

Virtual Sensitivity for Social Events; Interactive Dictionaries and Sample of Right to Paid-For Military Service

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ABSTRACT *Being able to exempted from military service by paying Money (paid-for military service) has brought some inconveniences and argumentation in the community especially for the people who consider that the military service is a sanctified phenomenon. As far as the relationship between the community and new media technologies are concerned this work will focus on how the interactive dictionaries that has a significant influences on community approach to the mentioned military service opportunities. In this respect how they take perfectly organized action in the issues and the characteristics of the interactive dictionaries will be evaluated as well as the social consequences for the community.*

Keywords: *Digital Dictionary, new media, inci sözlük, ekşisözlük, uludağ sözlük, itüsözlük, paid-for military service*

Toplumsal Olaylara Sanal Duyarlılıklar; İnteraktif Sözlükler ve Bedelli Askerlik

Hakkı Örneği

ÖZ *Toplum tarafından kutsanan askerlik vazifesinin bedelli hakkı ile muaf hale getirilmesi, toplumda bir hassasiyet oluşturmuş ve tartışma konusu haline gelmiştir. Toplum ve yeni medya teknolojileri ilişkisi göz önüne alındığında zaman zaman yaptığı eylemlerle toplumu peşinden sürükleyen interaktif sözlüklerin (inci sözlük, ekşisözlük, uludağ sözlük, itüsözlük vb.) bedelli askerliğe nasıl yaklaştığı incelenecektir. Bu bağlamda, interaktif sözlüklerin özellikleri ve bu özelliklere bağlı olarak dijital ortamda nasıl örgütlü olarak hareket ettiği ve bu ortak hareketlerin toplumsal sonuçları bedelli askerlik örneği üzerine yazılan entryler ve hazırlanan capsler üzerinden değerlendirilecektir.*

Anahtar sözcükler: *İnteraktif sözlük, yeni medya, inci sözlük, ekşisözlük, uludağ sözlük, itüsözlük, bedelli askerlik*

1. INTRODUCTION

Symbols create and shape self of individual and society in the context of symbolic interaction theory. In this context, military service is a phenomenon to be appeared blessed in the eyes of society by social symbols. Military service is one of the pillars of the nation and patriotism holding society together, adopted by self of individuals and blessed with social symbols with rituals such as "The Prophet Home", "Every Turkish born a soldier", "Soldiers", "National service is debt of honor", "Martyrdom", "Military masculinity", apply henna for those who join the army. Law of Military Service by Payment, issued five times in Turkey and the latter is entered into force in 2014, is both supported and criticized by the Turkish society in this context. Exemption from military service by payment formed a sensitivity in society and it has become the subject of debate. This matter has been on the agenda in social media, especially in digital dictionaries. Interactive dictionaries followed by the community with their actions made from time to time. Given the relationship of society and new media technologies, how interactive dictionaries (İnci dictionary, Ekşi dictionary, Uludağ dictionary, ITÜ dictionary etc.) approach military service by payment are assessed in the context of symbolic interaction theory, member profiles examined in the context of symbolic interaction theory by taking into consideration entries they entered into the dictionary and caps they have made.

2. SYMBOLIC INTERACTIONISM THEORY

In this study, "Social Media Addiction Scale" (SMAS) has been developed with 775 university students having at least one account in social media applications such as Facebook, Twitter and Instagram. The data collected from 3 universities in the province of Istanbul in 2014-2015 academic year. The ages of the participants vary from 17 to 45 (Mean=21,6; sd=2,59) and the distribution of them according to their universities, faculties and departments are seen in Table 1.

Herbert Blumer gave the name of the theory recognized as American school of sociology symbolic interactionism or Chicago School. Theory deals with social behaviors and open-ended meanings that attributed to these behaviors by individuals. Georg Simmel, Robert Park, Isaac Thomas, Charles Horton Cooley, John Dewey, George Herbert Mead, Herbert Blumer and Erving Goffman are representatives of the theory. There is and impact of Durkheim and Weber in the theory.

Symbolic interactionists investigate the cause of the actions and behavior of individuals and analyze the actions in order to get to know the self of individual and others. Theory focuses on interpersonal relationships and investigates how they carry out face-to-face relationships with other individuals and how they are affected (Özkalp, 2003: 33).

Blumer tells that actions and activities of the individual with each other are generated by way of interpretation and assessment of other's actions, not only through the action-reaction. i.e. reaction of an individual in response to other's action arises depending on meaning attributed into that action. As is evident from its name, symbolic interactionism theory examines the interactions due to symbols and meanings and in conclusion discusses interpretation of individuals other's actions (Polama, 1993: 228).

"Symbolic interactionists indicates that social interaction can be addressed with two stages; non-symbolic interaction and symbolic interaction. In non-symbolic interaction, people react directly to behavior and gestures of another people; In symbolic interaction, people evaluate by interpreting behavior and gestures on the basis of meaning gave by them. Symbolic interaction requires interpretation and definition of the meaning of another person's behavior or words. Groups of people consist of such a identifying and interpreting process" (Sayın, 1990: 27).

Social structure is formed as a result of individuals' interact with each other. Taboos, totems, traditions, customs and traditions reveal as a result of this social structure and it shapes all individuals in the community one by one. Theory focuses on the interaction process between individuals defining this structure, rather than this structure.

Because society is held together by culture knitted through symbolic interaction between individuals. Individuals learn and adopt society's own patterns of thought and behavior and cultural codes in order to integrate and to be a member of society in the process of socialization. Culture is taught to each community member by other members (Pressey and Selassie, 2002: 355). The socialization process of the individual both provide development and the continuity of culture and community (Martin, 2007: 5-6). Social continuity can be ensured by both developing individuals and becoming a member of society and developing, changing and transferring culture to the next generation by means of cultural norms, values, attitudes, symbols and meanings (Tempstra and Kenneth, 1991: 6). Individual is shaped by the culture of the community which he/she belongs and continue his/her existence in the community as a result of it. Individual defines, explains and interprets relationships with others through cultural symbols. Therefore, individuals with different cultural codes and symbols can react differently to same event (Penpece 2006: 57).

According to symbolic interactionists, There are two effective groups in the socialization process of individuals (Inkeles, 1969: 617 tra. Coştu, 2009: 135). The first group defined as primary group includes the community such as family, circle of friends dominated by friendly and face to face relationships (Aziz, 1982: 16). The primary group is very effective in shaping the character and ideals of the individual in socialization process according to Cooley. Individual interact with other groups besides the primary group when adapted to community.

Secondary groups are determined by professional relationships and groups are generally determined by the rules. Secondary groups are divided into two groups as those organized by the cultural elements (status groups, social classes, nationality groups; nation or nations, resident groups; communities and regional groups, interest and objective groups; public and corporate groups, associations, companies) and those not organized by the cultural elements (biological groups; age, gender, race; random groups; crowds, meetings, audience groups; professional groups, associations, mass media) (Cooley & Angel & Carr, 1951: 70-71 tra. Coştu, age.: 135-136).

Symbol is series of associations, interpretations created in the minds of individuals. Individual determines the attitudes and behaviors through this association/symbol sequences and reacts (Gecas, 2000: 2856). Symbolic interactionism trying to understand the

community by focusing on individuals, discusses explanations and interpretations by means of generated senses and associations/symbols of individual even if it has not an equivalent in the outside world belong to each being by executing the mental mechanisms in the process called as metacommunication stage. Symbols can be considered as tools shaping thinking system, reactions, conversations of individual resulting from interaction with others. Symbols are of great importance in the process of pasteurization in which society becomes individuals as part of it. Symbols offered to individuals by the society are shaping mentality and mental mechanisms and plays an important role in the process of interpretation. Concepts such as friends, enemies, homeland, martyrs, honor are shaping individuals as a patriot not afraid to die for the homeland by processing in the mind of the individuals symbolically. Therefore, individual actions performed based on symbols.

Symbols are of vital importance in relations between people. Because individuals think, interpret and express themselves by means of symbols learned. Thus, individuals grown in the same culture environment give similar responses to the same event. However, according to the symbolic interactionists, actions reveal as a result of explanation and interpretation in the minds of individuals (Arslantürk and Amman, 1999: 405-407). According to them, it is also in a constant change and development in the social system such as human. It is also found that individuals react differently by means of formation of different images in the mind of the individual with the effects of primary and secondary groups.

3. SELF IN SOCIAL INTERACTIONISM THEORY

Self-conception developed by Mead and Cooley forms the basis of the symbolic interactionism. Self describes the behavior and actions of individuals developed depending on their roles in society. "Self is a reflexive social phenomenon developed through symbolic interaction and language. Symbols allow individuals to see himself/herself considering the other person's perspective. At the same time, it is an important tool for integrating personality and society" (Coştu, 2009: 128).

Mead suggests that individual's interaction with others creates self. Self is different from personality. Personality is a judgment of other members in the community about the individual. On the contrary, self is associations as for himself/herself in his/her own mind of individual. Individual develops self-directed attitudes and behaviors by means of self, as developing attitudes and behaviors towards beings other than his/her considering associations/symbols in the mind. Communities use symbols in order to pasteurize individuals. Individuals and symbols communicate, create rules and comply with them, and create society by organizing their attitudes and behaviors according to others expectations and demands. Society is formed and developed by means of self. Mead is divided self into two.

Individual self (I): Mead says that if the individual is the subject of the action, acts with self. Namely, thoughts of the individuals about themselves give direction to their actions. For example, I'm a good person, I have to act like a good person.

Social self (me): Mead says that if the individual is the object of the action, acts with social self. Namely, individuals put forward their actions by assuming how others explain them and by adopting this explanation. For example, people think that I'm a good person, I have to act like a good person. Social self is to become an individual a member of society by shaping people's behavior and attitudes (Wallace and Wolf, 2004: 232-235). Significant other and generalized other form the social self. Significant other includes family and all others which are important for individual; generalized other includes all groups belonged and even the community belonged. Individuals are in the first interactions with their families in childhoods by significant others; and then understand how others see them from the outside in the groups belonged by generalized and are aware of their attitudes and behavior, makes a part of the self these stimuli by adopting them.

Mirror Self: Cooley was also added mirror self to Mead's self-definitions. It is the situation of reflecting stimuli to the self, received from others in their relationships with them in the daily life of individuals. Mirror self is shaped according to the stimuli received through our self from the others. Individuals act depending on social patterns, taboos and totems offered to them by society. Others assess the attitudes and behavior of individuals and send individuals responses/stimuli. Individuals either change their behavior depending on the stimuli received from others or keep going to act like that (Gegas, 2000: 2856).

Social interaction forms both self and society. Because self is a social process shaping individual's thinking system and behaviors created and shaped by society. Likewise, these self-shaped by society form the society together. Therefore, society can be defined as an organism not passive but constantly evolving, changing and produced again with each self (Kağıtçıbaşı, 1996: 100.)

4. MILITARY SERVICE BY PAYMENT IN TURKEY

The beginning of the military in a modern sense in Turkey goes back to 1826 when the first regular army was established by II. Mahmut. Since 1826, so many laws and regulations have been made on recruitment. Recruiting offices have been established in 1886 to carry out the recruitment processes. Military Law No. 1111 in force today was adopted in 21 June 1927 (ASAL, 21 June 2015). Recruit Department Presidency (ASAL) is founded by gathering these offices under one roof together with Law No. 1111. ASAL depended on the Ministry of Defense until 1949, is joined to the Land Forces Command in 1970 (ASAL History, 2015).

Military service was regulated until 1843 as indefinitely, 5-7 years until 1862, mandatory 2-8 years for men between 17-40 years of age until 1870 depending on the degree of military service, 6-8 years until 1909 because of the war, 3 years until 1911, and 1.5-3 years until 1924. With the proclamation of the Republic, the length of military service was set as 2-3 years until 1935, 18-30 months from 1935 to 1963, 24 months after 1963, 20 months in 1970, 18 months and 15 days in 1977, 18 months in 1985, 15 months in 1992, 18 months again in 1995, 15 months in 2003. If today, it is performed as 12 months (ASAL Length of Military Service, 2015).

There can be seen practices such as salaried military service can be considered as military service by payment until 1935 after the establishment of the regular army, military

service by lot in 1846 and taking cash price from those who do not want to join army or taking personal charge from those who may find someone to make military service instead of him. However, these practices are not continued due to they are not efficiency enough. Today, exemption practices are maintained by fulfilling their military service in public institutions and organizations or by paying the price for it in accordance with Article 10/2 of Military Law No. 1111 (Akyürek, 2010: 30-32).

Military Service by Payment was conducted in 1987, 1992, 1999, 2011 and 2014. It can be seen that 18 thousand 433 people have benefited from right to military service by payment in 1987, 35 thousand 111 people in 1992, 72 thousand 290 people in 1999 (Ahaber, 2015), 70.431 people in 2011 (Habertürk May 2, 2012), and finally 200 thousand 338 people in 2015 (Trthaber, February 17, 2015). This practice subject to criticism in positive or negative sense by social aspects, has been subjected by interactive dictionaries.

5. APPROACHES TO MILITARY SERVICE BY PAYMENT IN INTERACTIVE DICTIONARIES

It can be seen that interactive dictionaries showed great interest to military service by payment. It can be seen there is 4690 entries under heading of military service by payment in Ekşi dictionary. Entries have begun to write about military service by payment from 14 April 2004 and continued until 19 April 2015 in İTÜ dictionary with the new name Instella, and 1070 entries were entered in total. 109 headings were opened in Uludağ dictionary, and a total of 956 entry was entered under military service by payment. 200 headings were opened in İnci dictionary about military service by.

5.1. Approaches to Military Service by Payment in Ekşi dictionary

When 'Military Service by Payment' sentence searched on Ekşi dictionary, it can be seen that a total of 231 headings were opened between the years 2001-2015, a total of 4690 entries have were entered in 802 pages under the heading of "Military Service by Payment". It is observed that there are entries about last Military Service by Payment practice in 2014 starting from page 282. Most opinions were about that whether Military Service by Payment will be in force. There are opinions about confirming that and also about opinion of that rulership will use that for elections. General opinion is in the direction of the need of Military Service by Payment although there are criticisms prior to practice in general. Pages 656-802 include reviews from December 2, 2014 (the day of announcement of the decision) to the present day and they consist of a total of 146 entry.

When 'Military Service by Payment' words typed into the search engine in Ekşi dictionary, it can be seen that the following sentences were searched (Ekşi dictionary, Military Service by Payment)

“Performing military service by payment, and then walking around as I'm male”, there are 164 entries (Ekşi dictionary, Performing military service by payment, and then walking around as I'm male):

News pleased by some traitors.

The thing cannot be made by someone who is Turkish as much as Mount God, Muslim as much as Mount Hira, and man as much as pumpkin vegetable. They busy to die instead of someone in military service.

It angers the poor people. Then they made chit chat on 'Every Turkish is born as a soldier. Penniless people. ahahhah clarty poor.

The bullshit telling by people whose the most important thing in their life they made and they will make is military service, in order to discredit others.

Nonsense which brought to mind the question that 'if we become men when we go into the military service, what were you bastard before military service?'

I don't see why not if they wear skirt and walk around.

Douchebag declaration forgotten that Bülent Ersoy was also performed military service.

I have so many friends who renounce from military service by payment after read this heading and the like, it is very very sad fact.

"2 December 2014 military service by payment", there are 280 entries

"Reduction of military service by payment to 25 years old" there are 132 entries

"Things will never know by those who made military service by payment" there are 115 entries.

"Memories of military service by payment", there are 116 entries.

Most striking thing in these searches is first heading. Because, as claimed by symbolic interactionists, symbols offered to us environmentally in the forming period of self-affect and shape our perceptions for events. In this context, military service is seen as a sacred duty, and performing 'Military service' for the realization socially attributed roles adequately of Turkish youth growth with permission of "Every Turkish is born as a soldier" and proving their adequacy as a male are very important milestones. It draws attention that dictionary members have different views on this subject in entries. On the one hand, there are many members who defends the opinion of that military service is masculinity index and accusing then with treason through social taboos and symbols. On the other hand, there are many members who defends the opinion of that military service can be performed by payment, there is a need for a professional army, challenges of military service are unnecessary and military service by payment is not about treason, in contrary, it has many loss in life of men instead of gains and there is necessity to take a stand against the patterns memorized in society.

There are people who served and not served as a soldier in both groups with different views. It draws attention that criticism mostly was made for those who are against military service by payment rather than itself in dictionary. It is observed that the entries were in effort to response the debates on other media platforms with a kind of defense psychology.

People who grown within family or environment with limited economic and social conditions and adopted social customs and traditions in prior periods, were having a chance to know, see different cities and cultures only with military service. When mentioned

individuals returned to their family, making individual different from the community he/she belongs and shaping his/her self via new cultural symbols and lead to change in the mirror self. They reflected their military experiences to the others instead of expressing negativity face of military service. It was caused blessing of the military service which is the key on arrival of 'masculinity' taught in the community, and avoiding criticizing this case. But today, especially opportunities provided by technological development and the situation of going away from home, tradition allow to have more experience than they could gain only in military service before. It is not only men had it. Women also may use the right to study more, and thus they are able to have differences trying to get by men in the military. This reduced the idea of 'military service' to a lower figure and reveal a position that a place where just personal things and so to say errands of subordinates, superiors are made, which of course seems quite unnecessary.

As it is seen in some of the comments in Ekşi dictionary; it is emphasized that people who do that criticism usually had to perform military service, have traditionalistic structure. Ekşi dictionary consists of authors formed by more high intellectual level, educated, cultured people. In fact, this situation is also a preview of a social transformation in a sense. Because individuals can experience high levels of education and culture, different cultural environments and their symbols; may give different response to the social taboos symbols, icons of the community they belongs other than expected. As military service supported in Ekşi dictionary, conscientious objection is also supported and it is desirable to recognize that right to Turkish people. When considered according to symbolic interactionists; it is observed that different social and cultural environment they experienced effect shaping and changing of individual and social self and the development of self-mirror on these individuals.

5.2. pprouches to Military Service by Payment in İTÜ dictionary

It is also experienced similar differences of opinion with Ekşi dictionary in İTÜ dictionary. However, Ekşi dictionary has a more liberal perspective because it has a greater audience both for the diversity of the member profile and the average age and life experience. Members of ITU dictionary are composed of students and graduated people from Istanbul Technical University. Members of ITU dictionary composed of educated, high-cultural individuals who able to presence in different social strata because of their branch by means of profile like Ekşi dictionary writers. Criticisms of the military service by payment composed of entries usually such as escaping from national service, unable to pay the price by poor people and just rich people can benefit from that.

Military service type might be called military service with father's money. (Instella, Military Service by Payment).

Unfortunately, men possessed improperly with the most obvious hypocrites of the capitalist system in Turkey and defense by saying that "I'm a doctor, I'm an engineer", "I'm beneficial for the world", "I'm paying so much tax", but the most importing thing need to be criticized that short-term military service and military service by payment are paid back by people who do not have money for that and cannot go to 4 years school due to the financial and family situation (Instella, Military Service By Payment).

You're the son of a martyr, do not hurt your ancestor, pay 30.000, the poor people save the homeland. (Instella, Military Service by Payment).

Those who are performed military service by payment are not allowed at the entrance of Çanakkale martyrdom! (Instella, Military Service by Payment).

It is a situation that I certainly do not approve, there is no cost for the country. (Instella, Military Service by Payment).

It is a disgrace, every Turkish young should go to military service. Their hands should hold the guns, should learn the concept of homeland, the concept of martyrdom, patriotism. Formerly, they do not say man who does not go to the military service. Now there are many fashionista men around. Place for military service gains a lot of things to people. As a member of this country, I want to perform my duty if Allah allows. There is a combatant concept coming from my ancestors. Characteristics, cultures and traditions of our nation require it. Military service "is the debt of homeland", it cannot be paid with money. If they want to pay it, they are disgrace, bastard in my sight (Instella, Military Service by Payment).

It seems social symbols again are more effective in those who support the military service by payment, in contrary to Ekşi dictionary. They proposed that military service by payment is supported for reasons such as inadequacy of military training, get rid of chores during military service and dictionary members stated that they do not escape from military service in case of war in contrary to members of Ekşi dictionary.

I want to add that as someone who has completed military service this year: In fact, I do not like the state, the government, the army and also the soldiers (officer/non-commissioned officers/specialists only, do not get me wrong). You hated me from the military... This story is also true: A friend of mine; He is one of the best young engineers in the field in Turkey, maybe. He worked several years outside the country, then he came here to work in the country after military service. What was the task of him in the army, "cloakroom attendant". You should take this man, work with project-based and encourage "(Instella, Military Service by Payment).

"... Military Service by Payment is good, it is good more than to be a servant in the Officers' Club" (Instella, Military Service By Payment).

5.3. Approaches to Military Service by Payment in Uludağ Dictionary

It can be seen similar approaches with other dictionaries also in Uludağ dictionary. As in ITU Dictionary, members of Uludağ Dictionary are composed of students and graduates of Uludağ University. Approaches related military service by payment are again divided into two groups. A group considers military service by payment equal with treason and opposes it. They are questioning masculinity of those who performed military service by payment.

The people we do not know that they are male or gay? Every Turkish is born as a soldier. How Turkish are you? How men are you? "(Uludağ dictionary, Men Waiting Military Service By Payment)

He is not the man (Uludağ dictionary, Men Waiting Military Service By Payment)

The people we can may seem them in traitor category (Uludağ dictionary, Men Waiting Military Service by Payment).

Another approach belongs to the group who thinks military service by payment is required. This is the group does not want to waste time with chores in the military, but does not avoid going to war if necessary. At this point, Uludağ dictionary and ITU dictionary are drawn a different profile from Ekşi dictionary. The members of Ekşi dictionary defends conscientious objection, states that they are against the war. However, both these two dictionaries see military service by payment as liberation from chores made during military service. They blessed homeland, to die for the homeland. It can be seen that members of these two dictionaries are directed and shaped by social symbols.

Declaration of the writer who cannot pass 21. century. Yes the year is 2014, still every Turkish is born as a soldier. Why a man wasted his 12 months to peel potatoes and wash toilets? (Uludağ dictionary, Men Waiting Military Service by Payment).

Conscious people who are aware that military service may not be made anymore for this country (Uludağ dictionary, Men Waiting Military Service by Payment).

Men that I welcome with open arms (Uludağ dictionary, Men Waiting Military Service by Payment).

Do we save the country by peeling potatoes or clearing zone (Uludağ dictionary, Men Waiting Military Service by Payment).

The intelligent men I support. They are neither traitor nor coward. Because military service is not farting in the same ward with 80 people. In a real war, all young and old men and women will run to the front. Every citizen of the Republic of Turkey should know martial art. Let's learn gun, rifle, coordinates. But they may exercise their profession, give their taxes in times other than war. And then a high-ranking will come and will satisfy his self on my son, my brother, my darling. Let them get out. Military service should be a profession. The best soldiers should be trained, but in such recruits, children give their life blatantly in a shitty war which is uncertain to serve whom (Uludağ dictionary, Men Waiting Military Service by Payment).

5.4. Approaches to Military Service by Payment in İnci Dictionary

There are 200 headings about military service by payment in İnci Dictionary entered 168 entry for heading of military service by payment. We can see "Is there anyone who made military service by payment?" Are those who made military service by payment going to war, gentlemen?" "Military Service by payment 2014", "Nationalist who made Military Service by payment" headings.

Patriotism is emphasized in entries unlike the other dictionaries; those who made military service by payment declared as traitor and it is seen as escaping from military service. It has been suggested that those who support military service by payment are deprived from 'masculinity' feeling. It was observed that active members of dictionary are generally 15-25 ages years old and are high school and college students and are children from families of middle and lower class. Educational status of members of İnci dictionary is lower according to other members then dictionary, and it is understood that they can enter

different social strata via the internet. National feelings are stronger than the other dictionaries member and the social self and mirror self of members are shaped by the dictionary appeared as a mirror of the majority of society by producing social symbols again and again through blessing military service with caps and entries.

Those who do not perform their military service as a man, should not walk around worthlessly for that I'm a man (İnci dictionary, military service by payment). When the law of military service by payment approved in this country with a such of history, I said that I hope nothing's wrong, people will not take this guy down in 2 weeks and poured into the streets. But, everyone has closed the eyes so much, while the children, these rich bastards performing their military service by giving money for 20 days, we perform military service for 15 months even in the east because we have no money. It is not to protect the homeland that upset me, it is underestimated than these dishonest by means of money (İnci dictionary, military service by payment).



Figure 1. (İnci Caps, 02.2.2014/a)

A total of 185 caps shared about military service by payment in İnci Caps. Some caps selected from the best tab are as follows: some comments to this caps with 231 like are as follows (İnci Caps, December 2, 2014 / a):

If something happens and gets injured from his leg while he was going to ATM, I think he should take veteran salary.

We performed military service like the generals, thank god, what a shame for the traitors who did not perform.



Figure 2. (İnci Caps, 02.12.2014/b)

Traitor factoid is made in this caps with 158 like by alienating people who performed military service by payment. Black propaganda is made through our martyrs.



Figure 3. (İnci Caps, 02.12.2014/c)

One of the comment of this caps with 136 like is as follows:

I swear on my honour and I swear on my life for that I will pay my bank statements in time for my nation kjhhdkjdhd

It was analyzed that caps makers fed by differences in social norms and taunting these differences; could not remain 'insensitive' about military service by payment and they voiced their all reactions by black humor, and also symbols dominated in society are shaped their self and they give response to social events with effect of these symbols.

CONCLUSION

The existence in cultural meaning of individuals who formed the society takes place within limits still drawn by the norms of society. It is a familiar saying that individuals shaped by thought and behavior patterns of their families in the environment they born and

then they can develop themselves with education. But here a remarkable case is; each individual of the family was born into certain molds and in fact, these patterns are simply transferred to the new member or members by intrafamilial training. Of course, this cycle is spread over a very long time and the norms transferred have emerged as a tradition sometimes, sometimes faith, and sometimes a law emerging from the review of social norms in the 'culture' of related community.

However, there must be constantly repeated, unquestionable contents in rhetorical or symbolic to comply with all these traditions, beliefs or laws. Society prevent the formation of questioning skills of such norms by preparing a cultural ground for individuals and also prevent the creation of a review space for individuals to think otherwise by supporting this with history. Although there is stretching in this cultural lines with effect of different variables (technology-training-globalization etc.) in time, a set of basic social values can be existed with a strong resistance despite not in all sectors of society. One of the biggest example of these values and social norms in Turkey is undoubtedly the military service. Such that; military service is called as 'Prophet Home', men perform military service were called as 'Mehmetçik' with Turkish name as derived from the name of the Prophet. This name came forefront the individual's name in a sense, and many different stories have told about. In addition, this telling type is one of the effective ways for the formation of social identity and cultural patterns. Saying 'Mehmetçik' to all soldiers as after Independence War has contributed to the formation of Turkish nation structure and blessing homeland. Therefore, the idea is etched in the memory of society about that if there is a cost to be paid for 'military service', it should be paid with 'life'. It is the cause of social judgment surrounding the self of the people against the idea of performing military service by payment.

However, these values sometimes weakened socially beyond all emerge as only a notion of alienation. As can be seen in the interactive dictionaries subject to examination, military service pay payment seems to be an interpreted decision which is questionable beyond being a value in a general sense and facilitating the social life today. Besides, of course, there are opinions opposing in the framework of social forms mentioned above. In addition to these opinions, the political approach had also an effect, criticism of government is also made over this decision. It shows again that the individual reinforces the patterns used in creating 'others' by symbols.

In this context, remarkable issues in mentioned interactive dictionaries; Ekşi dictionary is not opposed to military service by payment generally and military service does not seem in a position to be blessed in terms of existing content. In addition, it can be said that Ekşi dictionary writers have an understanding that can be questioned social taboos due to they have the idea that conscientious objection should also be entered into force. On the other hand, nationalist phenomena and social symbols are tried to protect by largely criticized the notion of military service by payment in İnci dictionary. Besides, İnci dictionary has a political opinion criticizing the government when compared to other dictionaries, and it is considered it has an effect on this approach. Military service is seen as a 'chore' in the interactive dictionaries such as Uludağ dictionary and İTÜ dictionary with writers consisting of mostly student. However, they are ready to go to the front in case of a war, country-defense. It shows that writers in these dictionary were not left social values blessed with

symbols entirely aside. In addition, it can be interpreted that students approach the military service with a more traditional look due to they are not still in the business life and they did not participate in yet other social contents so much.

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