



The Impact of New Media on The Forms of Culture: Digital Identity and Digital Culture

Sami Çötelei

Doğuş University, TURKEY

ID 0000-0002-0577-4764 Q-7771-2018

scoteli@dogus.edu.tr

ARTICLE INFO

Received: 22 March 2019

Accepted: 3 May 2019

Published: 8 May 2019

DOI: <https://doi.org/10.29333/ojcmt/5765>

ABSTRACT

Culture is the entirety of all values that might differ and regenerate with respect to the values societies retain. Changes occurring on the whole of current societal dynamics play a major role with respect to culture as well. In this age of internet and mobile technologies, culture also has been instrumentalized and digitalized. Digitalization of culture primarily results from the individuals' abstraction from real life and obtaining digital identities, and striving for reinforcement of their identities in that medium. Digital identities created by individuals in a virtual world generated a consequent imperialistic effect by affecting other individuals and the real life, which in turn led to serious changes regarding the concept of culture. In this regard, an individual's identity in real life has been transformed by the created digital identity and on a macro scale, the culture of real life is led by a commonly created digital culture.

Keywords: cyberspace, public sphere, new media, digital culture, digital identity

INTRODUCTION

The concept of culture (*kultur*), if considered to be derived from soil cultivation, is related to climate and soil structure, in other words, to all environmental characteristics. Societies also build their cultural identities within the framework of environmental conditions and beliefs. The changes in environmental factors also cause a change in the way of acculturation. Culture includes the language, social life, cuisine, dressing style, etiquette, moral values, the judicial system, economic structure, aesthetics of the people living in a certain society. Changes in structure also cause changes in culture. The factors symbolizing the change, such as diversifying of mass media and gaining power over the society and government, technological advancements, social freedom or the new trends of thoughts on human rights and social movements, change the form of culture. Since the 18th century, especially in the societies where the mass media played dominant role, the culture has been moving towards being a mass society and an artificial culture called mass culture has emerged. With the accelerating success of the industrial revolution in the 18th century, the spread of mass media and the intervention of economic or political authorities in these media enabled the emergence of mass society, and thus, mass culture. The number of individuals in mass culture has accelerated every century since the 18th century, the concepts of mass society and mass culture have continued existing and changing over time. The amount of first-hand information and thoughts that individuals

have on the outside world and the truths about the society is slowly decreasing. The information given by the conventional media takes up a big space in the minds of individuals. Hence, conventional mass media do not only provide information to individuals, but they also control their life experiences as they have direct effect. The ability of individuals to experience and benefit from these experiences is based on their social position. With the social changes they have caused, mass media and mass production have started a social realization process by forming the concepts of mass society and mass culture. Adorno and Horkheimer suggest that mass culture threatens individuality. The mass culture puts the individual into a passive consumer of culture and turns life practices, such as art, entertainment, leisure time into a consumption activity (Yavuz, 2009, p. 144). According to Adorno and Horkheimer, differences between cultural products on the surface is an illusion created by the culture industry, and this illusion is the feeling that those who think that their cultural products are different from anyone else has (Oskay, 2000, p. 236), and this escape psychology is also a part of the system. Leisure time as a lifestyle of the modern world is designed to increase mass consumption, like a consumption object. The dominant objects of increasing mass consumption are the technological developments and Fordist production types.

An advantage of the modernization, technological improvements make changes in the public and private lives of individuals in every society. These changes can be sharp or subtle depending on the rate at which technological developments occur. In the technological age that we are in, we have experienced a sharp transition from mass culture to digital culture. Age and economic factors have played a determinative role in the adaptation phase. The means of communication between individuals have undergone alterations especially because of the young demographic who use computers and console games, internet, and mobile devices. The changes in the forms of communication and socialization have created the digital culture by creating a new type of socialization. The development of the industry and its integration with technology, the effects of it causing changes at a social level, the facilitation of supervision with technology are some results of modernization. Anthony Giddens sees modernity as a holistic production and an effort to control, with its four major pillars being industrialism, capitalism, industrialization of war, and supervision of all aspects of social life, and thus presents a strongly integrated image of modernity (Touraine, 2015, p. 44). The main tendency of the modern world is globalization through transnational cooperations, integrated economies, and centralized nation-states.

Those who have the opinion that globalization has caused nations and cultures to become dependent on each other suggests a new world culture has formed in a world "system" where transnational economy, communication, culture and politics blend (Türkoğlu, 2006, p. 4). A lifestyle that is based on popular culture, enabling any type of control and supervision, is a type of common culture which has come into existence with globalization. And this lifestyle has caused individuals to leave rational thinking and rely on the consuming practice which seems like it leaves choosing an option to individuals' free will but actually does not. Today, political ideologies based on culture have become a part of societies as an attempt to use entertainment to influence. Globalization not only separates individuals from having rational thoughts but also causes "time and space compression" which was suggested by Harvey. Parameters such as the concept "The Global Village" suggested by McLuhan on the technological improvements, consumer goods imposed on the individual, political ideologies and modern life or new communications and transport technologies are the human condition's ongoing

transformation. According to Harvey; global capitalist mindset, by using the new communication technologies, is both changing and diminishing the environment at full speed (Harvey, 1996, p. 246). These parameters have entered the lives of individuals as the summaries of common cultures living in modern and real environments.

INTRODUCTION TO CYBERSPACE AND MEDIATIC VIRTUAL PUBLIC SPHERE

Common culture experienced in the cyberspace still includes time-space compression and global village parameters but also is lacking the real-life feelings. Especially in the creation of digital culture, the digital identity and the efforts to glorify it come into prominence. For an individual in the cyberspace, the thing that is more advantageous than the real world is his/her remoteness from body image and prejudices. Identity changes that are not possible in direct communication are likely to be developed by means of online identities, taking advantage of the internet's anonymity (Hepp, 2015, p. 56). The developed digital identity is perceived by the audience as an illusion of the reality of an individual. This perception is an existing illusion since the invention of the newspaper and it has been ingrained in society by mass media, the most famous one being the television. Things happening in mediatic public sphere have become interesting and desirable for the viewers or ordinary citizens. Mobile devices have turned into broadcast media thanks to the integration of mobile devices into social networks. And with this, viewers of mediatic public sphere are now able to have their own broadcast. Broadcasts of ordinary people on social media that has live broadcast options are almost more successful than celebrities in terms of the number of views. The habit of daily blogging (internet diaries) has transformed into recording daily and posting those videos on social media platforms. By having this technological infrastructure, individual shares the mediatic public sphere with famous people. The desirable world of mediatic public sphere and monetary earnings from publishing videos, encourage individuals to have their own digital identities. In the case of profit-oriented digital identities, it usually becomes an identity based on entertainment. Instagram, a social media platform, has an explore page where famous people are shown next to ordinary people. And this gives hope to individuals that they can become a celebrity and post more of themselves. Just as there can be differences between the celebrity's real-life personality and the personality reflected on the media, in the same way, the individual's digital identity (persona) that they created on social media to become a celebrity can be different from his/her real-life personality. In this sense, social media have gone beyond just digital socialization and have become the showcase of digital identities. Many sociological and social psychological approaches suggest that an individual's social character comes into existence and forms according to the variety of social relationships they have (Larrain, 1995, p. 203). The digital identities that are different from the individual's self are transformed into discursive indicators by breaking away from the real time and space, as well as strengthening each other by the showcase that other digital identities have.

The newly formed experience, the effort to strengthen digital identity by broadcasting, has come into existence with the digital culture, and the digital culture is the production culture of software developers and the internet. When looking at each new technological development of social networks, it can be seen that with every new addition, the digital culture strengthens itself just like digital identities. Like relationships on social media, selfies, live streams or videos...

While software developers and pioneers are strengthening the digital culture, digital identities are adapting very quickly and use this to strengthen their identity. Thus, the digital culture affects an individual's digital identity, while the digital identity affects his/her personal identity with the paradox between the real and virtual identities. The efforts to strengthen digital identity in the real world, like selfies, can affect the social identity. In this way, the digital culture which was created for social media becomes globalized and homogenous. This would be a fake individual produced by the culture industry (Yetişkin, 2016, p. 31). Just like the culture industry is trying to create a common culture by using traditional mass media, digital culture also allows the forms it inholds to spread through the internet.

Social media has created a variety of discourse areas, and mediatic public sphere is one of them. Discourse areas have changed the communication system significantly. This new area is no longer a mediatic public sphere but a mediatic cyber world. Hepp thinks that this world of mediatization has emerged from a cross between other necessary technologies, other types of behaviors and certain places and institutions (Hepp, 2015, p. 57). This is just one of many worlds formed in the cyberspace. Individuals who are not famous in everyday life that is the real world can have hundreds of thousands of followers in the social media world. Social networks earn money for themselves and for the individuals by putting ads on the videos of individuals who work for this social media world and have many followers.

In addition to media being governed by global companies, many media activities and smaller media companies taking part in the public sphere through being a part of global companies have put individuals in a place where they have become the media's articles that are ready to consume content. Big companies by entering into the public domain, took away the citizenship identity of individuals and has made them become consumers of the media. Traditional media companies continue to exist as bilateral. The ones who are profit-oriented, who see the media as a stock market, who has entered the sector with political intentions and/or the ones who try to continue to exist having roots in journalism or on a different media. Big companies with no media past create a dangerous pressure on social orders with a mere intention of profiting and by being far from ethical values. This pressure is sometimes the government-friendly or anti-government, but in any way feels like it is in the direction of political interests. In what way the present conjuncture goes, their discourse moves in the same direction or in the opposite direction according to their purpose. And sometimes publications that guide consumption and the consumer culture are presented in an impressive manner to the masses. In this case, the technological infrastructure of the traditional broadcast tools poses an important place for their intention. A broadcasting medium between masses and the media organization is unilateral in traditional forms. While the American media was under the control of fifty media companies in 1983, in 2003, this number dropped to 5 (Reinhard Mohn, Time Warner, Disney, Viacom, News Corp.) by mergers, bankruptcies, and acquisitions, and they have become powerful in Europe and America with the alliances they made (Bagdikian, 2004, p. 28-29). Today these companies have established a controlling order over the new media. They have increased their monetary earnings thanks to the internet-based broadcast platforms such as HBO and AOL (American OnLine). And also the number of viewers they have increased thanks to web series. Using all the features of the new media, they are preparing unilateral broadcasts that seem to be audience-focused by taking this new form of broadcasting out of its context. Today, especially as new media broadcasting platforms such as Netflix and HBO can guarantee the number of viewers by

analyzing the viewer profile and by preparing broadcasts to directly meet the demands of the audience. Here, Big Data, which is in the hands of these big media corporations, comes into play. However, broadcast platforms owned by broadcasting companies are not only different from conventional media used to attract viewers, but also communicate indirectly with viewers.

DIGITAL CULTURE AND DIGITAL IDENTITY

The concept of digital culture is a complex structure that must be addressed by globalization, popular culture, network society, new media, computer games, digital advertisements, consumption, supervision, and post-modernism. It is multi-layered and different from any preceding culture type in the context of structure and its spread. Due to the technical development level and access, media culture as a cyber-culture format cannot be compared with anything (Hepp, 2015, p. 56). In particular, the pressure created by the new media in the form of acculturation is important in terms of rapid and effective spread to large masses at the social dimension. This multi-layered and complex structure should be divided into phases and examined piece by piece. Otherwise, it might become incomprehensible. First of all, let's consider the capacity of the spread. The digital culture that emerges on the Internet has the possibility of spreading even faster than the imperialist culture. Even Coca-Cola, the most important cultural demonstration of imperialism of a period, has not been transformed into a state in which it is demanded on the Internet and its functional aspects are limitless. The Internet requires the individual to have, from a technical point of view, a low-cost and compatible device (a mobile device or a computer). And it offers users a chance to build a new world which includes reality because of its technical infrastructure. The user is allowed to enter the unlimited world that is the Internet, under the internet protocols and when technical requirements are met. While browsing the internet, information from every part of the world can be accessed quickly through a few keywords. Also, the social networks created by social groups, allow users to chat with each other, share a variety of things including private life. Cyber communities have emerged especially since the Internet is mostly used for social media. Social media users, by becoming members of these groups, have been able to exchange ideas with those who have a common worldview which creates a public sphere. These groups can be political, environmental, on animal rights, book clubs and many more. In the 21st century in particular, as opposed to the one-sided and artificial information flow that is disseminated by the conventional mass media(mainstream media, dominant media, monopoly media), information gathered from social media and joined groups makes the user feel freer. The Internet, with its democratic conditions and its structure becoming a discourse area/showcase, continues to attract people. When we look at today's consumer and industrial technologies, many tools and devices are controlled via the internet. Even televisions, the most famous medium, are designed to have internet access and now when the viewer is not satisfied with the channels on the television, there is internet access to various integrated applications or Youtube. However, over the years, the television has been used as a tool to put the viewer in a passive position and make it impossible for him/her to intervene. The demand for the Internet and its limitless nature has damaged the structure of the traditional narrative structure of the television. The audience's passive stance nearly eighty years on television, 90 years on radio and one hundred and fifteen years on the cinema have changed in approximately 5-10 years with new media. The individual has become active and the media has become a part of his/her life.

Social media users acquire digital identities by creating their own profiles and they represent themselves in the virtual world with this identity. Identities are important for individuals to interact with other users, to be followed and to get likes. Digital IDs are used as showcase and individuals built their identity the way they want to reflect themselves. The result of an identity is a quantitative superiority thanks to the friends list created by the identity and the number of likes. Digital IDs gain power through numbers and connections with other identities. Digital identities are the real identities and physical self is not important in the cyberspace but the cyberspace has a big importance for the physical self (Bauman, 2005, p. 28). Digital identity is an artificial identity that an individual builds for him/herself as a break from the real world. In the cyberspace, the real thing is virtual, so that established relationships are independent and completely different from the real world. The basis of the established relationships are the photos or posts that are displayed on a digital identity's showcase(social media). Social media profiles also allow the real world relationships to transfer into the cyber world. The individual participates in social groups and members of the group with his/her digital identity, and while getting the chance to meet the group members and have new relationships, he/she also acquires a new place where he/she can feel belonged even if it is virtual.

Digital culture is under the influence of constant change, just like the popular culture, which is the dominant culture. This change is necessary for the sustainability of the digital world capital. For the sake of sustainability, the internet creates new stars and these stars act as a guide to the other digital identities. This, in the context of popular culture on the cycle of production and consumption, is the recreation of opportunities for promotion, advertising, status and value, purchasing, carried out through "product marketing and consumption" (Erdoğan, 2004, p. 5). Digital practices enforced by digital culture producers in an incentive behavior with the illusion of popularity are similar to the embracement and the spread of popular culture products. The only difference between is being concrete or abstract concepts. Their behaviors are produced by the cultur industry by using the codes for the digital world. Individuals can do the things that they cannot do in the real world in the cyberspace. According to Goffman; how others perceive them is very important for individuals and they create identities that they think others would find pleasant and acceptable (Yetişkin, 2016, p. 39). The identities represented by the social media accounts may differ from the identity that the individual has in his/her real life. The main reason for this is the spatial and communicative differences. individuals build their identity according to the environment they are in. according to Weeks, identity is a feeling of belonging somewhere and is about what makes some people different from others (Weeks, 1990, p. 88). Identity within the social relationships system is under constant development with meaning and experience. The individual searching for socialization tries to integrate with the ideals and codes of behavior that the social structure he/she feels belongs to has. During his/her efforts, the individual develops a social identity. Digital identity is also created in the same way his/her real-world identity is created according to the group that the individual is a member of. The most significant difference between them is visibility. Identity is created according to the codes of real-life which is experienced through sense organs. Digital identity is created through the individual's image in the cyberspace. Transferring the weaknesses and the unpopular sides of the real-world identity to the cyberspace are important in terms of the construction of digital identity. Through this process, the digital identity becomes the reviewed and edited version of the identity created for the real world. Usage and discursive differences

caused by the technological infrastructure of social networks also create alterations on the individual's digital identity. This causes individuals to build different digital IDs for Facebook(a space for display and image) and Twitter(a space for discourse). For example, an individual can travel a lot and create his digital identity as a social individual, and another individual can create his identity to talk on the topics such as philosophy, economics, politics.

What digital culture is spreading across is not just codes of behavior. It also encourages individuals to create the tools they need themselves (DIY/Do It Yourself). Web pages, Youtube channels and other social networks (excluding business networks) have instructional "do it yourself" posts on hobby and makeup products, production of household goods, and in many more areas. We can see that even though they are the newest and fastest generations of the consumer society, particularly digital natives who have got used to using their own home products and the Y generation have adapted to but have a desire to get rid of the monopolistic capitalism. Although its elements are diverse, the popular culture or the mass culture's desire to create a common code for perception and act also applies to the digital culture. The internet has become a dynamic element of global capitalisms (Dahlgren, 2005, p. 151). Digital culture is diversified with different technological products for each platform to search for traces of another culture or is to be delivered to the each has different cultural names might not be such a condition. It is important that a culture should not seek a precondition, such as the presence of common characteristic points, because it does not mean that all the individuals in that culture act or behave in a similar manner and that a number of emerging applications would make more progress than the previous ones (Deuze, 2006, p. 70).

Although each of the game consoles, simulations and social networks that are interspersed within the digital culture have different cultural codes at the microscale, they have rooted partnerships at the macro level. To examine and understand the role of the (new) media and people's take on the digital culture, there are two components that can be used, p. people and technology (Deuze, 2006, p. 70). What do people do with technology (communication technologies) and what do communication technologies manufacturers want people to do with it? As mentioned earlier, communication technologies manufacturers use it explicitly to manipulate users' actions. The new patterns of behavior are generated and these reinforce the digital culture. The emergence of a worldview that is the new behavior codes and habits as fragmented, edited, linked and connected to the internet, is a part of the digital culture. Access to the internet and other applications and their increasing use also function as digital culture accelerators or boosters and therefore they are also a part of the digital culture (Deuze, 2006, p. 71).

Deuze compresses the key elements of digital culture into three concepts, p. Participation, Remediation, and Bricolage (Deuze, 2006, p. 72). Citizenship identity on the western pluralist democracy tends to move from passive citizenship based on rights towards observant and volunteer citizenship. This change in the process from the mid-20th century to the beginning of the 21st century has revealed a citizen concept that has become increasingly eager to voice his/her concerns and demand his/her place in society. Wellman mentions the relationships the in the 20th century, "glocalization" "the combination of global and local connectivity" interaction in the workplace and community groups points to the relations and based on glocal thanks to the individuals' relationships communication networks based on distances to eliminate.

Besides, the internet and its exclusive social networks have been designed for individuals to participate. News published by the news media is being improved by the

participation of social networks. The improvement according to digital culture is to be buried deeply in the system, perhaps by attributing it to its own definition of working in and out of the system of legitimacy and credibility, and of reforming it from within the system.

Bricolage means to deal with a collection of heterogeneous tools and materials that are being rearranged and made suitable for use for other purposes to solve a problem. There is no need to know clearly what will be the end result of a bricolage research. The project and its components take shape gradually over time. Bricolage includes collected tools and studies. Materials, outcomes of previous projects and products and obtained without a certain purpose, collected not in a particular time and kept just in case one day they might be helpful can be used for a “leftovers” bricolage. A typical bricolage environment includes continuous rearranging, p. bricolage tools and studies are not limited to just usage, also expertise is required to utilize and match these materials and tools.

Digital culture is technologically determined and supervised so that it is becoming increasingly norm and commonplace to watch and follow each other through the interaction relations observed (Yetişkin, 2009, p. 21). It was mentioned that the digital culture creates its own stars for the sake of sustainability. Following practice, which has become a norm, is formed through these stars. These stars are coded as carriers of the virtual world culture and create pressure on the followers to be like them. This pressure, according to the amount of self-confidence the individual has, also influences the individual's attempt to become or not become an Internet star. This incentive world's most obvious setup is Instagram. Instagram's explore page, where everyone from celebrities and Instagram stars to ordinary individuals' posts are shown randomly, both keeps the ordinary users interested in the app and make them feel like they are on the same level with Instagram stars and celebrities.

Broadcasting organizations who use traditional mass media, which endorse their political views, do not give the information to the viewers in a direct, uncensored and unedited manner. According to Habermas, the political press' arguments hinder the rational and critical arguments on this topic (Demircan, 2016, p. 146). In the mediatic public sphere, media contents that are processed through political and cultural ideologies are presented as ready-to-consume for the viewer and have a significant influence on them. While the opposing public and alternative media are working hard to protect themselves and socialization from these destructive influences, the dominant discourse is insistent. However, we need to state that the expectations of the opposite public areas consist of the information in the public domain to be democratic and be transferred directly with no editing. Because the opposite publics, who are aware of their responsibility as mass media to be truthful, completely refuse the alteration of information. In this sense, the internet, which has the power to organize public demands and transform it into an effective public opinion, is an important motivating factor for the proactive attitude of the public, that is, to come to the point of pressuring for their demands (Köse, 2007, p. 271). The internet, which is seen as an alternative broadcast source, is seen as a forum where people form partnerships where they express themselves without censorship. There are many ways that individuals can express themselves through social media. New but virtual social platforms created a mediatic public sphere where individuals are able to produce themselves. When the mediatic public sphere's responsibility for democratization is disabled, the need of changing the traditional mass communication tools with new ones emerges so as to search for a new media and to make the democratic citizen participation possible. This search continues until a high number

of citizen participation is possible and broadcast media, independent from centralized control, appear. Today, the internet and its exclusive social networks meet this need. On the other hand, the internet has changed the traditional forms of communication and has developed its own language and culture. Citizen journalism, one of the Internet's contributions to the traditional media, usually includes pictures, audio, and videos. Photo and video contents of an event posted on the internet by a citizen are usually used by the press. On the other hand, traditional media follow and try to adapt the most watched contents on the internet entertainment platforms like Youtube to the traditional media formats. But due to the most important difference being in the format of the participation of citizens, the two media format will not be able to pass beyond the partnership phase. In this partnership, the new media do not feel the need to benefit from the traditional media; however, the traditional media has to benefit from the new media. Otherwise, it loses its currentness. Another important difference is; while the traditional mass media consists of institutionalized broadcast groups and institutionalized information, the new media is a field that also allows independent and citizen participation. The information in this area also emerges through citizen participation. The information production of this area comes from a variety of sources. Resources are mostly produced by individual users, but a small amount of resource is produced by institutional structures for advertisement purposes.

Social media emerges as a structure that has the characteristics of newspapers, radio, and television as well as the development of internet-mediated information and information technologies, and can even incorporate more in its own technological context. This change has undergone a transformation again with the widespread use of audiovisual media. With the developments on the internet technology since Web 2.0 and the social media that allow users to chat online, the idea of public space has entered a new phase. Social media has created a versatile communication environment that traditional media cannot provide to its users, as a social sharing and conversation environment that is as easy to use as a television. parallel to the public formed by the mass media, social media has also formed its public and every individual has the opportunity to share their opinion there. At this point, social media creating public is important, because the social media is more successful than the traditional media on citizen participation, which is one of the principles of democratic life. Citizen participation and creating anonymous identities becoming easier with the internet and with the status difference completely disappearing or decreasing to a minimum level allow users to be dragged into a new acculturation format.

Because of the technological developments; social, cultural and everyday life are being reconstructed through new technologies. Some researchers describe social networks as web-based environments that promote mutual interactions of people, increase the sharing of individuals with common interests, and give everyone the opportunity to create their own personal profile and a friends lists they want to communicate with (Akyazi & Ünal, 2013, p. 3).

The most appealing side of social networks is that it is easy to post on. The speed of information dissemination is incredibly high-speed thanks to the liking, posting, reposting and instant notification options and depending on the profile characteristics. The speed of sharing on social networks is much higher and effective than the information shared over e-mail. Social networks encourage users to constantly share their own lives. In addition, features such as tagging and greeting messages on the social network (like 'what do you think' or 'say hello to your friends') encourages the user to share something

on social media. The form of sharing is similar to saying "I am here too" (without making any generalization). Individuals want to show their presence in the digital world, to share their real-world experiences by posting on social media. The idea here can be that individuals have an existential need for approval (Baştürk, 2016, p. 278). While the individual continues to be present on social media by sharing and so on, their activity is being recorded and stored.

CONCLUSION

The decisive factor on socialization and the social order is the common culture that society has. Industrialization and technological improvements have affected the culture immensely and completely changed the society's lifestyle. With transitioning into mass culture and then into the popular culture, individuals have found themselves in an artificial life that is imposed and encouraged, and witness the changes that cultural forms experience. The industrialization and mass production caused mass culture, branding, and incentive popular culture to come into existence. In a similar way, technological developments and digitization have also caused the digital culture to emerge. , the individual transforms his social identity, which he has created in accordance with the cultural codes of the surrounding society in the real world to a digital social identity constructed in the digital age. Identity forms all the features and attributes acquired from a person's birth to death. According to Aşkin; identity, in its broadest sense, covers all the characteristics of an individual; both how he/she sees him/herself and how he or she is perceived by society is covered by the concept of identity (Aşkin, 2007, p. 213). New interactive areas constituted a convenient field for identity formation. The interactive nature of the new media, in particular, prepares an environment for the execution of strategies that will facilitate the job of mass production. Individuals can easily create types of social relationships digitally on the new media that they are not able to create in the real life. In doing so, individual also enter into a digital identity reconstruction process by transforming their real life identity and adding new qualities. The aforementioned type of identity is the recreation of psychological identity. Spatial differences of identity might also balance the inconsistencies that may occur between the digital and the real identities. This inconsistency is no different from the inconsistency between someone's personal life and work life identities. The remarkable difference between them is that the individual is far from the physical indicators -depending on the media- in the digital world. However, in the case of social media platforms where the individual's physical self is also shown, the individual also recreates his/her behavior codes and visual codes.

Individuals start their identity creating process when they start using social media. Individuals have enough time and freedom on social media to create identities that they cannot create in the real world. The digitization of the identity and the interaction of the other identities also initiates the process of aspiration and copying. On social media, the most important indicator is that celebrities and the social media stars are on the same platform with ordinary people. In this way, each individual is offered the rights to become a well-known person or a star. In this sense, social media also functions as a mediatic virtual public sphere. Broadcasts of ordinary people on social media that has live broadcast options are almost more successful than celebrities in terms of the number of views. Especially individuals who increase their number of viewers through DIY content are among the celebrities of the virtual public sphere. Nowadays there are many social media accounts -which used to ordinary but their followers increased over time- post videos or photos of product advertisement. Vlogger or another type of social media star

can interact with its followers -within the digital world. The conventional media, however, continues on its way with the stars it has created and it is not easy to reach them. The conventional media format has fewer options than the digital media and a one-sided broadcast principle. In this sense, social media has created their own stars. The encouragement that individuals get by being side-by-side on the same platform with conventional or internet celebrities may affect their digital identity creation process.

Ordinary digital identities are now reaching a size that can affect the culture. Digital identities created by individuals in a virtual world has created a consequent imperialistic effect and has led to serious changes in culture by affecting the real life. In this regard, an individual's identity in real life has been transformed by the created digital identity and on a macro scale, the culture of real-life is being led by a common digital culture.

REFERENCES

- Akyazı, E., & Ünal, A. T. (2013). İletişim Fakültesi Öğrencilerinin Amaç, Benimseme, Yalnızlık Düzeyi İlişkisi Bağlamında Sosyal Ağları Kullanımı, *Global Journal Turkey*, Spring Issue. Retrieved from <http://globalmediajournaltr.yeditepe.edu.tr/sites/default/files/Erhan%20AKYAZI%20-%20Aylin%20TUTGUN%20U%CC%88NAL.pdf>
- Aşkin, M. (2007). Kimlik ve Giydirilmiş Kimlikler. *Journal of Atatürk Üniversitesi Social Science*, 10(2), 213-220.
- Bagdikian, B. (2004). *The New Media Monopoly*. Boston: Beacon Press.
- Baştürk, E. (2016). Lacan'cı Teori Bağlamında Sosyal Medya. In. Ç. Deniz & B. Hülür (Eds.), *Yeni Medya ve Toplum*. İstanbul: Literatür Türk.
- Bauman, Z. (2005). *Globalization: The Human Consequences*. Cambridge: Polity Press.
- Dahlgren, P. (2005). *Internet, Public Spheres, and Political Communication*. New York: Routledge Taylor & Francis. <https://doi.org/10.1080/10584600590933160>
- Demircan, B. (2016). İnternet Kamusal Alan Olabilir mi?. In. Ç. Deniz & B. Hülür (Eds.), *Yeni Medya ve Toplum*. İstanbul: Literatür Türk.
- Deuze, M. (2006). Participation, Remediation, Bricolage: Considering Principal Components of a Digital Culture. *The Information Society*, 22(2), 63-75. <https://doi.org/10.1080/01972240600567170>
- Erdoğan, İ. (2004). Popüler Kültürü Ne Olduğu Üzerine. *Eğitim Dergisi*, 57, 1-23.
- Harvey, D. (1996). *Justice, Nature and The Geography of Difference*. Oxford: Blackwell.
- Hepp, A. (2015). *Medyatikleşen Kültürler*. İstanbul: Dipnot.
- Köse, H. (2007). *Küresel "Akıntıya Karşı" Sivil Arayışlar Alternatif Medya*. İstanbul: Yirmidört.
- Larrain, J. (1995). *Ideoloji ve Kültürel Kimlik Üçüncü Dünya Gerçegi*. İstanbul: Sarmal Yayınevi.
- Oskay, Ü. (2000). *Tek Kişilik Haçlı Seferleri*. İstanbul: İnkılap Yayınevi.
- Touraine, A. (2015). *Demokrasi Nedir?*. İstanbul: Yapı Kredi Yayıncılıarı.
- Türkoğlu, N. (2006). Şeytan'ın Akordeonu ve Sazı: Medyada Bolluklar ve Boşluklar. *Journal of Küresel İletişim*. Spring (1). Retrieved from http://globalmedia-tr.emu.edu.tr/bahar2006/Davetli_Yazilar/nur_ay%20t_rkoglu.%20medyada%20bolluklar%20ve%20bosluklar.pdf
- Weeks, J. (1990), "The Value of Difference", *Identity: Community, Culture, Difference*. (Ed) Jonathan Rutherford. London: Lawrence & Wishart

Yavuz, H. (2009). *Türkiye'nin Zihin Tarihi*. İstanbul: Timaş.

Yetişkin, E. (2016). Sosyal Medya ve Sıradanlaşan Gözetim. In. Ç. Deniz & B. Hülür (Eds.), *Yeni Medya ve Toplum*. İstanbul: Literatür Türk.

