,2%	8,1%	10,6%
	2	Count	7	37	27	9	80
		% within S10.5	8,8%	46,3%	33,8%	11,3%	100,0%
		% within Yaş.Grup	29,2%	24,3%	27,6%	24,3%	25,7%
3	Count	4	23	16	13	56	
	% within S10.5	7,1%	41,1%	28,6%	23,2%	100,0%	
	% within Yaş.Grup	16,7%	15,1%	16,3%	35,1%	18,0%	
Total	Count	24	152	98	37	311	
	% within S10.5	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

In the second order, the choice 'Advertisements are prepared according to Turkish cultural elements' is selected by 25.7%, the number of people is 80. There are two age groups who take place in the highest rank. The first one is 20-22 age group. Its percentage is 24.3%, the number of people is 37. The other age group is 23-25, its percentage is 27.6%, the number of people is 27.

S10.4 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S10.4	0	Count	12	78	55	24	169
		% within S10.4	7,1%	46,2%	32,5%	14,2%	100,0%
		% within Yaş.Grup	50,0%	51,3%	56,1%	64,9%	54,3%
1	1	Count	0	14	7	1	22
		% within S10.4	,0%	63,6%	31,8%	4,5%	100,0%
		% within Yaş.Grup	,0%	9,2%	7,1%	2,7%	7,1%
2	2	Count	7	38	17	6	68
		% within S10.4	10,3%	55,9%	25,0%	8,8%	100,0%
		% within Yaş.Grup	29,2%	25,0%	17,3%	16,2%	21,9%
3	3	Count	5	22	19	6	52
		% within S10.4	9,6%	42,3%	36,5%	11,5%	100,0%
		% within Yaş.Grup	20,8%	14,5%	19,4%	16,2%	16,7%
Total	Total	Count	24	152	98	37	311
		% within S10.4	7,7%	48,9%	31,5%	11,9%	100,0%
		% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%

In the third order, the choice 'Because of liking a brand' is selected by 21.9%, the number of people is 68. There are two age groups. One of them is 20-22 age group. Its percentage is 25%, the number of people is 38. The other age group is 23-25. Its percentage is 17.3%, the number of people is 17.

Question 11

1= Service- price quality,

2=Technology

3=It is a global brand.

S11.3 * Yaş.Grup

Crosstab

		Yaş.Grup				Total	
		1	2	3	4		
S11.3	0	Count	11	47	42	14	114
		% within S11.3	9,6%	41,2%	36,8%	12,3%	100,0%
		% within Yaş.Grup	45,8%	30,9%	42,9%	37,8%	36,7%
1	Count	5	47	28	8	88	
	% within S11.3	5,7%	53,4%	31,8%	9,1%	100,0%	
	% within Yaş.Grup	20,8%	30,9%	28,6%	21,6%	28,3%	
2	Count	2	33	13	6	54	
	% within S11.3	3,7%	61,1%	24,1%	11,1%	100,0%	
	% within Yaş.Grup	8,3%	21,7%	13,3%	16,2%	17,4%	
3	Count	6	25	15	9	55	
	% within S11.3	10,9%	45,5%	27,3%	16,4%	100,0%	
	% within Yaş.Grup	25,0%	16,4%	15,3%	24,3%	17,7%	
Total	Count	24	152	98	37	311	
	% within S11.3	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

Participants who sequence three options about the reason why they consume Vodafone brand.

In the first order, the choice ‘ Service and price quality.’ is selected by 28.3% percentage, the number of people is 88. There are two age groups who selected this choice. One of them is 20-22 age group. Its percentage is 30.9%, the number of people is 47. The other age group is 23-25. Its percentage is 28.6%, the number of people is 28.

S11.4 * Yaş.Grup

Crosstab

		Yaş.Grup				Total	
		1	2	3	4		
S11.4	0	Count	10	66	41	16	133
		% within S11.4	7,5%	49,6%	30,8%	12,0%	100,0%
		% within Yaş.Grup	41,7%	43,4%	41,8%	43,2%	42,8%
1	Count	7	23	10	3	43	
	% within S11.4	16,3%	53,5%	23,3%	7,0%	100,0%	
	% within Yaş.Grup	29,2%	15,1%	10,2%	8,1%	13,8%	
2	Count	6	38	30	11	85	
	% within S11.4	7,1%	44,7%	35,3%	12,9%	100,0%	
	% within Yaş.Grup	25,0%	25,0%	30,6%	29,7%	27,3%	
3	Count	1	25	17	7	50	
	% within S11.4	2,0%	50,0%	34,0%	14,0%	100,0%	
	% within Yaş.Grup	4,2%	16,4%	17,3%	18,9%	16,1%	
Total	Count	24	152	98	37	311	
	% within S11.4	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

In the second order, the choice ‘Technology is represented as a world technology standart.’ is selected by 27.3%, the number of people is 85. There are two age groups who selected this choice. One of them is 20-22 age group. Its portion is 25%, the number of people is 38. The other age group is 23-25. Its portion is 30.6%, the number of people is 30.

S11.3 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S11.3	0	Count	11	47	42	14	114
		% within S11.3	9,6%	41,2%	36,8%	12,3%	100,0%
		% within Yaş.Grup	45,8%	30,9%	42,9%	37,8%	36,7%
	1	Count	5	47	28	8	88
		% within S11.3	5,7%	53,4%	31,8%	9,1%	100,0%
		% within Yaş.Grup	20,8%	30,9%	28,6%	21,6%	28,3%
	2	Count	2	33	13	6	54
		% within S11.3	3,7%	61,1%	24,1%	11,1%	100,0%
		% within Yaş.Grup	8,3%	21,7%	13,3%	16,2%	17,4%
3	Count	6	25	15	9	55	
	% within S11.3	10,9%	45,5%	27,3%	16,4%	100,0%	
	% within Yaş.Grup	25,0%	16,4%	15,3%	24,3%	17,7%	
Total	Count	24	152	98	37	311	
	% within S11.3	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

In the third order, the choice ‘It is a global brand.’ is selected by 17.4%, the number of people is 54. There are two age groups who select this choice. One of them is 20-22 age group. Its percentage is 16.4%, the number of people is 25. The other age group is 23-25. Its percentage is 18.4%, the number of people is 18.

S15 * Yaş.Grup

Crosstab

			Yaş.Grup				Total
			1	2	3	4	
S15	1	Count	4	42	26	12	84
		% within S15	4,8%	50,0%	31,0%	14,3%	100,0%
		% within Yaş.Grup	16,7%	27,6%	26,5%	32,4%	27,0%
	2	Count	20	110	72	25	227
		% within S15	8,8%	48,5%	31,7%	11,0%	100,0%
		% within Yaş.Grup	83,3%	72,4%	73,5%	67,6%	73,0%
Total	Count	24	152	98	37	311	
	% within S15	7,7%	48,9%	31,5%	11,9%	100,0%	
	% within Yaş.Grup	100,0%	100,0%	100,0%	100,0%	100,0%	

In question 15, people answer question about whether Turkish culture preserve their own traditional characteristics or not. There are 227 people whose percentage is 73% said that 'I don't think so.' There are two age groups who with the highest percentages. One of them is 20-22 age group, its percentage is 72.4%, the number of people is 110. The other age group is 23-25. Its percentage is 73.5%, the number of people is 72.

APPENDIX 4

Cross Tables According To Gender

S4.L.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.L.1	0	Count	2	2	4
		% within S4.L.1	50,0%	50,0%	100,0%
		% within Cinsiyet	1,2%	1,4%	1,3%
	1	Count	169	138	307
		% within S4.L.1	55,0%	45,0%	100,0%
		% within Cinsiyet	98,8%	98,6%	98,7%
Total		Count	171	140	311
		% within S4.L.1	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.L.2 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.L.2	0	Count	162	134	296
		% within S4.L.2	54,7%	45,3%	100,0%
		% within Cinsiyet	94,7%	95,7%	95,2%
	1	Count	9	6	15
		% within S4.L.2	60,0%	40,0%	100,0%
		% within Cinsiyet	5,3%	4,3%	4,8%
Total		Count	171	140	311
		% within S4.L.2	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.L.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.L.3	0	Count	157	126	283
		% within S4.L.3	55,5%	44,5%	100,0%
		% within Cinsiyet	91,8%	90,0%	91,0%
1	1	Count	14	14	28
		% within S4.L.3	50,0%	50,0%	100,0%
		% within Cinsiyet	8,2%	10,0%	9,0%
Total	Count	Count	171	140	311
		% within S4.L.3	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.L.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.L.4	0	Count	140	113	253
		% within S4.L.4	55,3%	44,7%	100,0%
		% within Cinsiyet	81,9%	80,7%	81,4%
1	1	Count	31	27	58
		% within S4.L.4	53,4%	46,6%	100,0%
		% within Cinsiyet	18,1%	19,3%	18,6%
Total	Count	Count	171	140	311
		% within S4.L.4	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.L.5 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.L.5	0	Count	52	45	97
		% within S4.L.5	53,6%	46,4%	100,0%
		% within Cinsiyet	30,4%	32,1%	31,2%
1	1	Count	119	95	214
		% within S4.L.5	55,6%	44,4%	100,0%
		% within Cinsiyet	69,6%	67,9%	68,8%
Total	Count	Count	171	140	311
		% within S4.L.5	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

The answers of women and men about communication channel. The portions are as the above;

Lays advertisements are encountered mostly on television and radio. Participant's number, who select television, is 307. Men and women with dissimilar rates makes up for 307 people. Women have the highest rate in Tv to selection. Womens' rate with 307 people is 55%, the number of women is 169. Men takes place in the second rank. Mens rate in 307 people is 45%, the number of men is 138. Radio is the second communication channel. There are 214 people who selected radio. Womens' rate is 55.6% portion, the number of women is 119. Men's rate is 44.4%, the number of men is 95. According to these rates, it is clear that perception of women is higher than men.

S4.V.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.V.1	0	Count	21	14	35
		% within S4.V.1	60,0%	40,0%	100,0%
		% within Cinsiyet	12,3%	10,0%	11,3%
1	1	Count	150	126	276
		% within S4.V.1	54,3%	45,7%	100,0%
		% within Cinsiyet	87,7%	90,0%	88,7%
Total	Total	Count	171	140	311
		% within S4.V.1	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.V.2 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S4.V.2	0	Count	152	124	276
		% within S4.V.2	55,1%	44,9%	100,0%
		% within Cinsiyet	88,9%	88,6%	88,7%
1	Count	19	16	35	
		% within S4.V.2	54,3%	45,7%	100,0%
		% within Cinsiyet	11,1%	11,4%	11,3%
Total	Count	171	140	311	
		% within S4.V.2	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.V.3 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S4.V.3	0	Count	143	110	253
		% within S4.V.3	56,5%	43,5%	100,0%
		% within Cinsiyet	83,6%	78,6%	81,4%
1	Count	28	30	58	
		% within S4.V.3	48,3%	51,7%	100,0%
		% within Cinsiyet	16,4%	21,4%	18,6%
Total	Count	171	140	311	
		% within S4.V.3	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.V.4 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S4.V.4	0	Count	116	84	200
		% within S4.V.4	58,0%	42,0%	100,0%
		% within Cinsiyet	67,8%	60,0%	64,3%
1	Count	55	56	111	
		% within S4.V.4	49,5%	50,5%	100,0%
		% within Cinsiyet	32,2%	40,0%	35,7%
Total	Count	171	140	311	
		% within S4.V.4	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.V.5 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.V.5	0	Count	81	88	169
		% within S4.V.5	47,9%	52,1%	100,0%
		% within Cinsiyet	47,4%	62,9%	54,3%
1	1	Count	90	52	142
		% within S4.V.5	63,4%	36,6%	100,0%
		% within Cinsiyet	52,6%	37,1%	45,7%
Total	Total	Count	171	140	311
		% within S4.V.5	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

Vodafone advertisements are encountered mostly on television and in an outdoor advertisements. Television is the first communication channel in the rank. There are 276 people who selected television. Portions of women is higher than men. Women's percentage is 54.3%, the number of people is 150. Men's percentage is 45.7%, the number of people is 126. The second communication channel is an outdoor advertisements. There are 142 people who selected this choice. Percentage of women is 63.4%, the number of people is 90. Percentage of men is 36.6%, the number of people is 52.

S4.CC.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.CC.1	0	Count	8	6	14
		% within S4.CC.1	57,1%	42,9%	100,0%
		% within Cinsiyet	4,7%	4,3%	4,5%
1	1	Count	163	134	297
		% within S4.CC.1	54,9%	45,1%	100,0%
		% within Cinsiyet	95,3%	95,7%	95,5%
Total	Total	Count	171	140	311
		% within S4.CC.1	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.CC.2 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.CC.2	0	Count	155	128	283
		% within S4.CC.2	54,8%	45,2%	100,0%
		% within Cinsiyet	90,6%	91,4%	91,0%
	1	Count	16	12	28
		% within S4.CC.2	57,1%	42,9%	100,0%
		% within Cinsiyet	9,4%	8,6%	9,0%
Total	Count		171	140	311
		% within S4.CC.2	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.CC.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.CC.3	0	Count	149	119	268
		% within S4.CC.3	55,6%	44,4%	100,0%
		% within Cinsiyet	87,1%	85,0%	86,2%
	1	Count	22	21	43
		% within S4.CC.3	51,2%	48,8%	100,0%
		% within Cinsiyet	12,9%	15,0%	13,8%
Total	Count		171	140	311
		% within S4.CC.3	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.CC.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S4.CC.4	0	Count	122	110	232
		% within S4.CC.4	52,6%	47,4%	100,0%
		% within Cinsiyet	71,3%	78,6%	74,6%
	1	Count	49	30	79
		% within S4.CC.4	62,0%	38,0%	100,0%
		% within Cinsiyet	28,7%	21,4%	25,4%
Total	Count		171	140	311
		% within S4.CC.4	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S4.CC.5 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S4.CC.5	0	Count	78	57	135
		% within S4.CC.5	57,8%	42,2%	100,0%
		% within Cinsiyet	45,6%	40,7%	43,4%
	1	Count	93	83	176
		% within S4.CC.5	52,8%	47,2%	100,0%
		% within Cinsiyet	54,4%	59,3%	56,6%
Total		Count	171	140	311
		% within S4.CC.5	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

Coca Cola advertisements are encountered mostly on television and on outdoor advertisements. Television is the first communication channel in the rank. There are 297 people who select television. Percentages of women is 54.9%, the number of people is 163. Percentages of men is 45.1%, the number of people is 134. The second communication channel is outdoor advertisements There are 176 people who select this choice. Percentage of women is 52.8%, the number of people is 93. Percentage of men is 47.2%, the number of people is 83.

S5.L * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S5.L	1	Count	41	21	62
		% within S5.L	66,1%	33,9%	100,0%
		% within Cinsiyet	24,0%	15,0%	19,9%
	2	Count	32	26	58
		% within S5.L	55,2%	44,8%	100,0%
		% within Cinsiyet	18,7%	18,6%	18,6%
	3	Count	71	60	131
		% within S5.L	54,2%	45,8%	100,0%
		% within Cinsiyet	41,5%	42,9%	42,1%
	4	Count	24	32	56
		% within S5.L	42,9%	57,1%	100,0%
		% within Cinsiyet	14,0%	22,9%	18,0%
	5	Count	3	1	4
		% within S5.L	75,0%	25,0%	100,0%
		% within Cinsiyet	1,8%	,7%	1,3%
Total		Count	171	140	311
		% within S5.L	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

Participant who encounter Lays advertisement once or twice aweek. Participant's number who selected this choice is 131 people. The highest rank of gender is women. Their portion is %54.2 and the number of people is 71. Men portion is %45.8, the number of people is 60.

S5.CC * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S5.CC	1	Count	79	75	154
		% within S5.CC	51,3%	48,7%	100,0%
		% within Cinsiyet	46,2%	53,6%	49,5%
	2	Count	65	45	110
		% within S5.CC	59,1%	40,9%	100,0%
		% within Cinsiyet	38,0%	32,1%	35,4%
	3	Count	24	17	41
		% within S5.CC	58,5%	41,5%	100,0%
		% within Cinsiyet	14,0%	12,1%	13,2%
	4	Count	3	3	6
		% within S5.CC	50,0%	50,0%	100,0%
		% within Cinsiyet	1,8%	2,1%	1,9%
Total	Count	171	140	311	
	% within S5.CC	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Participants who encounter Coca Cola advertisement everyday. Participants' number who selected this choice is 154 people. The highest rank of gender is women. Women portion is 51.3% and the number of people is 79. Men portion is 48.7%, the number of people is 75.

S5.V * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S5.V	1	Count	78	65	143
		% within S5.V	54,5%	45,5%	100,0%
		% within Cinsiyet	45,6%	46,4%	46,0%
	2	Count	56	40	96
		% within S5.V	58,3%	41,7%	100,0%
		% within Cinsiyet	32,7%	28,6%	30,9%
	3	Count	32	32	64
		% within S5.V	50,0%	50,0%	100,0%
		% within Cinsiyet	18,7%	22,9%	20,6%
	4	Count	4	3	7
		% within S5.V	57,1%	42,9%	100,0%
		% within Cinsiyet	2,3%	2,1%	2,3%
	5	Count	1	0	1
		% within S5.V	100,0%	,0%	100,0%
		% within Cinsiyet	,6%	,0%	,3%
Total	Count	171	140	311	
	% within S5.V	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Participants who encounter Vodafone advertisement everyday. Participant's number who selected this choice is 143 people. The highest rank of gender is women. Their portion is 54.5% and the number of people is 78. Men portion is 45.5%, the number of people is 65.

The question is about Turkish cultural elements in Lays advertisements and its order of importance according to gender is as shown below..

In question nine; there are 3 options and these are coded.

Number 1= Advertisements are prepared according to Turkish cultural elements.

Number 2=It is a global brand.

Number 3=It is available for palatal delight because of including local tastes.

S9.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.1	0	Count	107	83	190
		% within S9.1	56,3%	43,7%	100,0%
		% within Cinsiyet	62,6%	59,3%	61,1%
	1	Count	27	20	47
		% within S9.1	57,4%	42,6%	100,0%
		% within Cinsiyet	15,8%	14,3%	15,1%
	2	Count	15	14	29
		% within S9.1	51,7%	48,3%	100,0%
		% within Cinsiyet	8,8%	10,0%	9,3%
	3	Count	22	23	45
		% within S9.1	48,9%	51,1%	100,0%
		% within Cinsiyet	12,9%	16,4%	14,5%
Total	Count	171	140	311	
	% within S9.1	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S9.2 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.2	0	Count	52	46	98
		% within S9.2	53,1%	46,9%	100,0%
		% within Cinsiyet	30,4%	32,9%	31,5%
	1	Count	39	33	72
		% within S9.2	54,2%	45,8%	100,0%
		% within Cinsiyet	22,8%	23,6%	23,2%
	2	Count	40	33	73
		% within S9.2	54,8%	45,2%	100,0%
		% within Cinsiyet	23,4%	23,6%	23,5%
	3	Count	39	28	67
		% within S9.2	58,2%	41,8%	100,0%
		% within Cinsiyet	22,8%	20,0%	21,5%
	4	Count	1	0	1
		% within S9.2	100,0%	,0%	100,0%
		% within Cinsiyet	,6%	,0%	,3%
Total	Count	171	140	311	
	% within S9.2	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S9.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.3	0	Count	103	80	183
		% within S9.3	56,3%	43,7%	100,0%
		% within Cinsiyet	60,2%	57,1%	58,8%
	1	Count	26	16	42
		% within S9.3	61,9%	38,1%	100,0%
		% within Cinsiyet	15,2%	11,4%	13,5%
	2	Count	22	20	42
		% within S9.3	52,4%	47,6%	100,0%
		% within Cinsiyet	12,9%	14,3%	13,5%
	3	Count	20	24	44
		% within S9.3	45,5%	54,5%	100,0%
		% within Cinsiyet	11,7%	17,1%	14,1%
Total	Count	171	140	311	
	% within S9.3	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S9.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.4	0	Count	60	49	109
		% within S9.4	55,0%	45,0%	100,0%
		% within Cinsiyet	35,1%	35,0%	35,0%
	1	Count	54	49	103
		% within S9.4	52,4%	47,6%	100,0%
		% within Cinsiyet	31,6%	35,0%	33,1%
	2	Count	30	19	49
		% within S9.4	61,2%	38,8%	100,0%
		% within Cinsiyet	17,5%	13,6%	15,8%
	3	Count	27	23	50
		% within S9.4	54,0%	46,0%	100,0%
		% within Cinsiyet	15,8%	16,4%	16,1%
Total	Count	171	140	311	
	% within S9.4	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S9.5 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.5	0	Count	106	95	201
		% within S9.5	52,7%	47,3%	100,0%
		% within Cinsiyet	62,0%	67,9%	64,6%
	1	Count	13	11	24
		% within S9.5	54,2%	45,8%	100,0%
		% within Cinsiyet	7,6%	7,9%	7,7%
	2	Count	25	22	47
		% within S9.5	53,2%	46,8%	100,0%
		% within Cinsiyet	14,6%	15,7%	15,1%
3	Count	27	12	39	
	% within S9.5	69,2%	30,8%	100,0%	
	% within Cinsiyet	15,8%	8,6%	12,5%	
Total	Count	171	140	311	
	% within S9.5	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S9.6 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.6	0	Count	107	85	192
		% within S9.6	55,7%	44,3%	100,0%
		% within Cinsiyet	62,6%	60,7%	61,7%
	1	Count	11	6	17
		% within S9.6	64,7%	35,3%	100,0%
		% within Cinsiyet	6,4%	4,3%	5,5%
	2	Count	26	28	54
		% within S9.6	48,1%	51,9%	100,0%
		% within Cinsiyet	15,2%	20,0%	17,4%
	3	Count	27	20	47
		% within S9.6	57,4%	42,6%	100,0%
		% within Cinsiyet	15,8%	14,3%	15,1%
4	Count	0	1	1	
	% within S9.6	,0%	100,0%	100,0%	
	% within Cinsiyet	,0%	,7%	,3%	
Total	Count	171	140	311	
	% within S9.6	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S9.7 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S9.7	0	Count	150	120	270
		% within S9.7	55,6%	44,4%	100,0%
		% within Cinsiyet	87,7%	85,7%	86,8%
	1	Count	2	5	7
		% within S9.7	28,6%	71,4%	100,0%
		% within Cinsiyet	1,2%	3,6%	2,3%
	2	Count	11	4	15
		% within S9.7	73,3%	26,7%	100,0%
		% within Cinsiyet	6,4%	2,9%	4,8%
3	Count	8	11	19	
	% within S9.7	42,1%	57,9%	100,0%	
	% within Cinsiyet	4,7%	7,9%	6,1%	
Total	Count	171	140	311	
	% within S9.7	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

Participants who sequence three options about the reason why they consume Lays brand. In the first order, the choice ‘Advertisements are prepared according to Turkish cultural elements.’ is selected by 33.1% percentage. Women and men have different rates. Women percentage is 31.6%, the number of them is 54. Men percentage is %35, the number of them is 49.

In the second order, the choice ‘It is a global brand’. is selected by 23% portion, the number of people is 73. Women and men have different rates. Women portion is 23.4%, the number of them is 40. Men portion is 23.6%, the number of them is 33.

In the third order, the choice ‘It is available for local taste because of including local flavours.’ is selected by 21.5%, the number of people is 67. Women and men have different rates. Women percentage is 22.8%, the number of them is 39. Men percentage is 20%, the number of them is 28.

Question 10

Number 1= Advertisements are prepared according to Turkish cultural elements.

Number 2=It is global brand

Number 3=Because of liking a brand

Participants who sequence three options about the reason why they consume Coca Cola brand. This option is selected by 124 people.

S10.1 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S10.1	0	Count	107	78	185
		% within S10.1	57,8%	42,2%	100,0%
		% within Cinsiyet	62,6%	55,7%	59,5%
	1	Count	26	25	51
		% within S10.1	51,0%	49,0%	100,0%
		% within Cinsiyet	15,2%	17,9%	16,4%
	2	Count	19	11	30
		% within S10.1	63,3%	36,7%	100,0%
		% within Cinsiyet	11,1%	7,9%	9,6%
3	Count	19	26	45	
	% within S10.1	42,2%	57,8%	100,0%	
	% within Cinsiyet	11,1%	18,6%	14,5%	
Total	Count	171	140	311	
	% within S10.1	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S10.2 * Cinsiyet

Crosstab

		Cinsiyet		Total	
		1	2		
S10.2	0	Count	56	54	110
		% within S10.2	50,9%	49,1%	100,0%
		% within Cinsiyet	32,7%	38,6%	35,4%
	1	Count	41	25	66
		% within S10.2	62,1%	37,9%	100,0%
		% within Cinsiyet	24,0%	17,9%	21,2%
	2	Count	35	32	67
		% within S10.2	52,2%	47,8%	100,0%
		% within Cinsiyet	20,5%	22,9%	21,5%
3	Count	39	29	68	
	% within S10.2	57,4%	42,6%	100,0%	
	% within Cinsiyet	22,8%	20,7%	21,9%	
Total	Count	171	140	311	
	% within S10.2	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S10.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S10.3	0	Count	48	34	82
		% within S10.3	58,5%	41,5%	100,0%
		% within Cinsiyet	28,1%	24,3%	26,4%
	1	Count	63	61	124
		% within S10.3	50,8%	49,2%	100,0%
		% within Cinsiyet	36,8%	43,6%	39,9%
	2	Count	24	25	49
		% within S10.3	49,0%	51,0%	100,0%
		% within Cinsiyet	14,0%	17,9%	15,8%
3	Count	36	20	56	
	% within S10.3	64,3%	35,7%	100,0%	
	% within Cinsiyet	21,1%	14,3%	18,0%	
Total	Count	171	140	311	
	% within S10.3	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S10.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S10.4	0	Count	90	79	169
		% within S10.4	53,3%	46,7%	100,0%
		% within Cinsiyet	52,6%	56,4%	54,3%
	1	Count	9	13	22
		% within S10.4	40,9%	59,1%	100,0%
		% within Cinsiyet	5,3%	9,3%	7,1%
	2	Count	44	24	68
		% within S10.4	64,7%	35,3%	100,0%
		% within Cinsiyet	25,7%	17,1%	21,9%
3	Count	28	24	52	
	% within S10.4	53,8%	46,2%	100,0%	
	% within Cinsiyet	16,4%	17,1%	16,7%	
Total	Count	171	140	311	
	% within S10.4	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S10.5 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S10.5	0	Count	77	65	142
		% within S10.5	54,2%	45,8%	100,0%
		% within Cinsiyet	45,0%	46,4%	45,7%
	1	Count	22	11	33
		% within S10.5	66,7%	33,3%	100,0%
		% within Cinsiyet	12,9%	7,9%	10,6%
	2	Count	40	40	80
		% within S10.5	50,0%	50,0%	100,0%
		% within Cinsiyet	23,4%	28,6%	25,7%
3	Count	32	24	56	
	% within S10.5	57,1%	42,9%	100,0%	
	% within Cinsiyet	18,7%	17,1%	18,0%	
Total		Count	171	140	311
		% within S10.5	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S10.6 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S10.6	0	Count	135	109	244
		% within S10.6	55,3%	44,7%	100,0%
		% within Cinsiyet	78,9%	77,9%	78,5%
	1	Count	10	5	15
		% within S10.6	66,7%	33,3%	100,0%
		% within Cinsiyet	5,8%	3,6%	4,8%
	2	Count	8	8	16
		% within S10.6	50,0%	50,0%	100,0%
		% within Cinsiyet	4,7%	5,7%	5,1%
3	Count	18	18	36	
	% within S10.6	50,0%	50,0%	100,0%	
	% within Cinsiyet	10,5%	12,9%	11,6%	
Total		Count	171	140	311
		% within S10.6	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

. In the first order, the choice 'It is a global brand.' is selected by 39.9% percentage, the number of people is 124. Women and men have different rates. Women portion is 36.8%, the number of them is 63. Men portion is 43.6%, the number of them is 61.

In the second order, the choice 'Advertisements are prepared according to Turkish cultural elements' is selected by 25.7%, the number of people is 80. Women and men

have different rates. Women portion is 50%, the number of them is 40. Men portion is 50%, the number of them is 40.

In the third order, the choice 'Because of liking a brand' is selected by 21.9%, the number of people is 68. Women and men have different rates. Women portion is 57.4%, the number of them is 39. Men portion is 42.6%, the number of them is 29.

Question 11

Number 1= Service- price quality,

Number 2= The technology is represented as world technology standart

Number 3=It is a global brand.

Participants who sequence three options about the reason why they consume Vodafone brand.

S11.1 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.1	0	Count	112	98	210
		% within S11.1	53,3%	46,7%	100,0%
		% within Cinsiyet	65,5%	70,0%	67,5%
	1	Count	27	15	42
		% within S11.1	64,3%	35,7%	100,0%
		% within Cinsiyet	15,8%	10,7%	13,5%
	2	Count	14	7	21
		% within S11.1	66,7%	33,3%	100,0%
		% within Cinsiyet	8,2%	5,0%	6,8%
3	Count	18	20	38	
	% within S11.1	47,4%	52,6%	100,0%	
	% within Cinsiyet	10,5%	14,3%	12,2%	
Total	Count	171	140	311	
	% within S11.1	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S11.2 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.2	0	Count	89	56	145
		% within S11.2	61,4%	38,6%	100,0%
		% within Cinsiyet	52,0%	40,0%	46,6%
	1	Count	26	33	59
		% within S11.2	44,1%	55,9%	100,0%
		% within Cinsiyet	15,2%	23,6%	19,0%
	2	Count	35	27	62
		% within S11.2	56,5%	43,5%	100,0%
		% within Cinsiyet	20,5%	19,3%	19,9%
3	Count	21	24	45	
	% within S11.2	46,7%	53,3%	100,0%	
	% within Cinsiyet	12,3%	17,1%	14,5%	
Total		Count	171	140	311
		% within S11.2	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S11.3 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.3	0	Count	58	56	114
		% within S11.3	50,9%	49,1%	100,0%
		% within Cinsiyet	33,9%	40,0%	36,7%
	1	Count	47	41	88
		% within S11.3	53,4%	46,6%	100,0%
		% within Cinsiyet	27,5%	29,3%	28,3%
	2	Count	30	24	54
		% within S11.3	55,6%	44,4%	100,0%
		% within Cinsiyet	17,5%	17,1%	17,4%
3	Count	36	19	55	
	% within S11.3	65,5%	34,5%	100,0%	
	% within Cinsiyet	21,1%	13,6%	17,7%	
Total		Count	171	140	311
		% within S11.3	55,0%	45,0%	100,0%
		% within Cinsiyet	100,0%	100,0%	100,0%

S11.4 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.4	0	Count	79	54	133
		% within S11.4	59,4%	40,6%	100,0%
		% within Cinsiyet	46,2%	38,6%	42,8%
	1	Count	26	17	43
		% within S11.4	60,5%	39,5%	100,0%
		% within Cinsiyet	15,2%	12,1%	13,8%
	2	Count	42	43	85
		% within S11.4	49,4%	50,6%	100,0%
		% within Cinsiyet	24,6%	30,7%	27,3%
3	Count	24	26	50	
	% within S11.4	48,0%	52,0%	100,0%	
	% within Cinsiyet	14,0%	18,6%	16,1%	
Total	Count	171	140	311	
	% within S11.4	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S11.5 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.5	0	Count	99	73	172
		% within S11.5	57,6%	42,4%	100,0%
		% within Cinsiyet	57,9%	52,1%	55,3%
	1	Count	26	21	47
		% within S11.5	55,3%	44,7%	100,0%
		% within Cinsiyet	15,2%	15,0%	15,1%
	2	Count	23	20	43
		% within S11.5	53,5%	46,5%	100,0%
		% within Cinsiyet	13,5%	14,3%	13,8%
3	Count	23	26	49	
	% within S11.5	46,9%	53,1%	100,0%	
	% within Cinsiyet	13,5%	18,6%	15,8%	
Total	Count	171	140	311	
	% within S11.5	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S11.6 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.6	0	Count	96	96	192
		% within S11.6	50,0%	50,0%	100,0%
		% within Cinsiyet	56,1%	68,6%	61,7%
	1	Count	16	10	26
		% within S11.6	61,5%	38,5%	100,0%
		% within Cinsiyet	9,4%	7,1%	8,4%
	2	Count	21	18	39
		% within S11.6	53,8%	46,2%	100,0%
		% within Cinsiyet	12,3%	12,9%	12,5%
3	Count	38	16	54	
	% within S11.6	70,4%	29,6%	100,0%	
	% within Cinsiyet	22,2%	11,4%	17,4%	
Total	Count	171	140	311	
	% within S11.6	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

S11.7 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S11.7	0	Count	146	129	275
		% within S11.7	53,1%	46,9%	100,0%
		% within Cinsiyet	85,4%	92,1%	88,4%
	1	Count	5	2	7
		% within S11.7	71,4%	28,6%	100,0%
		% within Cinsiyet	2,9%	1,4%	2,3%
	2	Count	5	2	7
		% within S11.7	71,4%	28,6%	100,0%
		% within Cinsiyet	2,9%	1,4%	2,3%
3	Count	15	7	22	
	% within S11.7	68,2%	31,8%	100,0%	
	% within Cinsiyet	8,8%	5,0%	7,1%	
Total	Count	171	140	311	
	% within S11.7	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

In the first order, the choice ‘ Service and price quality.’ is selected by 28.3% percentage, the number of people is 88. Women and men have different rates. Women percentage is 27.5%, the number of them is 47. Men portion is 29.3%, the number of them..

In the second order, the choice ‘The technology is represented as world technology standart.’ is selected by 27.3%, the number of people is 85. Women and men have different rates. Women portion is 24.6%, the number of people is 42. Men portion is 30.7%, the number of people is 43.

In the third order, the choice ‘It is a global brand.’ is selected by 17.4%, the number of people is 54. Women and men have different rates. Women portion is 22.2%, the number of people is 38. Men portion is 11.4%, the number of people is 16.

S15 * Cinsiyet

Crosstab

			Cinsiyet		Total
			1	2	
S15	1	Count	43	41	84
		% within S15	51,2%	48,8%	100,0%
		% within Cinsiyet	25,1%	29,3%	27,0%
	2	Count	128	99	227
		% within S15	56,4%	43,6%	100,0%
		% within Cinsiyet	74,9%	70,7%	73,0%
Total	Count	171	140	311	
	% within S15	55,0%	45,0%	100,0%	
	% within Cinsiyet	100,0%	100,0%	100,0%	

In question 15, people answer question about whether Turkish culture preserves its own traditional characteristic or not. There are 227 people whose portion is 73% said that ‘I don’t think.’ Women and men have different rates. Women portion is 74.9% the number of people is 128. Men portion is 70.7%, the number of people is 99.