



ABOUT COMMUNICATION, LITERATURE AND SOCIALIZATION

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Abstract

Literal Marks are implied on people's emotions and opinions by their life sequences and artistic explanations. The literal marks, which carry the role of communication tool, are basic sources for showing people a way, preparing life formula and socialising people. The marks, which are illustrated by life sequences, carry out communication and also socialization in our life. In life, role models which are such as prejudice, monomania, inequity, deception, defection, loyalty, latitude, sincerity, empathy etc., are possible literal marks which reflect on society behaviours. Its obvious to see literal communication activities on an advertisement slogan, a film scenario, or a documentary. The main study of literature is being seen in a poem, a fable, a novel, a dictum, a slogan of advertisement, a message of public relations or a headline of a newspaper. Eventough studies are become fact in the scientific studies, behalf of science branches are needed to be enriched. Transfer discipline integrates literature and communication and also creates the base of socialization. In this regard, in our examination , we use the methods of description, detection, and regression for literal marks, diversity of socio-cultural environments, the norms of lifes, statuses, approaches and expectations between roles, and the usage of language in interpersonal conflicts and harmony.

Keywords: Communication, Literature, Socialization, Transfer Discipline

Introduction

People have become united with society and the environment they stay in by the components like beliefs, education, language, feelings, expectations, attitudes, goals and values throughout their lives. Socio-Cultural factors are the most important components that affect the human behaviours.

All the relationships come into occur by the inter-personal communication and social nature, are social relationships. When the social relations are examined in accordance with the quantity, one to one, one to the group and the relationships between the group and the society are also regarded. (Er,2000,59). Every attempt come out with the mutual relations, has a teaching qualification. Regarding the mutual relations means expanding and improving the lives by the participation into the social interaction as well. By the time the person agrees with the opinions and thoughts of the other or others', social interaction means to begun. Therefore, the society is an absolute reality that occurred on the basis of man to man and man to nature interaction (Oskay,1990;31). That social interaction constitutes the life style of the society itself. In the life style, the relationship harmony among the individuals is the main duty of both constitutions and cultural laws. The most important and basis source of the culture is learning of the man and sewing up the information on symbolic styles, the supplies and transmission skills of the things he learned to the other members as a knowledge. (Tatlıdil;1992;30) That supply exists with the relationship among the individuals and that existence provides the inter-personal relationship. The mutual compulsion of the culture and individual relationships each other become paradox. Culture is determined and stagnant, but dynamic and various as well. Most probably designates our life and living styles. But, we could rarely perceive that qualification consciously. (Saran; 1993; 267). That paradox makes the person belonged to the society. A person who is sustained in the depended confidence with the culture, is socialized by the accommodation to the outside.

Socialization is a progressive process. Man has always sensitive compulsions to the external world. These obligations become admission in case of benefit. The admissions harmony procures the vigorous socialization. Many things around us conduct the people and societies as well according to Montesquieu: Nature, religion, laws, principle of government, lessons taken from the history, moral and prescriptive customs. All of them make up the distinctive features and general spirit of a society (aktaran Gürkan:1988,12). Reflection into the literature is the national spirit of societies. The relationship conducted by the man with abstract and concrete substances, some special criticism about them, emphasizing some specific behaviours about these objects, begins with the perception of them. On the basis of that issue, the organization of the perception with the external interventions, the sense threshold of the person, the sensorial energy about perception and many other subjects like that are to be evaluated and researched especially in communicators' point of view (İnceoğlu:2011, 86). There are many fields for the communications managers to study with the literature and socialization. Today, the mass communication tools like radio, television, cinema, press, the internet are the most important components for the attribution of socialization. The conduction and spread of the cultural values produced by the society to the new generations can be achieved by the aids of literature, communication and education sciences.

The social environment which the person lives in, shapes out the necessities, guiding, attitudes and behaviours of him. The socio-cultural factors are the most important issues affect the human behaviours. The factors characterize as the connections of the social effects which determine the goals, aims, expectations and desires of a person are; culture (universal culture, mass culture, national culture, local culture, sub-culture), social class, referential groups, friendships, school, family and personality (İnceoğlu: 2011,147). The literary works like stories, idioms and fairy tales attached in the public memory, constitutes a great importance about the activities in message application which would send to the target audiences by mass communication tools.

Communication, Literature and Socialization Interaction

There are two dimension of the communicative behaviour: The first; the communication between at least two men, the second is; the mass communication that is carried on by television, movies, radio and newspaper as well. Media affects the communication process. Message is so increased that it reaches most of the audiences and readers. That media fixes the communication process to the audiences' way from the lecturers. Literature takes place in to the second part of communication. Literature can imitate, reflect the whole forms of the communication on the first dimension by adopting. On the basis of the secondary education, it cab be seen in the text published as a book. The primary style of communication was introduced in the secondary parts and the original of the text become a message inside the secondary communication. Thus, we may consider the literature on the primary communication as an expression of communicative and applied behaviour and on the secondary communication we may regard it as a first message (Zimmermann : 2001, 78). The language is the first medium to contact with the people. The efficiency of the messages in both social, organizational and inter-personal relationships depend upon the effective usage of the language. In the language usage, getting benefit from the literary taxes which are the social heritage of us, make our messages to the target audiences more effective indeed.

Advertisers carry out their advertisements in accordance with the cultural and mental substructure of the target audiences in order to be understood and comprehended better. Being given the service and the production which are introduced with all of the memorable public components, makes the association, memory and permanent effects of the advertisements raise. Therefore, in case of need, it enables consumers to demand the service marks and productions memorized in their minds by advertisements. So, the components of the old public culture help them on the basis of the easier fulfilment of the functions of the advertisements (Boyraz: 2001,2).



According to Mead, man is social only if his movements, experiences and ideas (namely, he depends upon the people) and every basis of the social interaction is the symbolic and the common share of the meanings by the symbols but especially with the language itself. Any of the subject, neither a chair, house nor a desire, has the meaning except attributed by the people in communication. Neither a man interaction nor a society will become exist without symbols and the meanings shared by the people. The social life, the meanings of the symbol and the communication are feasible if only shared extensively with the comment of the view, word or a private action of a symbol, named by the members of the society as "taking a part". Man is an especially social presence and society is world including the process of description, negotiation, interpretation, re-creation, perpetual creation and constant running which is produced by the man around himself. We are both individuals and social assets. We are both being formulated by the society and formulate it by ourselves. All of us live in a different miniature world. On the other hand, these miniature worlds are the components of the more general and shared culture. Each of the worlds has a basic structure (<http://www.e-sosyoloji.com/mead.htm>. E.T.29.02.2012). The variety and differences on the basic structure has an influence upon the cause and effect. All of them re-organize the socialization scale of the society and individuals'. Besides, the narrators rewrite them out on the every new literary work. Except the unrelieved law of moral, current variations like climate, history, policy, custom, groove, trade, health and law effect the socialization and literature. The various dimensions of that interaction can be seen on the following examples.

The Functions of the Literature about Socialization

The functions of the literature enable the complicated designs to narrate into the domestic language and translate it to the foreign languages. Furthermore, it makes the domestic process of the taxes perpetuate as an own internal process. (Aydın: 2004, 4). In other words, literature is an appliance that enables the inner world between the audience-lecturer and reader-writer to be integrated. That integration provides the common behaviours in social environment.

The words of Cemil Meriç, "The world views commingle in the centuries' land, all of the arts and works of idea become the source of inspiration, an idea of the world is the production of the centuries, it can't be produced in one day, each man constructs a building part by part and establishes a splendid masterpiece", constitutes the basis of the socialization, culture and civilization ideas. That fact emphasizes the importance of our literary works. Our literary arts become a guidance to the society in accordance with the analysis of the sample of events, types and narrators. That works find out some special accustomed behaviour, opinions, attitudes, customs and conventions belong to the society from the birth of the man. The reflection of the criticism like the correctness and the reconditioning according to the developed era, becomes more exciting, considerable and easier with the expression of the literary works. Although the other science fields like sociology, psychology and communication come into united with literature into the huge subjects, they are not as preferable as the literature because of the more theoretical aspects of them. For that reason the mass of the readers are more general as everything in the life is the subject of the literature as well. Everybody is integrated with the social life for the healthy way of life without the discrimination like male-female, scholar-illiterate, old-young and rich-poor. Oğuz Atay also conducts the fact of scholar. Ecevit indicates the matter in mouse of library and dialectic structure like, " He is a very creative scholar, he reads a lot, he knows everything but he is unaware of the most ordinary plays of the daily life. He is always betrayed. Although he could speak most of the foreign languages with the profession especially in four of them and he could read thousands of books, it is not enough for him to cope with the society. When the spiritual qualifications of Oğuz Atay's scholar characters become major, the connections with the society diminishes and it means a transition to the inner world, but absolute disconnection from the external life. The substantial qualifications of a person mean to decline by the time he focuses on the inner world. When the spiritual characteristics of the man reached to the highest point, the person is both removed or died." (Ecevit: 1989,38). The subjects like Aydın matter or socialization, are scrutinized by many narrators or scientists.

When we look at the works;
Lack of these roses and cypresses unless I exist
Lack of red lips, luscious wines
Mornings, evenings, anxiety, delight
World is asset with my counsel, lacking I neither it exist

Omer Hayyam connotes that man gives meaning to the life by himself in that rubai. In the universe, objects, substances and values are introduced to the people as equal. Men consider the life in different point of views. Objects and activities are identical for everybody if there is an exceptional condition appears. The perception, attitude and communication enable people to live distinctively each other. The environment, family and education constitute our lives except the genetic qualifications. Literature, family, environment and education can be come into united with the most common share. The poem of Ahmet Edip Cansever " Table is a splendid table " symbolizes the burden of the life. According to Ahmet Hamdi Tanpınar;

Neither I am in the life
Nor excluded in entire
Scrapped course of the tide
On the massive wink of wide

He indicates the consistency between the surround and him on the verses.

Accommodation to the era and people is not very easy indeed. Our feelings and thoughts if only correspond to our expectations and dreams on the basis of the present conditions and facilities. The idiom: " Wispy grass removes the camel from the beloved", explains the difference among the goal and greed. As a flame, the fact seen as if a target of the man, may be competition and cause a controversy. That idiom, indicates to be pursued a remarkable course on reaching the goals.

There are lots of literary types for the people who envy to the others and are not satisfied with the present belongings of themselves in the life. The idioms like, " The bride of the stranger's seem as a girl, the chicken of the stranger's seem as a goose.", " Once you bridle the dog, feels like a horse itself." and " the frog hopes to be as an ox" fables are the main examples of that kinds.

In the work of Namık Kemal named " İtibah", while he is telling about his father en mother, his mother takes place in the book as a scholar woman aware of everything with her husband's conversations despite the lack of school or madrasah as well. Today, many fails in our marriages, incompatibilities we witness and tremendous divorces, show that how the Turkish family concept has been exposed to the corruption. The narrators examine the most helpful way of the marriages in different point of views. Besides, they indicates that marriage means a mutual sharing of everything like in the other relationships. So, in the choice of sharing is based on the features like the personality, culture, beauty, title, wealth, but absolutely, we see that the marriages founded by the right communication, could be long lasting and pleased, on the other hand the marriages lack of communication are temporary and moody. In the work of " Hep o Şarkı" Yakup Kadri Karaosmanoğlu narrated the prejudiced attitude of a father towards his daughter's happiness which caused a seedy marriage. As the father regards Mr.Cemil as a snob man without taking his personality and skills into consideration, he made his daughter marry with Mr.Rüknetin because of the name of the family and his position despite the perverted character of him. Although his daughter indicated what



a wrong belief is, he didn't turn away from his obstinacy. The narrator indicates the perversity on that matter on the mouth of Münire. " I didn't want to think of the intension of my father to become greedy in giving sacrifice his sole daughter on the way of the desire indeed " (Karaosmanoğlu : 2004, 45). Prejudice and obstinacy are one of the most serious mistakes of the every period of the human life and events. That problem like the example given above is not only revealed on personal and family relations, but appears in every situations concern the social point of views also.

Hüseyin Rahmi Gürpınar's story of " Ecirsabırcılar ", still addresses the spread mistake by us in patient visitation, Although it was written a hundred years ago as well. On the patient visitation, first , close neighbour-distant neighbour then close-distant relatives cause a tragedy of a family with the condolences become a reception day and rampant visits. Patient visitations are not conducted for the needs of the patient but the vision making relief the conscience of the person who visits. As it is seen on " Ecirsabırcılar ", all of the presented offers despite the prohibition of the doctor and the waitings near the patient but not for making up the patient's works, are not for help, but for making the consciences relief indeed.

Ruskin, mantions about the status that are aimed in the socialization of a person on his lectures named Susam and Zambaklar. He says that people not only desire to be a good captain but for the title of it. They aims to be announced as a saint bishop because they don't believe that the best and the most sapient person to conduct, rule the field of bishop chamber. The real owners of that chamber are the real employees for that duty. There are many literary works prove this matter like that. For example; the idioms like " can't be turned into the vinegar without earrings ", the one grasps the honey licks his finger", " honey is not eaten with pronounced honey honey " are the most influential messages emphasizes the necessity to gain a something. In the foreign country novels, Refik Halit Karay expresses the importance of having a lesson and observation of the society. Karay witnesses the tragic death of a Lebanese boy who was stuck a bee into his throat while drinking water from a bottle and when he looked at the surrounding on the same evening of the event he saw that nobody had a lesson from that incident and carry on their attitudes despite the pathetic event. That kind of works teach to live rational and provide to be socialized by improving the skills like observation and empathy.

Conclusion

Today, the social culture and social communication are the key mission as the well rounded problems that are hardly overcome. Many-sided solutions and the coordination of the well rounded experts' put emphasis of the importance of the discipliner works. These works have been increased promptly and taken its place in the education programs and communication applications. On the recent inter-disciplinary works, inter-discipline, multi-discipline, transfer-discipline studies under these titles, have been conducted in most of the science fields. Despite the lack accomplishment of multi-discipline and inter-disciplines works in education, compulsions and affectations are almost considered. In fact, the most natural disciplinary work is the transfer discipline that is not so spread. On that kind of works,, different kind of science fields can be stressed in to gather. Besides, it can be possible that the most accurate messages to the target audiences can be given at the most suitable time. Communication and literature which are two different disciplines, make the contribution to the concept of being socialized. The messages of the literary taxes provide the socialization as a communication medium. The communication and literature come into united with mutual complement despite they are considered as the different fields as well.

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