

Presentation of the Marginal Identity on Television News (The Turkey Example)

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Abstract: While the social interaction, that mass media inevitably brings along in its train on one hand, causes identification from the aspect of the formation of the mutual identity, and on the other hand it lays the foundation for the expression/presentation of the identity change between the individuals in social life in a clearer way. The television news which define what is normal behavior and who should be accepted as normal people, in reality which behaviors of the people called marginal are accepted to be abnormal, is in a sense an important part of the elimination mechanism formed by the mutual identity. This is the main problem that this study dwells upon. In this study, tranvestites are analyzed as marginal sexual identities and news on travesty are examined. Moreover by pointing that the reason why tranvestites are thought to be marginal identities is tv news, the subject is discussed on this problematic.

Keywords: Identity, News, Television, Gender.

Televizyon Haberlerinde Marjinal Kimliğin Sunumu (Türkiye Örneği)

Öz: Kitle iletişim araçlarının kaçınılmaz olarak beraberinde getirdiği toplumsal etkileşim, bir yandan ortak kimliğin oluşması açısından aynileştirmelere neden olurken, diğer yandan da toplumsal yaşam içindeki bireyler arasındaki kimlik farklılaşmalarının daha net bir şekilde ifade edilmesine/sunulmasına zemin hazırlamaktadır. Neyin normal davranış ve kimlerin normal insan kabul edilmesi gerektiği, gerçekte marjinal olarak adlandırılan insanların hangi davranışlarının anormal olarak kabul edildiğini tanımlayan televizyon haberleri, bir anlamda ortak kimliğin oluşturduğu eleme mekanizmasının önemli bir parçasıdır ve çalışmanın üzerinde durduğu ana sorun da budur. Buradan hareketle çalışmada, marjinal cinsel kimlikler olarak travestiler ele alınmış ve travesty konulu haberler üzerine bir inceleme yapılmıştır. Ayrıca travestilerin marjinal kimlik kategorisinde yer almasının nedeni olarak da televizyon haberleri gösterilerek, konu bu sorunsal etrafında tartışılmıştır.

Anahtar Kelimeler: Kimlik, Haber, Televizyon, Toplumsal Cinsiyet

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Introduction

Identity; just as the use of political, ethnic, mutual living spaces, is an “inclusion” where culture, language etc synergies are altogether, at the same time (by creating differences such as geographical and cultural borders, specific images and symbols concerning life, behavior models, etc which define an identity in comparison to others) it is also the product of “exclusion”. Geographical and cultural borders, the use of specific images and symbols concerning life, elements such as mutual concern and fears which define a mutual identity in comparison to others is in a structure that ostracizes other identities. The appearance of concepts such as difference, being the other, strangeness (for a mutual identity) is a product of this ostracizing structure. In order to continue its existence, to keep it under safety and to reinforce it, identity must enter an excluding structure that constantly produces differences. The identity which creates differences in the formation of a mutual identity; the public space, the everybody space requires an ostracization, extraordinary, marginalization in order for structures directed to a union such as a state of being ordinary. Just as the mechanism of elimination or keeping under control this mutual living space in which “everybody” is included prevents the individuals sharing the mutual identity to leave everybody space and as it makes them become ordinary, it causes those standing against this mechanism or those who take an attitude against it to become-remain extraordinary. The ability of people to be in interaction with each other, their ability to consider the possible results of opposing actions, to evaluate the advantage and disadvantages, whether or not they are in normal or abnormal behaviors, are evaluated in accordance to this mechanism. Individuals whose behaviors and attitudes do not pass this mechanism or are eliminated or take an opposing manner are called marginal identities.

Those who do not share the mutual identity or who display an attitude against social control face a set of labels and categories such as deviant, marginal, extraordinary. The high number of individuals mentioned with labels or categorized expressions bring in its train the idea/method that they can form a group. Individuals who are held subject to a treatment other than those who have a mutual identity as extraordinary, deviant, marginal individuals (the others), just as it is in the logic of identity, they will go to the way of using various methods to ensure the continuation of and to protect their identities through the use of a set of symbols and images and to display the marginal behavior models expected from them. These groups which are categorized and labeled as marginal show reaction with behaviors that comply with the form they are labialized /defined. They gain a new feeling of identity by internalizing their prejudices.

While the social interaction that mass media inevitably brings along in its train, on one hand causes identification from the aspect of the formation of the mutual identity, and on the other hand it lays the foundation for the expression/presentation of the identity change between the individuals in the social life in a clearer way. Just as television, a mass media and news which is counted another of its kind undertakes the protection of the mutual living space in which “everybody” is included (in a sense the mutual identity), at the same time, it has become the mutual area where different identities find the opportunity to

represent themselves. The television news which define what is normal behavior and who should be accepted normal people, in reality which behaviors of the people called marginal are accepted to be abnormal, is in a sense an important part of the elimination mechanism formed by the mutual identity. This is the main problem this study dwells upon.

In today's communication age where social experiences and judgments are usually adopted from the news, a dominant effect of the television news is in question in the perception, recognition, knowing and remembering of issues and incidents. The opinion presented by the television news on incidents and people, is accepted to be a dominant and valid opinion. In TV news, the life styles, group identities, beliefs etc –of marginal identities- which express a value from the aspect of the continuance of their own identities, (because they are different from everybody and they are left outside of everybody) qualify as extraordinary. These values having social content and directly concerning the other people living in the society, makes it easier for the opinion presented by the news to become a “mutual” (social) opinion. A viewer/individual left outside this opinion, will either remain silent with the fear of insulation or dissonance or will remain outside the mutual identity which specifies the behaviors and attitudes and in a sense which ensures control and them too will become a marginal identity.

In this study, “travesties” and the news they have been a subject in have been chosen as an example of the way the marginal identity is presented TV news. In the way they are presented in the TV news, travesties also take place in the marginal identity category. This is because the heterosexual sexuality accepted by the majority of the society, is in a sense the “everybody” space. That is to say, travesties who take place on the opposite of the sexual identity in the male-female form accepted by “everybody” are mentioned as extraordinary sexual identities. However, it would be wrong to claim that all homosexuals who do not conform to the male and female identity accepted normal and who have different sexual inclinations are marginal. This is another problem of the study. Travesties are accepted as marginal in the state they are presented through the news. When behaviors that cause social sensitivity and mutual reactions such as violence and prostitution are presented together with travesties, it causes them to be labeled deviant and marginal. Travesties that are labeled as marginal or deviant, gain the feeling of a new identity – marginal identity- with their behavior models such as prostitution and violence, form of speech, dress style etc and by internalizing symbols and images which correspond to these definitions. This is also another of the problems of the study, that is to say, the reason why travesties who we take in hand as marginal identities are held subject to such labels is television news. When looked at the study in general, it will be seen that it is debated around this main problem.

1. Marginal Identity

In modern societies the social space accommodates many various identities together. Some of these are dominant, some are ancillary; some have become integrated in the society or have become tolerated, and some are ostracized and degraded. The tensions

between various identities also form the cause of a large number of social conflicts. The fundamental cause of dominant social conflicts is dominant identities accepting themselves superior to all the rest and showing an inclination to negating other identities by presenting themselves as a model that must be followed (Bilgin, 2001:207).

Identity which causes conflicts, chaos and even wars in a society is not given to people at once; it forms and develops throughout life. It forms with the influence of relatives, coreligionists, fellow citizens, party followers, etc who try to make sides, and of the opposite camp who try to exclude. Just in that way, the person who is pushed, limited with prohibited norms, and at times left between trapped roads, is compelled to open themselves a way. They do not suffice at this and develop and form it step by step (Maalouf, 2002:23).

The feeling of identity is firstly the ability to define oneself as different and unique from other people and everything else and consequently the ability to separate what is the “self” and what is not. Differences need to be formed in order to reinforce the identity. When a person is left in the settled space of identity and differences, they become a person who easily uses strategies aimed at protecting their identity through the devaluation of the other; however, when the space of the identities formed by the other which are closed to the outside world are overcome, they lose the identity and stance they require to communicate with those who they try to inform. Identity and Difference are connected to each other as much as possible. It may not be possible to establish its relationship to the second one without making the experience of the first one before complicating it (Kaypakoğlu, 1997:249-250). They are connected to one another because the definition of difference is a reality which makes an impression within the logic of the identity. The relationship which is established with a series of socially accepted differences is an important factor in the formation of the identity. The identity requires differences in order to exist, and it creates differences to secure and reinforce its own existence. These differences carry vital importance for the existence of the identity. The following stage is creating a new contrary identity via marginalizing these differences and defining oneself according to the “marginal”, the “other”.

It will be best to explain the process of the fall of the identity into the marginality position with a contrary concept, that is to say, with “being ordinary”. If we borrow the state of being ordinary from Heidegger, it is the “everybody” space. The “other” against every “I” in daily life, in the use of objects, in communication etc is actually “I” as well. All “I”s and “others” are together in everybody space. Everyone in everybody space is the other and nobody are themselves. The distance contained in being together, finds its foundation in the “being ordinary” provided by being together. Being ordinary comes on top of the qualities that form everybody space. The everybody space protects its existence only through being ordinary. Being ordinary which gives the measures for what needs to be done or not, what is valid or invalid, how results and success can be achieved, keeps the everybody space on its feet with these measures. In the predrawing of the limits of what can be risked, being ordinary takes the exceptional that wants to come out in

the foreground under supervision. All kinds of superiorities and divergences are silently suppressed. Everything that is unique in the space of being ordinary is immediately brought down to the long known level of being accustomed to. Everything that is earned with long efforts and hard work is quickly brought to a state of being ready for use. All limits lose their powers. The concern of being ordinary brings out into the open a person's fundamental inclination; the inclination of all spaces of existence to "becoming the same" (Heidegger, 1999:2). Becoming the same / being ordinary, in a sense develops a person's consolation to make living easier. Just as it makes the load of social life emanating from the "others" lighter, it reinforces its sovereignty by coming to its help in problems emanating from the existential efforts of the identity.

The state of being ordinary in social life also brings along in its train an important elimination mechanism. There is a very important elimination mechanism in societies and this mechanism ensures "social control". The ability of people to be in interaction with each other, to consider, to examine the possible results of their actions, to evaluate the advantage and disadvantages and then later select one of these happens with this mechanism. People whose behavior and attitudes do not pass this mechanism are called deviant / marginal.

In the case that we perceive identity as a social mechanism that is formed of individuals who are dependent on each other, who are in the state of solidarity and mutual interaction, those who get caught in the sifter of this mechanism will be called deviant / marginal. The fundamental organization movement of this mechanism may seem as centrifugal. Fundamental core values take place in the centre of the social mechanism. There is an attraction towards the behaviors in the centre from the corners of the system's borders. The behaviors nearing the centre are awarded in society, as much as the behavior retreats from the centre, then, it qualify as deviance (Mutluer, 1998:222-229). Deviance does not have a nature that emanates from the behavior itself. It appears at the end of a mutual interaction. It forms as a result of the mutual interaction between the person who is in the behavior and the people who react against that behavior. The person who is described as deviant is later going to face results which are impossible to make amends to. The most important result is that the individual described as deviant, comes out before us in their social identity (Becker, 1998: 217-219).

People whose behaviors are described as deviant are held subject to "labeling". It was previously stated that people and groups form an identity through mutual symbols. And through this symbolical interaction, people characterize and categorize each other and formulate their action in accordance to this. The definition made against the "others" is established firmly in the form of labeling and stigmatizing. In this way, those such as mental patients, criminals, travesties who are labeled as deviant are treated differently from the others. In response to this, the person who was exposed to labeling reacts with behaviors that suit their label. The people who are categorized and labeled internalize these prejudices of others and gain a new feeling of identity (Mutluer, 1998:222-229). For example let's take in hand travesties as a required by our subject: People may be labeled

as offenders by being described as homosexuals or travesties. An individual, who is held subject to the travesty label by others, will perceive themselves in a form that corresponds to this description. If a travesty applies the deviant label on themselves once, their actions will become consistent with their new definition of personality and they will behave in deviant / extraordinary ways.

Despite all the coercion of the society on individuals in the direction to conform to a general model, those who deviate and remain marginal create ways to resist the pressures, and at times create new ways of living, thinking, behavior types and ensure the majority to participate in these. A large number of people were placed in the deviant category and were inspected as the leftovers of the normal society. Whereas now these categories, each turn into an active minority group, and do collective actions; in other words, the groups that are defined by the dominant social code as negative and pathological, can become groups that have their own codes and who present their own solutions and models (Bilgin, 2001:67). Travesties that have tens of internet sites, magazines, associations etc and who have many social activations, they are a very good example of these groups with their presentation in mass media and with the social competition markets on the highways. Identities such as travesties that are described as marginal are neither a simple accident that befell the social elimination mechanism, not the sign of an individual or social pathology. "They" are a product of this mechanism/ If these groups are marginally on the corner of this society, this is in relation to the society defining them as "deviants".

In other words, the fundamental reality on deviance is that deviance was created by the society. Social groups determine the rules that form deviance, and create deviance by labeling the people who do not conform to these rules as "outsiders" (Mutluer, 1998: 222-229). If we return to N. Elias's "insiders and outsiders theory", the social order achieved by the insiders through the production of categories, gives the outsiders who come against this order, the status of remaining / being left out. From this aspect, being extraordinary, is not a quality of the action people do, it is a result of the application of the rules and sanctions by insiders as the requirement of social order.

The identity that remains / is left out finds themselves in the position of an "outsider" who transgresses the borders of the established space which refers to the internal / external separation, who makes the border itself problematic and who is left on both shores of the borders between being established and being outside. Migrants, those who are made to leave their places, those who are excluded from the public area and who make excluded, who are left outside of the political, economical, social decision mechanisms, those who speak in languages that are different from that of the dominant ideology, those who have different behavior and life styles and outsiders such as these, can become "outsiders" as the others and strangers (Bauman, 1999:59). The centre re-establishes it own identity by making those outside the centre different, other, strange and by leaving them outside. This is because the identities of those outside and those inside can be so effective on each other, that they cannot be differentiated from one another (Aksoy, 2001:41). The problematic that the identity outside can cover the identity inside, renders the politics

of marginalization obligatory. In this situation, becoming marginal, can be defined as the process that prevents a group or an individual within any society from reaching important economical, religious or political power and symbols. Being marginal, along with being a part of the whole, it is remaining outside the main body. As it is a relational concept, the definition of marginal, inevitably renders necessary the definition of a centre. Even if by implication, this centre keeps in its hand the power to define those that do not conform to them as the “other”, and to determine the standard that will isolate them from the general society in various ways. While the people of power in the society try to show themselves as the representatives of a stable and fixed center, marginalized groups on the other hand are pushed outside the official definition of the center and rendered invisible; and on the other hand with what the center does not represent; in other words, they become more visible with their “other”ness (Rumford, 2001:26-28).

Upon the contrast of the center and marginal, Edward Said who brought the interpretation, the marginal “are those who take place on the corner of civilization”, says that the center has nothing to lose, and that it has a conditional superiority over the marginal. The powerful and impenetrable passion felt for the “other” upon being stated in the identity title, from time to time avoids the vulgarization of the marginal. The marginal and the social other of the lower culture, is the central power which is the founder and the official expression of the dominant culture and its sensory repertoire (Cantek ve Şenol, 1999).

The person who wishes to live their individuality by going outside the alternatives offered by the centre in the name of socialization, but who in this situation is also unable to escape the options imposed by the social, the identity can be a preference that can meet their needs or defend themselves once they begin to search with things that make them remain marginal and that belong to them and which that make them special. Thus, a dilemma occurs; the person who is unable to live their individuality while in search of a space belonging to them, they become the part of a collectivity through identity. IN this way, in the case of a limited individuality compelled by the social, identity becomes a concept which the rejected take shelter in (Sertaç, www.20.uludag.edu.tr/serdar/yazi/kimlik.html). The desire to turn to different alternatives by acting from the idea that both this search of an identity and the options provided by the social structure are insufficient, can drag the person into marginality. The people who think, live, speak, dress, behave, etc differently than the options provided by the state of being ordinary, by the everybody space, by the dominant upper identity and the center become marginal / extraordinary and do not fully accept the identity presented.

Another factor that is effective in the formation of the marginal identity is group ideology. Ideologies help make a choice that belongs to fundamental socio-cultural values, that suits the requirements of the group and in a way that will provide personal services. Since group relationships and interests are in question, it can be seen that these show a structure of polarization between us and them (Alan, www.people2000.nl/aalan/

soz/ideobey1.html). If ideologies, like in the feminist ideology, are organizing groups that are made up of attitudes that possess specific areas as required by the men and women are equal judgment, these also determine a series of actions. Only dominant groups do not use certain ideologies to legitimize their powers or to form an accepting or consensus. Furthermore, groups that are convicted to being adverse, extraordinary can also have an ideology that can organize their social representations required for resistance or change in an influential way.

(In Nietzsche's words) it is possible to say that marginality is an option for people who are trying to find the "real world" in alternatives different than the ones presented to them. The individual who is in the effort of turning the "appearing world" (the world of the center, of being ordinary and "everybody's world) into the "real world" (the world of "I"), is warned about not going outside the borders of the alternatives presented and drawn by the social. The "real world" starts to be designed again by acting from the necessity to include the marginalized person in the socialization process once again. This is because the individual does not go outside what is presented by the "appearing world", they only move to an artificial and different world that is formed. Rehabilitation centers, psychological solution proposals and television news are artificial worlds created for marginal identities. Television news are alternative artificial areas offered by the "appearing world" for the inclusion of the marginal in the search of a "real world" into the process of socialization and so that they do not fall into the position of illegality. This way, the marginal is socialized in a successful way in the artificial worlds offered by the "appearing world", and they conceive themselves by taking only one or the other of the roles described as social as the basis; in other words, they know that conceiving themselves only in this way is "real" and they reject conceiving and feeling any other opposite model as it is unreal.

1.1. Travesties as an Example of the Marginal Identity

Sexuality, attitudes and actions related to sexuality, gender roles in social living are organized by the society and norms belonging to the social space. Therefore, sexuality has gained different sociological meanings in various stages of social life and in various societies. In other words, sexuality, the sexual, has different forms which take different appearances in accordance to societies and periods (Türköne, 1995:13). These sociological differences show a primary influence in the formation of the individual's sexual identity.

The social and personal identity is the inseparable elements of an identity as a whole. The personal identity is determined with its personal attribute and qualities in the complete sense that differentiate the person from those around them. However, at the same time, every person has a social identity as well. This social identity also depends on a part of the individual's identity image that is determined with the awareness that the person belonging to a special group belongs to the membership of that group in the emission and value senses. Since the ego image is partially determined by its social element, people will try to achieve a positive social identity (Tajfel, 1999:22).

In the formation of the sexual identity, differently, the ego and society are joined to one another together and are inseparable. Their relations are dialectic, because once the sexual identity is formed, it returns to the society which has shaped it. The individual sexual identity exists due to the social sexuality rather than the social. However, social sexuality is only possible once individuals conceive their selfhood and their individual sexes and in the case that they refer to social sexuality. In other words, the relationship between the personal identity and the social identity that is valid in the formation of the identity can also be seen in the formation of the sexual identity.

Every society carries an identities vocabulary which is an objective part of its members. There are manly and womanly identities that are known as extremely normal naturalness which possess specific psychological qualities and to which in certain situations psychological reactions that conform to this are displayed. While the individual becomes socialized, these identities become internalized. They no longer need to turn to the outside and seek information related to the man and woman's natural attributes. They achieve this outcome with a simple inspection. They know who they are, feel in harmony with this, and manage themselves on their own (Berger, 1973:273-285). They realize their sexual identity in the society, in other words, the individual understands their sexuality with the socially described woman ness and man ness terms and it becomes a reality as these definitions are lived, verified and applied in the society.

Some people or groups may want to live differently due to their various sexual characteristics. These are people who do not conform to the standard of man and woman described by the society, who are outside of the general average and who belong to social groups that have easily definable qualities. We can show travesties who put in effort to excessively look like the opposite sex most with their external appearances and behaviors, who create exaggerated differences between their own genders, and who in fact take these exaggerations to the extent of changing sex (Yılmaz, 1998:254) (travestites in their original name) as an example of this group.

Every society develops strategies to deal with the differences that are reproduced from the identities it led to form (Connolly, 1995:100). And social sexuality will determine strategies against the travesty who dared to get out of the sexuality which it determined the boundaries of. These people who possess a range of important differences with their dress sense, their attitudes, their way of sexual thinking and behaving, will fall below the superior man and woman sexual identity and become the other, and will be described by the society as deviant, extraordinary, offensive, sinning, etc. Then the men and women who are open to the attraction of being the other, are going to be warned to protect themselves from them, or if they have already been captured by this attraction they are going to be warned to fix themselves up, or otherwise they will be announced marginal by a power that represents the commands of reason (which holds the power in its hand, which determines sexuality).

Identities that are pushed towards the marginal as travesties are held subject to improvement within a system by sexual identities that see themselves as perfectionists.

The homosexuals who do not accept either of the standard man and woman genders or who show inclination to both genders at once; it is firstly shown that they endure a lot of pain because of this situation. They are unwanted in the society, they have lost their jobs, their marriages and family lives have become ruined. Then this behavior is put forward as a syndrome, it is permitted to be the behavior model which has been given a name and is held subject to separation, analysis and improvement. Making fun of and shaming the discovered syndrome is the next step. The marginalized other is going to be angry and reactive to feel themselves free. They are going to do this by not doing the roles given to them by the social or by doing it much later or by delaying it. They will find themselves as a sickly identity created by but never expected by the system. Finally, therapy is proposed for the people experiencing this syndrome and it is demanded that the internal structures of such people are researched and analyzed.

The analyses made are based on assumptions such as the established performance standards being natural or correct, pain appears due to a deep flaw in the ego, that the solutions that are to be brought to this must include techniques applied on the ego by the self or others to bring them back into line, that the correct identity of the ego can advance another step by integrating more with the established practices. This umpires applied on the marginal sexual identity is a strategy provided with the application under the name “the procrastination syndrome” (New York Times, 1983).

Procrastination has become the social opinion it is a flaw in the person who chooses being a travesty as a sexual identity. Primarily, the system’s discipline screws are going to be tightened, and then the people who deviate from the order formed by the society are going to be accused because they are insufficient due to their deep personality flaws. In this case, the system is going to make an arrangement for the identities that are pushed into a marginal existence due to the many numbers of sexual otherness categories it created. It says that the cause of the syndrome is in the ego and that being treatment has the purpose of improving the ego and pushes “them” outside of the system (Connolly,1995:194-196) and announces them marginal.

Along with corresponding to a different sexual identity, travesties who have been chosen in the study as an example for the marginal identity, are unknown by the society and are not defined enough by the authorities. The way travesties who have different sexual inclinations and preferences in the society and whose social identities are seen illegitimate are reflected to the public, focuses on us and the other foundation. Due to this, in the next heading, I am going to try to explain how travesties who are considered to be left somewhere outside the boundaries determined by the “us” centered gender are marginalized through television news.

2. Marginal Identities on Television News

The media interferes in the socialization processes of individuals with all its might. Just as it persistently dwells upon the subject of marginal identity, socialization includes a

social process which individuals internalize the rules, concepts and values of the society they are members of. Television news settles into an important position in the educating of behavior types and change of opinion. Media fulfills a very important function in the social lives of individuals in societies where it is omnipresent. In addition, just as the media is an effective vehicle in the establishment of specific norms and values required by socialization, it has an important effect in small groups, marginal identities left outside of socialization and who stand against the norms, “migrants, marginal groups becoming a whole to form a power and to form their identities” (Lazar, 2001:69-70).

It will be best to explain the presentation form of the marginal identity in television news by going back to the definition of the marginal identity. As it may be remembered, we had explained the marginal identity with the state of “being ordinary”, and had emphasized in Heidegger’s expression that being ordinary comes on top of the characteristics that form the “everybody” space. “Being ordinary” which gives the measures for what needs to be done or not, what is valid or invalid, how results and success can be achieved, keeps the everybody space on its feet with these measures (Heidegger, 1999:8). All kinds of superiority and difference is suppressed in the everybody space and everything that is genuine is immediately brought down to the known level of being accustomed to.

Television news also “define what normal behavior is and who should be accepted normal people, which behaviors of the people who in reality are called deviants are abnormal” (Burton, 1995:164) to ensure everybody space to stay on its feet. Graeme Burton says that it is possible to see this situation in petty offences. Child murderers are seen in the whole world as deviant, but the crime of murder is called an abnormal behavior. When we look at the case in Turkey, by taking of from our subject of travesties; travesties that are presented with their prostitution and violence contents, are recognized by a large section of the society as people who have marginal identities. The function here of television news is to protect the “everybody” space where almost the whole of the society is heterosexual and to present the marginal homosexuals who go outside of this space as marginal sexual identities. Travesties, whose behaviors are described as deviant, are held subject to being labeled so and the opinions of individuals living in the “everybody” space are shaped in this direction.

The opinions held by individuals are usually things that are not possible to change easily and when individuals face opinions they are ready / not ready to accept, they seek social support from those around them. The individual would like to encounter others who possess the same beliefs and thoughts as themselves on their own subject of opinion. When a sufficient number of such people are found, they would have found themselves a sufficient degree of support and will claim from now on that the view they defend is a correct view. (Festinger, 2000:69) Television news is an influential vehicle in the formation of opinions regarding marginal identities like travesties and in seeking social support for these opinions. In the state they are presented in the news, the individual becomes aware of the existence of many people who degrade travesties, who see them as marginal identities, in fact who apply violence in place of themselves, in brief, that there

are many people who think alike them. This way the individual is going to have more confidence in the existence of the everybody space and is going to find themselves in the state of being ordinary where all the advantages of being together are experienced.

The silence spiral model is a model that must be taken into consideration during this process. This model which is related to the process of the shaping of the public, is inspired by the pure perceptions of individuals in relation to the opinions of the others in the society and from the relationship between inter-people communication and mass communication. Individuals being carried away by the fear of insulation because of the opinions that are thought to be approved by the majority are allowed to be explained, is the starting point of this theory. That is to say that such a behavior leads to the disappearance of minority opinions and ensured the reinforcement of the majority opinions. According to Noelle – Neumann, the developer of the theory, the media (television news from the aspect of our subject) has a serious responsibility in this process (Lazar, 2001:109). This is because the opinion presented by television news becomes a dominant and valid opinion. Since values such as lifestyle, group identity, belief, sexuality which are reflected by the news as extraordinary have social content, it becomes much easier for these values to be accepted and to become a mutual opinion. The individual who prefers to be left outside of these opinions will either remain silent with the fear of being insulated and incompatibility, or they are going to get caught in the obstacle of the space of being ordinary which eliminates behavior and attitudes and in a sense provides social control and they too will become/remain a marginal identity.

As can be seen, television news has an important influence in the formation of social opinions and the gaining of continuance of these opinions. The news which determines what correct behavior is and what is deviant behavior is a perfect platform for the formation and protection of the everybody space. Rigel says that we use ever-changing masks within our lives, especially in the ones that are related to social incidents. “We have masks that suit our changing roles at our workplace, at a place of entertainment, at a funeral, at a business meeting. We are obliged to use these masks in order not to be extraordinary, in order to behave in conformity to social forms. Our questions at the same time are the image of our roles” (Rigel, 2000:238). Television news is places where these masks and roles are distributed. Travesties have also been mounted a mask and the role of extraordinariness has been seen to suit them with images such as sexuality, prostitution and violence. This means that they are shown at different levels as strange, rebelling and even guilty. At the same time, it is expressed that such people do not abide by the social criteria, accepted attitudes and behaviors approved by the majority (Burton, 1995:225).

Another strategy which constructs the presentation of the marginal identity in television news is to represent by making personalization. The incidents that occur are seen as the personal actions of the individuals. To define the individual on its own is easier than defining structures or establishments. While powerful and elite people are represented as individuals and rendered an acquaintance, the weak or opposite voices are usually rendered an acquaintance within their social roles (Fiske, 1987). The most known

example of this in Turkish television news is the presentation of the wealthy and powerful businessman Sakıp Sabancı who lost his life (or in the past: Vehbi Koç). By carrying the accumulated meanings of his previous appearances, Sakıp Sabancı has adopted an identity in the form of “a businessman who came into existence from nothing, who was intelligent, economical, witty and cheerful, concerned about the people, and benevolent” and thus he was rendered an acquaintance and was able to possess representation beside the social class he belonged to. On the other hand, the poor, the weak or the opposites in the news hold a limited place in being able to represent the social roles and groups they belong to (Dursun, 2001:141). Plural expressions such as “travesties spread terror, the under bridge people who get high on thinners, Satanists spread death”* take place in such representations and these people are mostly presented with their group identities. As stated by R. Fowler, today, the group term is a concept that takes place in the space of “them” and which creates the contrast in the “us” space with the “people”. (Fowler, 1991) The separation between the “them” and “us” spaces is an important space where the differentially, strangeness and otherness concepts which are the images of the extraordinary identity are triggered and where it feeds from this separation. In this case, television news also enters the “us” and “them” separation through the function of representation. It represents by personalizing the people remaining in “us”, and presents the people left outside of us within the group identity and represents them in the “them” space.

Representation in television news expresses both the formation of a similarity through the use of some indicators (for example as it happens in Satanist groups, taking off from some signs and rituals, similarities are formed with deviant religions that worship the devil), and the creation of meanings through these indicators (Burton, 1995:226). The representation of people or groups is built with visual indicators that express their dress sense, their line of behavior, their rituals, and social class. For example in travesty news; red stockings, high heeled and large sized shoes, heavy make-up, stopping on the E-5 highway for prostitution and the aggressive behavior they apply in their environments, are the visual indicators of travesties on television news. Such images being presented in all travesty news with long-plays, taking into circles and being presented repetitively, at the same time represents the meaning of these images and what they indicate. In time, representation with these images becomes simple, raw and becomes conventional by becoming more general. Marginal groups being presented in this form by being personalized will make it more difficult for us to understand the meanings in the background which form the base of the images shown to us. In order to comprehend the real meanings of the messages presented with images, one must have a point of view beyond the conventional news forms.

In the state they are presented in television news, marginal identities are usually defined together with elements of violence such as deviant sexuality, fights, blood, insanity and depression. Poyraz explains the reason why violence is given in gradually increasing doses on all television programs and especially on the news, as conflict which is the most important of all drama elements rendering interest as continuous. Due to conflict which is

the most indispensable part of drama, the story displayed becomes viewable or listenable; if the story has no increasing proportion of tension, it almost becomes impossible to watch (Poyraz, 2001:37). Those who prepare and present special television news edit their news by selecting from the incidents and images that include as much violence as possible due to ratings (view ability).

Aslanbay who was once the news editor of one of Turkey's important news channels (NTV), explains the reason for the use of violence containing images as follows:

“Rating pressure is what directly compels us to make such news. There is nothing left to do when the television news reporter feels the pressure of being ranked with this rating without being able to be first or second. That is to say, any television news reporter or television channel that enters the rating race has no other chance. Any active incident, person such as this are immediately caught. The preference of the television viewer also develops in this direction. If noise, tumult, high effects, active images on television brings us ratings, then the television news reporter is compelled to do this” (Aslanbay, 1998).

Şahin who is another television news reporter/writer agrees with this theory of Aslanbay who states that the preference of the television viewer also develops in this direction as follows:

“Our fellow citizens have said that they have complained in large majority of the violence in television news, from seeing blood, sexuality, and the exploitation of personal lives. Then when you take a look at the ratings, it appears that the news bulletins viewed by our complaining citizens have been the channels have given the most violence and blood, that have made the most personal life exploitation, that have shown the most dead, those who do morbid interest servicing. Unfortunately there is such hypocrisy” (Şahin, 1998).

Hypocrisy is actually found in those who present television news in this form. When we look at the way the news on all television channels are presented, marginal groups are brought before the viewer with always the same expressions, the news presentation form made up of the same images. As it was also mentioned previously, the viewer is either going to view the news presented to them or they are going to turn the television off. To provide an apparent consensus on the subject of the presentation of marginal identities, and then to claim that the preference of the viewer develops in this direction is nothing other than clear hypocrisy. The only explainable side of this situation is; “the discovery of however much the presentation in the television news is dramatic, in other words, however much it is like a story, however much it is touching and consequently however much blood there is, that is how blowing, in other words, how viewable it will be”, (Poyraz, 2001:37) is made by news reporters. Consequently, television news in a sense becomes the platform where viewers are obliged to meet with elements of violence and sexuality.

Kayaalp says that violence and sexuality may be approved within the frame of specific conditions such as education and once outside of the frame, it is penalized with social sanctions. “The law prohibiting the unconditional satisfaction of these two fundamental impulses, and the individual internalizing these prohibitions to suppress their impulses, cannot prevent their activeness. It will not be too right to say that the media/television news give place to violence and sexuality with the aim to provide satisfaction. If it were providing satisfaction anyway, displeasure in such presentations would not have come up on the agenda” (Kayaalp, 2002:11). Kayaalp is a little good intentioned on this subject. Because television news/media are not only warners on the subject of violence and sexuality, on the contrary, they possess a presentation that provokes such inclinations or behaviors. The dialogue in a travesty news broadcast in the main news bulletin, in other words during prime time and when children can view it, it is proof that television news direct and promote behaviors.

Another question that must be debated on the presentation of the marginal identity is the intimacy and public spaces of individuals, in other words their private and public lives. Intimacy responds to a need for an individual. It helps them to strengthen their feeling of identity by securing control and to protect themselves against possible attacks. Intimacy does not mean that there is definitely something that needs to be kept hidden or to be ashamed of, it accepts the importance of a person not handing the control of their own lives over to another person. It is found together with concepts such as the realization of the self, respect to the self, dignity, immunity, and keeps away from situations such as unprotectedness, nudity, fear, distress, confusion, pain, and emotional confusion (Besley ve Chadwick, 1994: 64).

Some people such as artists, politicians, and some businessmen require publicity in television news, otherwise they will be lost. The publicity of such people who A. Besley calls the “personality group”, can also be beneficial for the public space (Besley ve Chadwick, 1994: 64-66). For example, in a day where image is everything, politicians who enter the personality group, need the public space to present their lives, the state of their children, the beauty/ugliness of their life partners and in fact to present the political group they represent with the dog they keep at home to their electors and so as not to fall out of their favor. And in this way, the public space decides whether the politician who is a candidate to administer them is suitable for them.

Marginal identities such as travesties represent both these groups in turning ‘intimacy’ into ‘public’ through television news. Travesties that make a living through prostitution require publicity in order to reach more customers. The E-5 highway, Beyoğlu/Tarlabaşı and especially the television news are publicity areas of travesties. At the same time these places are places of public competition for travesties. Television news are places where people who are homosexually inclined (customers) find information on where travesties can be found and how much money they want. This function of the news is important for travesties that make a living from prostitution. In other words, in this case, travesties as an example of marginal identity are in the personality group that are pleased to be in the

public space. On the other hand, the presentation of travesties again on television news as perverts and as aggressive people who apply violence around them, places them into the category of people who do not want to be seen on the publicity stage. Because in this case, they are going to lose customers for applying violence and in fact they are going to be exposed to violence by their own customers. Attacking cameras that try to tape them and fighting with the public and the police, results from losing their intimacy space and handing the control of their lives over to someone else in the publicity space “situations such as where unprotectedness, nudity, fear, distress, confusion, pain and emotional confusion are dominant”.

The presentation to the public of people whose behaviors are not accepted normal, as marginal identities with elements such as violence, sexuality, blood, insanity etc, is a situation which cannot be accepted by anyone (not even the news reporters). There is also no sense in creating a “them” group in the name of the preservation of the “everybody” space, and to impute all abnormal and negative behaviors on the people in this group. In fact, the frequent presentation of images such as violence, blood, sexuality which represent the “them” group, provokes such inclinations of ordinary people living in the “everybody” space and gradually drags them towards the space of marginality. News reporters need to be more sensitive on this issue. This is why in 1993 Turkey signed the European Convention of Cross-Border Television which was opened for signature between European countries on the 5th of May 1989 and came into effect on the 1st of May 1993. This responsibilities of a broadcaster which take place in the 7th Article of this agreement which has an international binding for news reporters, are important points every news reporter must take into consideration:

1. Must have respect for the dignity of people and fundamental human rights,
 - a) It is not to be in violation of ethics, it is not to contain pornography,
 - b) It is not to provoke the inclination to violence, it is not to be of a nature that provokes emotions of racial hatred,
2. They are not to broadcast program services that may damage the physical, mental and moral development of youth and children at times that can be viewed by children,
3. They are to ensure reality in news, the correct presentation of incidents, and promote the liberal formation of opinion.

These views are also found in the law number 3984 (Uyguç ve Genç, 1998: 230-231).

Alongside these conditions found in the agreement, there are also the conditions that almost all television channels have formed under their own organization/corporation identities and which they have made a covenant to abide by. News producers must have the awareness of the obligation to abide by these conditions. Otherwise these conditions are going to have no meaning and as it is in the news production of today, they will remain as the symbolic expressions of news production.

1.1. News About Travesties (The Turkey Examples)

Speculation of the images and news texts selected for news about travesties contain great severities and sexuality. Many national channels news about travesties are edited prostitution, aggressiveness, severity, sexuality, dead, insanity, action news etc in Turkey. Thus, travesties are seen as extraordinary identities and these kind of news are identified with travesties. Consistency of these news and speculation the news with prostitution and severity cause to perceive the travesties on this way. Also it is seen that the news concerning prostitution and severity reinforce the continuity and perception. It is obtained that image of prostitution and sexuality are renewed slowly with the effects and texts of these renewed with biased expressions according to the inspection over the sample. Also when the news' monthly average about travesties are observed, it is seen that there is a standard application. The news issued between 12-16 and monthly average changes between 3-4. thus, it is indicated that there is a standard application.

Another important result relating the news are some descriptions of the travesties. Some of the specifications as "Terror of the travesties", "Show of the travesties", "Aggressive travesties" ease to understand travesties and so, persuasive power increases. Many news are issued by worry of understanding on the news texts (in various styles). These descriptions are counted as a style of interpretation. They are performed by exaggerating the acts (renewing slowly by drawing). It is decided that characterization is a easy method to remember and not to forget travesties.

It is seen that the news are took on a shape by views of the people who prepare the news, direct expression of travesties. Interviews within the speculation of the news are important to reflect the reality (news reality) of the travesties. Most of the travesties inform their views. Chances are given to the travesties on not many news to express themselves. Also psychologists, sociologists and experts who make surgical operation are the other persons who declare their descriptions. We see these people's views on really very few news. But we see that authorities' views about the travesties are well proportioned with the news. Because the speculation of the news indicate that the views are selected (speculation) from interviews and took on a shape with people's views who prepare the news.

Reflecting style of the travesties identities as marginal identity are presented within group identity by classifying. Classification is important while performing how to issue the news. This causes to classify travesties with their wearing styles, talking style and life fields. Because classification eases to understand the reality (based on prostitution and severity) of the travesty as perceptual groups. When the viewers who had bombardment about classified travesties, met with new information, they will fulfill the 'frames' and 'schemes'. When we examined the televisions, we understood that only 3 news are personal. Issuing sole travesties life only in 3 news indicate that travesties are presented under classification group.

Result

Common identity performed by adopting, accepting of many factors as knowledge, experience, relief, value, attitude, sense etc, or excluding these factors have an important place to constitute socialization period. It will not be wrong to say that conditions to become a society as a family, school, faith, neighbourliness, lived geography, culture etc do not enjoy to the television news. Televisions and similar television programmes which have important places for societal interaction period, perform identity differences between the societies and individuals except helping to perform a common identity within societal life.

There is always 'they' means 'others' opinion against common identity which creates differences to carry asset and domination. Because social relations must have minimum two groups as we and they to understand the identity. When it is decided that the identity has a caution, we have to attend and line the differences. Television news are important to adopt identity opinion, create symbol concerning the identities with speculation methods. Common identity can be on a field that everybody live and everybody's field is limited with monotonous. Expression or narration structure of television news are parallel to everybody means ordinary and monotonous. You can see ordinaries when you look to political, economic, national and exterior news styles. News structures and expressions about these items almost same at all the televisions.

Television news are effective tools to create differences and provide sameness as well as performing the relation, identity. Television news assume a duty to dissuade the attempts or to advertise as marginal. Shaped news with expressions concerning everybody's field classifies and labels 'others' life styles, attitudes and identities.

This study undertakes the presentation of marginal identities on the television news and selected travesties as an sample. Straight people reject to be women or men against everybody and they are under marginal classification group according to presented news. Because travesties are not supported as straight people and also homosexual. Both parties do not accept such a gender but need this concept (travesties) to carry own sexual identities. The cause of this necessity is thought to increase the value of homosexual against travesties presented with negative specifications as severity, prostitution, sexuality. Thus, nobody will interest socially with travesties and nobody will pass from straight to homosexual (being travesties). Television news have an important place for converting this idea to reality. Television news are creator of travesty concepts. Travesties's meaning is written on the literature as people who wear the other gender's clothes, try to be other gender. This concept turned to 'travesty with the news.

The travesties news' presentation style as marginal identities addict the viewers with severity and sexuality images. The individuals loose reality concerning social and cultural by mixing with news experiences. Concept commotion about the travesties are reflected to the viewers, so the interpretation of the viewers abrogate. Travesties news only increase watching rates. These news are presented without thinking the effects, orientation, identification over the viewers.

The news about travesties are valuable with severity and sexuality images. These news have great rating averages. Because the events which are evaluated negative are more valuable than the others. There are many negative features in travesties news. Most of the negative and social important news as prostitution, severity, blood, fight, sexuality, commotion are travesties news. Speculation of these news cause to understand travesties as marginal identities. Because these images identify with travesties, mention with them, indicate them as marginal, dangerous for others. The general of the study tries to declare that people who prepare the news must give up these by indicating the reasons. The news about travesties are discussed with disinterest, responsibility, inform people criterias.

Presentation style of travesties are important for the viewers who watch from their homes within communal life. Because the viewers who are also individuals have information about travesties via televisions. The travesties are known as engaging in prostitution, aggressives to everybody, earn to much money, act as groups and defend their rights well from the televisions. So, when the presentation is renewed continuously it indicates that the news real.

The main result for this study is; people who make the news think that these news including travesties with severity and sexuality are watched more. News producers prefer images of violonce, sexuality and action firstly according to news valuableness and they do not take universal news into consideration. These news do not inform the viewers. These news are sensed as dramatic programmes because of rating.

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