

## HEDONISM AT ADVERTISEMENTS

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### Reklamlarda Hazcılık Olgusu

İnsanlar kendi kimliklerini yaratmada yardımcı olacağını düşündükleri malları tüketerek, olmayı arzu ettikleri varlık gibi olmaya ve kendileriyle ilgili bu imajı, bu kimliği sürdürmeye çalışırlar. Reklamlarda sunulan giysiler, parfümler, otomobiller, yiyecek ve içecekler bu süreçte etkin işlev görmektedir. Çünkü tüm bunlar insanlarda kendinden hoşnut kalma ve ötekine hoş görünme arzunu doğuran şeylerdir. Bu bağlamda, bir reklam filmi, yalnızca belirli bir nesneyi istememiz ya da ona gereksinim duymamız gerektiğini vurgulamakla yetinmez. Hem ürünün tasarlanmış simgesel anlamını, hem de o anlamın içerdiği tüm gereksinimler, istekler ve değerler yelpazesini ortaya koyar. Özellikle imaj yaratmaya dönük reklamlarda, olmak, sahip olmaya, muhtaç olma arzuna indirgenmektedir. Sonuç olarak, reklamcılığın sürekli olarak kışkırttığı arzu, onun değerlendirilebileceği tüm akılcı ölçütleri (maddesel, ahlaki, güzelduyusal, siyasal vb.) göz ardı etmektedir.

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According to psychology *pleasure concept*; is a sensation or feeling which gives us a pleasant pleasure when we have gain something we liked or just daydream of it. So we can define it that it is a sensation, which wakes up with something pleasant and gives us appreciation,

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pleasantness and satisfaction. I mean, pleasure is the fact of sensitiveness, which is the same primitive psychological fact, like being in pain. When stimulant's influence shows itself on the sensoria instrument which it tends (generally this is a touch instrument), it draws a reflex curve through the lower nerve centre (spinal cord) and after the lower nerve centre sets in motion, some reflex movements and secretions occurs at surroundings. For human beings generally pictures and concepts accompany to excitements, these events (according to subjectivity) appear with few or more violent excitements. Again for human beings, pictures and concepts (with the help of a complex conditional reflex system) can activate the process of pleasure and pain. In this case, some people call it "spiritual" pleasure and pain even it is not an appropriate word. But, however it is related with brain, every excitement has a physiological side. Therefore, we can say that, there are *primitive pleasures and pains, too*. These are simple innate reflexes, which forms basic instincts and primitive tendencies just like nourishment pleasures or sexual pleasures. And there are *more developed pleasures and pains, too*. These are automatics and tendencies gained with personal experiences for example smoking or being a gourmet. Epikorus, called these pleasures that " they are not compulsory but they are natural ". In the end, we can say that there are *exactly humanely pleasures and pains, too*. Meeting with the friends, travelling, having knowledge, culture and aesthetic understanding, is the higher pleasures, which stipulates language and helps existence of the concept.1

In this bunch, Athen thinker Epikör says that ethic understanding facing towards the human's happiness. We can fine happiness by using the proper pleasures. For this, we must drive our natural and compulsory pleasures, we must assume our naturel but not compulsory pleasures and we must throw out our natural but not compulsory pleasures. We can not say that, this understanding suits with Hedonism. Because Epikör says that, we can reach happiness by living in peace, naturism while quitting from our prejudices.2

Athen thinker Aristippos (lived at Kyrene), is the founder of *Hedonism* doctrine who defends the principle of happiness by saying " Happiness is just seeking pleasures, that's all". Also he believes that life's aim is to keep away from pains and work to reach pleasures. Real

1 Meydan Larousse- Büyük Lugat ve Ansiklopedi, Cilt 8, s.536.

2 Meydan Larousse- Büyük Lugat ve Ansiklopedi, Cilt 6, s.306.

pleasure is the pleasure, which is not greedy and does not start again after the satisfaction. Pleasures occurred at the end of passions only belongs inside the time, the man lives and after satisfaction it can cause pain and tension again.

In this bunch we can say that, some physiological and external necessities have biological sources (eg hunger and thirst). These necessities are needed because of the existence duration of living creature. In question, physiological necessities (they are coming from biological sources) have the same main characteristics; this is the end of tension after the satisfaction. For example, think that we are hungry and we ate to overcome our hunger. Our organism gets the nutriment it needs, so after a certain point eating will be painful for us. Biologically sourced satisfaction continues its existence for a limited time. But passion sourced satisfaction never comes to a limit and it works to gain more and more.

For example, a rich person can not be happier after a huge wealth if he/she has an owner character. He thinks that he can be happier if he/she gets the other person's wealths. This person lives and fights for this aim. He/she could have what he/she wants. But he/she could not be happier or satisfied. Related to a limited lifetime, we can say that this person could die without reaching his/her own desires and a real pleasure. Because, desires and passions are endless.

You see, Aristippos's pleasure is a "passion pleasure", it does not makes a person happy. According to Epikür, the satisfaction point (gained with the satisfaction of passions) can not be a life's aim. Because after these kind of pleasures, there will be unwillingness and troubles. These unwillingness and troubles can drive us away from our real aim (running and going away from pain). He says that whether life's aim is to gain pleasures and every pleasure has its own value, we certainly should not choose all pleasures. Because this kind of pleasures can cause pains greater than that pleasures. According to Epikür, only true pleasures occurs from human's wisdom, spiritual depth and fearless. If a person gives up his/her own pleasures right now, for the sake of his/her moderation and foresight than he/she could gain a continual and static satisfaction.

According to Epikor, the conditions of reaching to a real pleasure are these:<sup>3</sup>

- a) You must avoid from some kind of pleasures, if it points out pain at the end.
- b) You must avoid from some kind of pains, if it does not points out pleasure at the end.
- c) You should give up unimportant pleasures if it obstructs bigger pleasures and means pain at he end.
- d) You can be happy with the small pains which brings you bigger pleasures and saves you from other bigger pains

If we summarise, you must run away from pain, search for the pleasure and should not think about future pains. Only running away from pain, is not enough. You must search all the ways that rescues you from probable pains at the future.

In this direction, in the communication sciences we can talk about Pleasure Principles. Pleasure Principles first expressed by Sigmund Freud and accepted that human being's searches direct satisfaction and they motivate while their satisfaction occurs.<sup>4</sup>

In reality, Pleasure Concept, is a relatively forgotten concept at the communication works. Today, especially the advertisement sector attacks importance to the social, ideological and pronunciatonal sides of pleasure. This interest is based on the critics that appraise perception or reading process as passive decoding, semiotic or structuralist analysis as rational texts. At the communication "text" usages, advertisers pretends not to see the importance of desire, overcome or similar psychological mechanisms. But, today advertisers using structuralism and semiotical mechanisms with eclecticism methods while analysing advertisement texts. We can see that these analysed texts especially taken up with passion concept. Also we can discover the influence of passions and pleasures on the consumer behaviours.<sup>5</sup>

3 Şükri Dolu, *Medya ve Tüketim Çılgınlığı*, Düşünen Adam Yayınları, İstanbul, 1993, ss: 23-25.

4 Erol Mutlu, *İletişim Sözlüğü*, Ark Yayınevi, Ankara, 1994, ss: 87-88.

5 Nilüfer Şarı, *Devingen Reklam Görüntülerinde Gösterge Çözümlemesi: Üç Reklam Örneği*, İ.Ü.Sosyal Bilimler Enstitüsü, Tanıtım ve Halkla İlişkiler Bilim Dalı, Yayınlanmamış Doktora Tezi, 1999 ve Gül Rengin Küçükerdoğan, *Reklam Görüntüsünde Dilsel ve Görsel İletinin Çözümlemesi İçin Bir Yöntem Önerisi: Uygulama Örneği*, İ.Ü.Sosyal Bilimler Enstitüsü, Tanıtım ve Halkla İlişkiler Bilim Dalı, Yayınlanmamış Doktora Tezi, 1999

Today consumption is shaping community's characteristics. In this context consumption shouldn't be considered as the activities of modern consumers of which are structured by effects of advertising industry and commercial advantage as a passive audience. This is an active and effective process that contains both collective and individual identity's symbolic formation. Gradually, every day, more people (consumer) want to create their own identity. In these kind of identity processes, main aim is to motivate people to form their own consumer identity by using especially TV which speaks to both senses ear and eye or by only advertisements. Baudrillard shares the same thought.<sup>6</sup> Baudrillard says that, at the consumption process it is not important for consumers whether who they are or what they are because they know themselves and they don't by eg. Clothes, foodstuffs, jewels, furniture or an entertainment style to show their own senses to the others. On the contrary, people forming their own identities by the help of goods that they bought. Spontaneously, a human could not be an attractive woman or a handsome man. They think that, they have to consume some goods, which will help them to form their own identity, so they could have the personality that they want and then they try to continue this identity. Advertisements of clothes, perfumes, automobiles and foodstuffs have an effective function in this process. Because, for the human beings these goods create satisfaction from themselves. Also, they create the sense of being impressive to the others. In this bunch, advertisements emphasise not only the needed or necessary goods. It emphasises also the symbolised meaning of products and all the contents of this meaning eg needs, wishes and value judgements. Image creating oriented advertisements especially reduce possessing desire to indigent. Happy consumers shown at the advertisements, calm themselves at the Materiality Sea. Their happiness is stable just like the objects they transmit with a magic mask. On the other hand, the image which supports the product exposes consuming desire that focuses on passive satisfaction through a complete paradigm.<sup>7</sup> As a result, advertising continuously provokes desires and pretends not to see the all rationalised criterions eg (material, ethical, political etc. )

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6 Robert Bocoek, *Tüketim*, Dost Kitabevi, Ankara, 1997, ss: 73-75.

7 Andrew Wernick, *Promosyon Kültürü*, Bilim ve Sanat Yayınları, Ankara, 1996, ss:63-64.

Consumption, according to Mary Douglas and Baron Isherwood<sup>8</sup> is to share foods, drinks, hospitality which are needed to build and continue a relationship. As a part of social necessity, flowers, clothes or foods must be considered as a complete part of a social system explaining the motive of "work". Desires behind the consumption fact are not only the results of body's biological functions; cultural concept and criteria's increases at the connection point of body's sexuality, erotic activity and aggressiveness capacity. In this bunch, images and pictures shown at the television advertisements certainly calls to unconscious desires.

What are the advertisements showing us? Everyone can answer this question in different ways. But, most of us can compromise that advertisements generally draws an imaginary picture; they are not interested in *what we are*, they are interested in *what we wanted to be* and they all ornamented with an artificial dazzle. Nevertheless, whether an advertiser loads his own messages to his advertisement, a consumer can assume or change this message or with a few probability consumer can resist to this message.<sup>9</sup> For this reason, television advertisement's cultural meaning is more important than its marketing means.

The things desired are not the *real* chocolates, *real* perfumes, *real* automobiles, *real* houses in today's, consumption theory. These *real* objects only the things placed with our desires. Desires wanted to be satisfied are the symbolic desires, these are not the desires we could have biologically. At this level, consumption promises satisfaction, but consumption does not supplies a real orgasmic satisfaction. What a pity that, we face to *reality* with its all nudity.

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8 Mary Douglas ve Baron Isherwood, **Tüketimin Antropolojisi**, Dost Kitabevi, Ankara, 1999, s.8.

9 Paul Rutherford, **Yeni İkonalar**, Yapı Kredi Yayınları, İstanbul, 1996, ss: 227-228.

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