

AN EVALUATION ON FOREIGN WORD USE: “ETİ WANTED” AND “CASPER” TV ADVERTISING

Arzu KARAKURT KARABULUT

Instructor, Okan University

arzu.karakurt@okan.edu.tr

ABSTRACT

When the relationship between language and advertisement is studied, it is clear that it shares a bond of being social and the biggest reason it is integrated is because they are each living entities. In order for both language and the concept of advertisements to remain vibrant, they have to be dynamic. The information age, human needs, and the advances in technology are signs that the period of change that is taking place in language and advertisements will continue. Naturally, as a result of this change, the relationship between language and advertisements will become stronger because language is the most effective means of communication and because in order to have an impact on society, advertisements have to use this important tool carefully. When it comes to being close to societies, it can find these opportunities through channels like television, the internet, social media etc. Advertisements, which influences societies; and as a result, cultures; has brought important issues along with it in its attempt to adapt to this change: Using Foreign Words.

The existence of foreign words that are used as a result of the desire to be like the West and which attempt to form an impossible integrated language through a different kind of jargon (broken language, slang), have influenced society. These words that we hear frequently on TV weaken language, which is considered a conduit of culture, by destroying the functionality of it. In this study, advertising copies have been studied linguistically and the effect of these foreign words on the language-culture bond has been analysed.

Key Words: Culture, The Turkish Language, Advertising, Advertising Discourses.

1. Introduction

As an important part of culture, language, which appears to us in various definitions; also appears to us as a factor that allows us to perceive and understand not only the present but also the past. Language, which could also be taken into account as a conduit for culture, provides many precedents regarding the mentality, structure, and lifestyle of the speakers of it. According to Uçok, since words are the building blocks of thought and since language is formed of words; then words are a creation of the minds of communities and a term that is given to the thought process of people. Language, is a social systematic whole, which allows us to convey our feelings and thoughts and which connects generations (Üçok, t.y.). As for culture; although it may be considered as all that humankind has created, it actually is the unique way in which each society lives, thinks, and behaves. The social behaviours and technical institutions belonging to a certain society are what make up ‘culture’ (Kafesoglu, 1998; Göçer, 2013).

Language unity is one of the main factors that a nation is made up of and just as we can attribute the existence of a society to language, we can also attribute its extinction to it. The famous philosopher Confucius emphasized the importance of language for a nation and its existence by saying, “... If I were to rule a country, the first thing I would do, undoubtedly, is to have a look at its language because if language is flawed, words cannot express thought properly. If thought is not expressed properly, then duties and services cannot be carried out as they should be. In places where duties and services are not carried out properly, norms, rules and culture breaks down. If norms, rules and culture breaks down, justice will lose its way. If justice loses its way, the dumbfounded people will not know what to do nor what awaits them. And it is for this reason that nothing is as important as language! (Trans. Başçetinçelik, t.y.).

While langauge and advertisements are two unseperable components, in today's world advertising activities grow day by day. The biggest proof of this however, is the frequency in use of mass-communication mediums. Advertisements, which exist through language, is defined as the introduction of various goods, products, and services to target audiences and consumers for a determined fee. This is done via different channels like TV, newspapers, radio, billboards, magazines, the cinema and the internet. Advertisements, which are crucial to marketers, is aware of the fact that it needs to be engraved in people's minds by the masterful use of language. It also makes full use of all the boons of language, knowing that language is the most important communications medium. Advertising, which is a motive mechanism and which needs new ideas and strategies, can have both positive and negative effects on consumers. Thanks to adverts, which consumers watch carefully; new things are learnt, all kinds of information about the product is gleaned, and information about the variety and brands of

goods and services is acquired (The Ministry of Education Family and Consumer Services, 2012). However, apart from this positive aspect; advertising discourse, which builds the power of words by uniting them with the structural reality of language, affects language-the most valuable treasure of a nation- to a high degree and causes the structural integrity of the language to be damaged through the use of foreign words, slang and mispronunciation. When this case is studied linguistically, it proves that in advertising discourse, language is in the process of being polluted. As Mengü translates from Lull; “Individuals almost play with language. They shape it, exploit it, discover it, add various accents to it and sing with it. Therefore, while language truly constructs communication awareness and functions as a glue that brings cultures together by forming common areas of meaning, it does not determine thought or behaviour. Language is a resource that enables the construction or deconstruction of culture” Lull, 2000; Trans. Mengü t.y.). Advertisements weaken language with the foreign words it harbours. Advertisements, which enable intercultural interaction however, frequently employ foreign words in their slogans. Foreign words, which are especially used despite the existence of their Turkish equivalents, become embalmed in the language after a while and the Turkish equivalents become obsolete. When language, which has its own rules and which can only develop within the framework of these rules; used in advertisements are studied; one observes that it disregards Turkish Grammar rules and Turkish vocabulary.

2. The Language, Culture and Advertisements Relationship From A Linguistic Perspective

Linguistics, which is a science, analyses languages in terms of grammar, phonetics, syntax etc. It also analyses words in terms of structure and meaning and it also involves pragmatics, which studies the relationship between speech acts and the people that comprehend them. Pragmatics is based on the context of language and what words signify to us. Vardar, who adapts Saussure's timeless 'Course in General Linguistics' to the modern day, states that Saussure has created a universal epistemology. And that by creating a linguistic method, Saussure has approached language as a network formed by meaningful units or signs, which enable understanding and communication on various platforms. Vardar also states that Saussure places language within this framework. Thus, as Saussure puts forward, wherever there is meaningful units or signs that is where the linguistic method will prevail. This is because language is the most systematic and perfect medium compared to similar communications mediums. Linguistics offers the most appropriate theoretical framework that can be drawn on in explanations and the most practical approaches towards these kinds of phenomena (1998).

Linguistics is the study of things related to humankind. It approaches things from different perspectives and is in close contact with the other fields of humanities. All scientific methods that are approached from different perspectives prove that language is a system of systems. Saussure, who draws attention to the fact that semiology is on a social level, is the source of the understanding of signs in linguistics in the 20th century. He envisaged semiology as «a science that studies the life of signs within society». The Swiss linguist states:

“Semiology would show what constitutes signs, what laws govern them. Since the science does not yet exist, no one can say what it would be; but it has a right to existence, a place staked out in advance. Linguistics is only a part of the general science of semiology; the laws discovered by semiology will be applicable to linguistics and the latter will circumscribe a well-defined area within the mass of anthropological facts. Language is a system of signs that express ideas and is therefore comparable to a system of writing, the alphabet of deaf-mutes, symbolic rites, polite formulas, military signals, etc. But it is the most important of all these systems” (Trans. Barthes, 1979).

Apart from this approach, we encounter various works that follow different paths. It is also possible to come across more complex approaches other than Saussure's semiotic/structuralist approach. Those that study the various connections between logic and language and metalanguage that enables us to achieve scientific knowledge from semiology, wait for the formation of conceptual sign systems. In this respect, the works of scholars like R. Camap, B. Russell, E. Cassier, A. Tarski as well as of Ch. Morris, come to mind (Barthes, 1979).

While linguistics studies these aspects of language, it also brings certain branching with it. According to Üçok, linguistics is a discipline that makes a comparison between all the signs in a language or language group and compares them to their form in other languages. It also draws conclusions from these manifestations. Thus, it is made up of many disciplines and deals closely with many of them. Since words come into existence through phonetic symbols, linguistics is a physical discipline (Üçok, t.y.). It has ties to many disciplines and has many subdivisions within itself. It has come into existence via humankind; it has feed all expectations and disciplines regarding humankind and has embraced social unity. It is as important as the importance of society since it is a cornerstone of the formation of society. It is a sign of humankind's current and future existence. As a result, we would not be too wrong in claiming that it is the creator and the beginning of humanities. Sound formed words

and words formed sentences, thus, language was able to be formed. This shows that linguistics is a physical science (Üçok, t.y.).

“Language is a nation’s most valuable commodity. Words are a language’s smallest unit as are sentences in speech. Since language individually connects each individual in society and since it is a bond made-of-steel left by our ancestors, then the traditions and mind-sets – in short – the cultures of communities are expressed in the languages of those communities. Thus, a nation’s language is one of the most reliable historical sources of a nation. It is a mirror on history. The fate and history of language unity manifests in language and the transformations in language are nothing but a reflection of changes in that nation’s history” (Üçok, t.y.).

The fact that linguistics studies languages in terms of grammar, phonology, syntax etc. and that it studies words structurally, meaningfully and performatively has been mentioned above. As a result of the works of many linguists, it has started to be studied in small units. Thus, by theorizing it, it is now easier to analyse. Roland Barthes is one of these people. He has published work in many areas such as the problem with ideology, the concept of a sign, the formation of a text, intertextuality, the importance of the process of reading, the gratification of a text, the difference between visual signs and verbal language, love, fashion, music, and movies. He has thought upon and in turn made others think upon all kinds of texts ranging from music to advertising copies. His aim is to form a link between linguistics and all other sciences, to continuously reproduce dominant meanings and correlate them to social, historical, and political events (İnal, 2003).

Barthes analysed all forms of linguistic and non-linguistic sign systems used with the purpose of communication as well as their communicative functions. He focused on what Saussure had skipped through the ‘connotation’ language model (İnal, 2003). Language is part of culture and it is possible to mention a ‘connotative’ language model when the effect of culture and language integrates within the individuality of signs. Connotation can be another set of signs in instances when the sign is not clear (Barthes, 1979). Naturally, this can only be explained through the cultural values of those using the language. In otherwords, connotation and myths are needed in order to understand and give meaning to the signifiers in language.

When the unbreakable link between culture and language, is looked at; in research conducted by Turkish language teacher candidates, which aimed, via metaphors, to find out the candidates’ perception of the culture-language relationship; most of the 38 metaphors developed by the candidates turned out to be positive. As a result of the metaphors, it was realised that culture and language were inseparable and that language was very important in conveying culture into the future. The metaphors were grouped under nine categories and under the category ‘whole-part relationship’ it is touched upon how culture and language are two components that complete and need one another. Other than the ‘inseparability’ category, which denotes that these two terms are two main components that are intertwined, it also points to the fact that both act as ‘mediums’ for eachother. Furthermore, the categories which draw attention to how they contribute to one another’s efficacy in terms of ‘functionality’ and to the ‘harmony’ between them come into prominence (Göçer, 2013).

Advertisements, which display the relationship between culture and language for all to see, influence social culture especially through its use of language. Thus, it passes on all the details of the language-culture compound to the media. For example, Beer has been added to the McDonald’s menu in Germany. In Chili, avocado is served instead of ketchup and mayonnaise. In another country, boiled rice is on the menu. And the doner kebab pizza at Dominoes pizza is perceived to be something that “only a Turk would do” (Serttaş Ertike, 2010). Then the thing that is wanted to be explained through all these practices is that language-culture and advertisements are values that are closely affiliated to each other.

3. The Use of Foreign Words in Advertisements

The most effective factor in the magnificence that advertisements awaken in us is the language employed. If one takes a look at the different definitions given to advertisements, one can see that advertisements, which are important for both business managers and consumers, are an important medium of communication and an essential part of marketing communications (Serttaş Ertike, 2010).

“Advertising is a sector that is gradually growing in terms of its dimensions and costs. Furthermore, on the market also, businesses rapidly producing similar types of products and services are offering consumers many different products and services that are similar to each other and that can be substituted for one another whether it be in terms of mass-produced goods or services. Thus, its sole aim of transforming the market into an arena of competition was not too difficult to accomplish” (Topsümer ve Elden, 2015).

David Ogilvy, an important name in advertising, wrote down the rules of advertising in his works. Ogilvy, noted for his successful work in advertising, is as good a writer as he is an advertiser. Who especially draws attention to advertising copy penmanship, offers people that want to work in this area 10 pieces of advice on how to be a good advertiser and advertising copy writer:

- Read the Roman-Raphaelson book on writing. Read it three times.
- Write the way you talk. Naturally.
- Use short words, short sentences and short paragraphs.
- Never use jargon words like reconceptualise, demassification, attitudinally, judgmentally. They are hallmarks of a pretentious ass.
- Never write more than two pages on any subject.
- Check your quotations.
- Never send a letter or a memo on the day you write it. Read it aloud the next morning—and then edit it.
- If it is something important, get a colleague to improve it.
- Before you send your letter or your memo, make sure it is crystal clear what you want the recipient to do.
- If you want ACTION, don't write. Go and tell the guy what you want (Trans. Bişkin, 2011).

He especially notices the prominent mistakes that cannot go unnoticed and that are made beforehand and makes references to new generation advertisers. His ideas, write the way you talk, naturally, use short words, short sentences and short paragraphs and never use jargon words... They are hallmarks of a pretentious ass can be used to refer to the advertising going on in Turkey today. Similarly, the phrase “Everything stated in the text must be of value” acts as a warning that a lot of things stated in advertisements in today’s world should not be employed.

Mengü also puts forward the power of words in advertisements when she writes “advertisements are created through the combination of verbal and visual factors. Advertisement copy is not only comprised of signs, pictures, brands and all the visual factors; but it also includes sound and music. Thus, besides these factors, the slogans, catchphrases, and words used in advertisements become more prominent and the other factors more passive” (Mengü, t.y.).

In advertisements, these effective words are selected and used artfully. Advertisers especially, have equated advertisements with language and thus have provided marketing with the opportunity to flourish. It is obvious that both concepts are inseparable and that they are significant in terms of being a part of society. As they are both living things, they are integrated with one another. In order for the concepts of both language and advertisement to remain strong, it is necessary that they be open to change. Like the developments in globalisation, the information age, human needs, consumer trends and technology, language and advertisements experiences change very quickly. During this period of change, the mistakes in Turkish made in advertisements were recorded by The Association of Advertisement Creators (Reklam Yaratıcıları Derneği); and the use of foreign words in mass-communication tools was deemed the number one mistake (Türkçe Bilgisi, 2010). Today we can see that the names of many shops, radio stations, and TV channels are not Turkish; in fact, the names of individuals are also being chosen from foreign words and it is clear that the idolisation of the West increases day by day. These words, which we hear due to the idolisation of foreign words, do not disturb Turkish people. This situation that we face is trying to be normalised.

4. Purpose and Method

The use of foreign words, which is at the top of the list of mistakes made in the Turkish language, shall try to be shown via the analysis of advertisements slogan such as “Wantedla Wan Wantedla” and “Layka Layk”. The fact that these uses form a threat to national unity shall also be attempted to be shown. In this respect, the first advertisement that will be analysed is the Eti Company’s (a company in the Turkish food industry since 1962) “Wanted” chocolate advertisement. An analysis of the television advertisement of the “Wanted” chocolate brand, belonging to Eti, was conducted. The next advertisement that we will be analysing however, is the “Atara Atar, Layka Layk” (a slight for those who slight you, a like for those who like you) advertisement work of Casper, which is a Turkish brand known throughout the world and which manufactures computers and computer accessories.

In the study of the effect of alienation on advertising language the existence of foreign words in the two advertisements that have been analysed has not gone unnoticed. Furthermore, the fact that phrases like “Wantedla” and “Layka Layk”, which are used in the advertisements, are actually the English words “like” and

“wanted” and that they have been transformed in an attempt to adapt them to Turkish, also, has not gone unnoticed.

5. Findings

5.1. Wanted TV Advertisement: “Wantedla Wan Wantedla”

A girl sitting in a park about to eat her “Wanted” chocolate is met by “wanted” girls and they start to sing. They tell her that she need not be coy and that she has the aura of a “star”.

Girls: The spotlight awaits you, stop being coy. There's no need for you to be reluctant-t-t-t-t-t. You have the aura of a star-r-r-r-r-r

“WANTEDLA WAN WANTEDLA”

“WANTEDLA WAN WANTEDLA”

After hearing these words from the girls, the girl eating her chocolate believes in herself and gets up on stage. Thinking herself her star, she starts to sing. She makes all on stage get off, grabs the microphone, and sings with an awful voice. As she sings, the people around her cover their ears and run away. Then the narrator begins:

Narrator: We cannot give you all you want in life; however, we can give you all you want from a chocolate bar. Crunchy, round, new “wanted”. Just “wanted”.

What is trying to be conveyed in the advertisement is that those that eat the “Wanted” chocolate bar emit the aura of a star and that eating the chocolate bar gives them courage. The girl in the advertisement eats her chocolate bar and despite her bad voice, by getting up on stage she shows courage. The foreign words in the advertising copy are “star” and “wanted”. There is a Turkish equivalent of the word star and it is “yıldız”. The meaning of “Wanted” speaks for itself. In spite of there being Turkish equivalents of these two English words, Eti, a company of Turkish origin, chose to use foreign words in its advertisement.

Furthermore, Eti, who used the slogan “Wantedla Wan Wantedla”, added a new mistake to language use. The English word is combined with the Turkish verb “-la, -le” to make the new verb “Wantedla”. The name is transformed into an action. The resulting word is confusing and meaningless. When examined from the point of view of discourse and linguistics, it is seen that the structural rules are violated by emphasizing the variability of meaning. The advertisement produces a mixed and unintelligible word by adding a new one to the language usage mistakes.

The popular culture especially stands out with the dream of being a "star" when it is spoken to young people and encourages them. If we go out of Barthes' model, we live in an age where everyone has the chance to become famous by using consumer practices and media. Especially the fact that Instagram is viewed as a magazine program by young people and the number of rising followers reminds the following "phenomenon" status: "One day everyone will be famous for 15 minutes" (Andy Wahrol).

Therefore, without doing anything (without having a professional voice as a singer, without talent as an actor) occur an argument "be celebrity" and in this way "celebrity culture" is reproduced. This ad, which leads to language pollution (implicitly) by mistakes, indirectly opens the way for cultural degeneration.

5.2. Casper TV Advertisement: “Atara Atar, Layka Layk”

A band starts to sing in the street. Along with the other guys in the band, a young guy with a guitar is explaining, through song, that we should not get too hung up on things in life. Those in the street on the other hand are tapping their feet to the beat of the song. Then they start recording with their electronic devices and share the video on social media. The video quickly becomes viral. People watching the video at home, at work and on the road like the song and start to smile as they also tap their feet to the beat. And of course, all the while the jingle continues to play.

Young guy: Three, two, one (smiles and points) anddd...

Song: If you think it's not going to work, then don't bother. You mustn't let it worry you in the slightest. If you think it's not going to work, then don't bother. Don't worry about it all at all. Respond to a slight with a slight, to

defiance with defiance, to a layk (like) with a layk. Respond to a slight with a slight, to defiance with defiance, to a layk (like) with a laykkkk!

Reprise: Three two one! Respond to a slight with a slight, to defiance with defiance, to a layk (like) with a layk!

Narrator: As time passes and changes, a Casper is always in your life. It's your Casper! Own one or not. Casper. Your life. Your technology.

In its advertisement, Casper, a Turkish company, has determined young people interested in technology as its target demographic. The efficacy of the advertisement was more profound due to its use of fun young groups of people. Casper, which sells computers and their accessories, put all its products on display in this advertisement. This advertisement, which especially draws attention to how easily the conduits of social media can be used on Casper, has frequently used the word “*like*”, which entered Turkish due to social media. By being used as “*layk*” in the advertisement, it has added another dimension to the language. Just like the “*Wantedla Wan Wantedla*” phrase used in the “*Wanted*” advertisement, the phrase “*layka layk*” has no equivalent in neither Turkish nor English. It neither fits into the structure of English nor of Turkish. This noun phrase, which can only be analysed under the term ‘Turkification’, has started to be used by young people, who are active social media users; and has awakened in marketers, whose target audience is young people, the urge to misuse the Turkish language.

The existence of these words, which are used as a result of wanting to be like the West and then in turn try to establish an impossible unity with the language through a different jargon (broken Turkish, slang), influence society. By destroying the functionality of the language, these words which we regularly hear on television advertisements actually pollute the language and damage the language-culture bond.

The presence of these words, which are used as the end result of the admiration to the west and which are trying to establish a unity with a different jargon, infects the society. Especially in the social media where virtual identities are staged, the profile who are alienated to their own selves become a kind of image indicators (Güzel, 2016: 87). Thus, by erasing all functionality of the language, it is actually damaging both language and culture, also points to the concept of digital culture.

Along with the development of the digital media, a unique culture is formed and, with Baudrillard's age of the objects, the lost of reality is expressed in the semantic reading through Casper advertisement. The subject of the Casper ad is about young people breaking out from real life moving to the virtual reality. Accordingly, new concepts like “*taglamak, layklamak, hashtaglemek*” frequently used in our lives have entered our life together with the digital world. The technology that creates new words, new concepts and new communication networks also feeds the consumption culture. This culture is concretized by the fact that the young individual publishers in the social media become an object of consumption. Being traceable from one end of the world to the other leads to the circulation of new cultural products and values. Therefore, young people who admire the West can easily distinguish and adopt new trendy Western words. For this reason, the advertising writers quickly and comfortably use the new conception.

6. Discussion and Conclusion

In this study's theoretical and conceptual part, the linguistic relationship between language, culture, and advertisements were mainly examined through the approaches of Saussure and Barthes and it was discovered that the foreign words in advertisements can in no linguistic way become integrated. These non-Turkish words, which have been used in the advertising copies that we analysed in terms of the semiotical and structural approaches of Saussure and Barthes, have their equivalents in Turkish. This proves to us that advertisements disregard the undividable unity of language and that their only aim is to dazzle the society that they want to influence by using colourful and unusual terms; and promote ‘consumer behaviour’. Whereas in fact, the idea that advertisements will have a stronger impact through the correct use of language is evident when David Ogilvy states: “You cannot bore people into buying your product. You can only interest them in buying it.” What is trying to be stated is the power of words. The importance placed on language's power to get things done. Through this power; advertisements, which are undoubtedly the most important factor when it comes to the consumer becoming acquainted with the brand, have introduced us to various terms in the name of impressing the consumer. And as it is these terms have become a part of our lives and show no likelihood of disappearing i.e. “*Hi*”, “*bye*”, “*thanks*” etc.

If we take into consideration the fact that consumers, who today form the target audience of advertisers, are being bombarded with communication and are only reacting to a few of the many messages sent to them, then it can easily be stated that a great deal of meticulousness and professionalism is needed in every step of the advertising process (Topsümer ve Elden, 2015). Advertisements, which develop different approaches in order to

influence the target audience, have damaged language and sociolinguistics. These differences, which emerge as a result of wanting to be like the West, destroy both the structure of the language and the language-culture bond. Sociolinguistics is a linguistic branch that studies all the phenomena that are based on the cause and effect relationship of the components that form the intersection of all things existing in the name of language and society (Vardar, 2002; Güven 2012). Culture however, is the sum of the material and moral values, a life-style that manifests over centuries through a nation's interests, perceptions, attitudes and behaviours, and a memory that internalizes the codes of the life-styles fashioned by a nation for centuries; and has been conveyed from generation to generation like an inheritance (Göçer, t.y.). Language is what makes this conveyance possible and in advertisements this conveyance has led society to misconceptions.

As we also noticed in the advertisements we analysed, phrases like “*Wantedla Wan Wantedla*” and “*Layka Layk*” etc. have been etched onto minds and these advertisements have implemented methods, which influence society. Today if we know immediately which product a person is talking about just by repeating this phrases, then the power of advertisements on society cannot be disregarded. Since the advertising copies and slogans being used have become infectious, it is also clear to see that television advertisements have been successful in terms of interaction. Thus, perhaps language's importance, not polluting its structural properties, and making people aware in this area ought to be at the top of the duties and responsibilities of advertisers. As a result, meaningless foreign words that cannot be explained by any term due to the Turkish languages structure would not be used and the Turkish language will not be exposed to the danger of pollution.

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Access to Ads:

Wanted TV Advertisement: “*Wantedla Wan Wantedla*” https://www.youtube.com/watch?v=28eAT0C_LeQ

Casper TV Advertisement: “*Atara Atar, Layka Layk*” <https://www.youtube.com/watch?v=qzDhPYq3-Ag>