Research Article / Araştırma Makalesi

EFFECTS OF SYMBOLS ON COMMUNICATION WITHIN THE SOCIETY VIA SYMBOLIC INTERACTIONISM AND THE CASE OF CEM KARACA'S SONG

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Abstract

Individuals, in the process of establishing a meaningful world, create communicating and interacting socially. As Symbolic Interactionists underline, free individuals with free will continue their lives by adapting to the order, in a sense, as imitators of the resources they interact with in the social order. Based on these theories, communication experts and sociologists are expected to realistically evaluate the meanings and consequences created by symbols so that people can live meaningful lives in the interaction processes that individuals are exposed to in society. According to the symbolic interactionist approach, what others think about us represents a process that directly affects who we are. In terms of symbolic interactionism, daily life constitutes one of the most important social elements that should be examined as the area of use of common symbols and language that reveal meaning. This study aims to address the concept of symbolic interaction in order to emphasize the importance of how symbols in culture and many social areas in society, from sports to music, from art to literature, from media to social media, interact with individuals and how similar behaviors become widespread. In the research, document review and qualitative data collection methods were used through symbols

Keywords: Communication, Symbol, Symbolic interactionism

SEMBOLLERİN SEMBOLİK ETKİLEŞİMCİLİK ARACILIĞIYLA TOPLUMDA İLETİŞİME ETKİLERİ VE CEM KARACA ŞARKISI ÖRNEĞİ

Öz

Anlamlı bir dünya düzeni kurma sürecinde olan birey iletişim kurarak ve toplumsal olarak etkileşim halinde olarak kendini var eder. Sembolik Etkileşimcilerin altını çizdiği gibi özgür ve iradesi olan aktif bireyler toplum düzeninde etkileşim halinde olduğu kaynakların bir anlamda taklitçisi olarak düzene uyum sağlayarak yaşamlarına devam ederler. İletişim uzmanlarının ve sosyologların bu teorilerden yola çıkarak toplumda bireylerin maruz kaldığı etkileşim süreçlerinde insanın anlamlı bir yaşam sürebilmesi için sembollerin yarattığı anlamları ve sonuçlarını gerçekçi olarak değerlendirmeleri beklenir. Sembolik etkileşimci yaklaşıma göre başkalarının bizim hakkımızdaki düşünceleri kim olduğumuzu doğrudan etkileyen bir süreci ifade etmektedir. Sembolik etkileşimcilik açısından gündelik yaşam anlamı ortaya çıkaran ortak sembollerin ve dilin kullanılma alanı olarak incelenmesi gereken en önemli toplumsal unsurlardan birini oluşturmaktadır. Bu çalışma, spordan müziğe, sanattan edebiyata, medyadan sosyal medyaya kadar toplumdaki pek çok sosyal alanda yer alan sembollerin bireylerle nasıl etkileşime girdiğinin ve benzer davranışların nasıl yaygınlaştığının önemini vurgulamak amacıyla sembolik etkileşim kavramını ele almayı amaçlamaktadır. Araştırmada, semboller aracılığıyla doküman incelemesi ve nitel veri toplama yöntemleri kullanılmıştır.

Anahtar Kelimeler: İletişim, Sembol, Sembolik etkileşimcilik

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Introduction

Individuals who exist in society can communicate through certain symbols and indicators. In a sense, it would not be incomplete or wrong to say that there is an influence in every existing social structure. It is precisely on the basis of these interactions. It should not be ignored that social life, which has different functions, has different structures and similarities arising from their interaction with each other (Timaseff, 1967).

The human mind is a social being as well as a biological one. It is in subjective communication with itself and its environment when it comes to forming an identity and deciding on its actions. Symbolic interactionism emerges as a special issue in the context of communication in making sense of situations. In other words, human communication with social environments and interaction through symbols determine its framework. In this context, individuals who are in constant communication trace certain interactions to decide on their actions and reactions. In interaction, symbols can be a small hand gesture of people or they can include a more comprehensive communication language (Kotarba, 2014, p. 419).

George Herbert Mead is one of the most important names in the theory of symbolic interactionism. According to him, people produce meaning through the symbols (words, gestures, facial expressions, etc.) they use when interacting with each other and communicate through these meanings. Lyrics must be considered important as they are proved to have impact of the identity formation especially for the young people.

Cem Karaca's love songs are not only the works of an artist, but also a mirror of society. The love themes in his songs are not only universal, but also draw attention with their social, cultural and psychological dimensions. Love is a universal feeling and Cem Karaca expressed the different dimensions of love (affection, longing, separation, passion) in his songs in a simple and understandable language. In this way, listeners found their own feelings in the songs and did not feel alone. Through the symbols in the lyrics, listeners shape their own identity and expression.

1. Purpose and Methodology

1.1. Purpose

The study addresses the concept of symbolic interaction in order to emphasize the importance of how symbols in culture, e.g. songs, in many social areas in society, from sports to music, from art to literature, from stands to streets, from media to social media, interact with individuals and how similar behaviors become widespread.

The aim of this study is to define and emphasize the importance of the symbolic interactionism approach that shapes human behavior, actions and communication styles in daily life. In the song Tears, sung by Cem Karaca with English lyrics, the words are associated with their symbolic meanings. Songs have a big impact on social perception. People create a self via songs as well as other interactive areas. The literature on this topic has not given that fact before. Thus, the fact that the lyrics of a song can affect human behavior through symbols is generally not a subject of awareness is seen as a problem of this study. The aim of the study is to contribute to the literature by focusing on the effects of song lyrics on shaping human thinking and behavior through Cem Karaca's song Tears.

Therefore, this study specially focuses on symbols in lyrics and restricted within in the concept of musical pieces.

The originality of this study lies in the fact that it underlines how the lyrics of the songs act as symbols to have an impact on individuals who listen to them. People are affected by the symbols all around them including the songs they are exposed to. This study aims to present an example of lyrics playing an important role as well as the other things in different social areas.

1.2. Method

In the research, document review and qualitative data collection methods were used through symbols. Conducting document review using the qualitative data collection method allows for in-depth analysis of the subject.

Qualitative data collection method through symbols is a method that is suitable for use in many areas related to culture and allows different thoughts and meanings to be revealed (Şimşek and Yıldırım 2011). For this study the literature on symbolic interactionism has been examined and a song's lyrics have been used in the data collection process as an example in the context of art. The aim of content analysis is to reach concepts and relationships that can explain the data obtained through the document review. The content of the study was presented by evaluating the symbols in Cem Karaca's "Tears" song lyrics in line with the purpose of the research.

2. Literature Review

2.1. The Concept of Symbolic Interactionism

People create a self by understanding and making sense of the events, news, and experiences they witness and observe in the society, and define their own existence by comprehending them holistically. Symbolic interaction theory is a theory that examines how people interact when they come together in their daily lives and how meaning is created within society. According to this theory, individuals form how they interpret objects and events as a result of social interactions (Wallace & Wolf, 2012, p. 292).

Symbolic interactionism theory belongs to H. Blumer, one of the important names of interaction theory and a student of G. H. Mead, who prepared the foundations of this theory. Since many symbolic interactionists, as well as Mead and Blumer, belong to the University of Chicago, the theory in question is also known as the "Chicago School" or "Chicago Tradition" (Marshall, 1999: 395). The Chicago School examines the face-to-face relationships of daily life through the literature, using a wide variety of methodological components, such as statistical research, diary keeping, mapping, life stories, case studies, secondary analysis of documents, and even researchers writing their own autobiographies, to support the qualitative data they have. They examined and produced descriptive narratives about social life (O'Reilley, 2009, p. 31).

Symbolic interaction theory, one of the most important theories of sociology, emerged in the 1900s. Herbert Blumer introduced the concept of "Symbolic Interactionism" in 1937, and 25 years later he reintroduced symbolic interactionism in the article titled as Society as Symbolic Interaction. In those years, various theories such as Garfinkel's Ethnomethodology (1967), Wright Mills' interpretations of Marxism, Alferd Schutz's phenomenology and new structural functionalism created alternatives to the subjects of sociology that had been dominant until that day. "Although macro sociology lost its influence in the 1960s, this did not happen quickly. The sudden proliferation of symbolic interactionism, dramatic approach, and ethnomethodology within sociology has received mixed and extreme reactions." (Baert et al. 1998, p. 90)

The main focus of symbolic interaction theory, developed through the research of George Herbert Mead and Herbert Blumer, John Devey, Charles Horton Cooley, James Mark Baldwin, William I. Thomas and Florian Znaniecki, is focused on meaning. Mead states that the interaction between individuals is a communication that occurs through symbols. The aim is to understand how the capacity to communicate with symbols is formed among individuals and how this capacity is shaped in individuals. The common idea of the theorists who express different opinions is that human interactions constitute the source of this fundamental focus. Symbolic interaction, which focuses on the meaning that occurs as a result of interpersonal interactions in environments consisting of different people, is based on the question "which symbols and meanings occur as a result of interpersonal interaction" (Aksana, Kısac, Aydına and Demirbuken 2009: 902; Akt:

Doksöz, 2022). Researchers advocating symbolic interaction emphasize that symbols are at the center of life as the meaning we attribute to the "things" around us (Özalp and Yörük, 2017, p. 242, Akt: Doksöz, 2022). Symbolic interaction theory helps people make sense of their own selves, their communication with others and their lives as a result of interactions in the society they live in (Erdem, 2019: 137-138, Akt: Doksöz, 2022). According to the theory, people interpret the reactions of other people with whom they interact and the perceptions they create for their self. This situation shows that the person is in social interaction. In summary, a person's self is shaped by interacting with other people (Arısoy, 2020, pp. 27-28, Akt: Doksöz, 2022). Human beings, as social beings, define themselves through the communication and certain interactions they establish with others. It would be difficult to expect a person who grew up isolated on his own to form an identity with the lack of communication and social existence, which are the most important needs of humans.

Symbolic Interactionist Approach emerged in the late 19th century as a reflection of the American sociological tradition and a micro sociological movement. The symbolic interactionist approach, which is basically influenced by studies in the field of social psychology, was shaped especially in line with the works of George Herbert Mead (1863-1931) and Herbert Blumer (1900-1987). The symbolic interactionist approach emphasizes that the forms of relationships in daily life contain an extremely productive and rich content in terms of sociological analysis. According to symbolic interactionists, individuals' micro-relationship networks and the forms of interaction within these networks are of fundamental importance in forming their perceptions of the world. In this regard, an attempt to understand social relations must examine the meanings that emerge in these micro-interaction contexts (Gökulu, 2019).

Symbolic interactionism aimed to make sense of social change and solve the problems arising from it around the industrialization and urbanization processes that accelerated at the beginning of the 20th century; It is a theoretical perspective that is instrumental in systematically analyzing social behavior. It is one of the interpretive approaches in the field of social sciences. The intellectual ancestors of symbolic interactionism include 18th-century Scottish moralists, 19th-century German idealists and Darwinist theory (Benzies and Allen, 2000, p. 542; Musof, 2002, p. 100). However, as mentioned under the first heading, the strongest intellectual influence on the symbolic interactionism perspective came from the interactionist social psychology understanding of the Chicago School through pragmatist philosophy (James, Dewey, Mead). According to Blumer, who is the owner of the name symbolic interactionism, the basic principle on which this approach is based is that human action always occurs in a situation that the actor encounters and the actor acts on the basis of his interpretation of this situation (Thomas and Znaniecki, mentioned in the previous title, between value and attitude). His treatment of the relationship is also based on this principle.) Blumer includes many thinkers classified as belonging to or influencing the Chicago Tradition (Mead, Dewey, Thomas, Park, James, Cooley, Znaniecki, Redfield, etc.) among those who contributed to this theory. However, he largely bases symbolic interactionism on Mead's work (Morva, 2017).

People have created shared meanings via gestures, languages and symbols that are meaningful in communicating. Communication can be established because the common meaning reaches the other party as a meaningful message. Communication becomes possible through symbols whose meanings are agreed upon. Language and symbols are the product of communication processes.

Symbols that exist in the relationship between individuals and society allow communication to be fast and easy. Symbols are accepted as tools that increase the efficiency of mutual communication that occurs during the interaction processes of individuals with small groups. Along with all these, "The introduction of different images in the interaction process also allows the emergence of different symbols of an entity" (Bottomore and Nisbet, 2019).

Symbolic interactionists underline the ability of humans to realize themselves through communication processes and to create a meaningful order in the world where they communicate freely as active individuals in a holistic manner by producing meanings. They emphasize that humans can be selective in their actions by refusing to be defined as passively receiving what is given/imposed. They accept that behaviors are governed by a number of internal processes that people use to make sense of the world around them and their own life (Koçak Turhanoğlu, 2013).

In studying human societies or human behavior, symbolic interactionism, which has its own distinctive features compared to others, has three basic axioms: (i) People relate to objects according to their meaning for them; (ii) The meaning of these objects derives from the social interaction of individuals with each other; (iii) This meaning is carried and modified through the interpretation process of the person who is in relationship with the object (Blumer, 1969). Blumer is of the opinion that especially the first axiom was neglected or ignored by scientists of his generation. Meaning was relegated by psychologists and sociologists of the period to the status of a condition that causes an event, or is treated as a transference link that can be ignored in favor of the primordial condition that initiated the event. However, symbolic interactionism says that the central role of human behavior belongs to these meanings. In other words, there is a direct relationship between meaning and behavior/action. The second axiom, unlike traditional approaches to the formation of meaning, emphasizes the interaction between individuals. Finally, the third axiom considers the process of interpretation as one of the basic elements of meaning, and this attitude is one of the most important features that distinguishes symbolic interactionism from other schools of thought (Blumer, 1969).

Symbolic interactionism also covers society and its meanings rather than the interconnectedness of individuals. Symbolic interactionism, which we encounter as a set of meanings, also constitutes the importance of social life. An important point that catches our eye in this field is the discourse of Blaumer, one of the pioneers of this field. He wants to express that "by expressing the behavioral meaning of the interactions in the functioning of society, it has a meaningful feature of scientific realism in social relations" (Türk, Ekşi, 2017, p. 28).

The problematization of symbolic interaction is the interactions of individuals and groups. Therefore, the main problematization of the Symbolic Interaction Approach in the studies on this approach is the interactions of individuals and groups. Therefore, the focus of studies on this approach is the interactions between individuals and groups. Basically, according to this approach; It emphasizes that a tested objective situation causes individuals to make subjective evaluations and that it is widely seen in social life in the objective world.

However, the main research subject of symbolic interaction is the individual's behavioral symbols because symbols "interactions between individuals and groups constitute a focal point that allows keeping all kinds of conciliatory and communication channels (speech, explanation) open in the social interaction processes of individuals and societies. According to this approach; it is emphasized that a tested objective situation causes individuals to make subjective evaluations and that it is widely seen in social life in the objective world. However, the main research subject of Symbolic Interaction is the individual's behavioral symbols because it is a phenomenon that provides symbols to allow all kinds of mediators and communication channels (speech, explanation) to be kept open in the social interaction processes of individuals and societies (Şakar and Sarıkan, 2023).

2.2. Relation between Interactionism, Communication and Social Interaction

Communication refers to the sharing between people. The most important point during this sharing is that the behaviors are aimed at producing something. Thanks to social relations based on

communication, people create meanings that will form the world around them, and then they act according to these meanings (Turam, 1994, p. 43). As social beings, people constantly strive to influence their environment. Naturally, while they affect their environment, they are also affected. In this process, it is clear that there is a need to develop a certain sensitivity between the environment and humans and between humans and humans. Because the effectiveness of influence and achieving the goal requires knowing exactly who is communicating with whom or what and how, and ensuring mutual trust, understanding and good will (Ak, 2002).

While Mead emphasizes the importance of turning symbolic interaction into action in human communication, he also emphasizes the mental formation process of action. While societies are being restructured; "Communication" is one of the most important facts needed in social organization and the establishment of healthy relationships between institutions and people (Yurdakul, 1990, p. 80). As Jung stated, the human mind is equipped to think and communicate with symbols, and the meanings of symbols in communication are much more than language. A word or a picture is symbolic when it implies more than its actual meaning (Jung, 1968, p. 21).

Symbols such as gestures, facial expressions and language are important mediators in determining intention because the intention of the behavior is important in determining the direction of the action. "In order for a gesture to evoke the same meaning in the individual who makes it and the individual who responds to it, it must evoke a similar reaction in individuals engaged in certain social actions. Here, social interaction results from the development of individuals' ability to respond to mutual gestures" (Mead, 2017, p. 42). According to symbolic interactionists, the individual behaves in accordance with the rules of behavior. In other words, interactions and actions communicating with each other create groups and societies. Thus, people can change the symbols and their meanings that they reflect in their own perspectives and behaviors (Poloma, 2007, pp. 23-25).

As stated earlier George Herbert Mead is one of the most important names in the theory of symbolic interactionism. According to him, people produce meaning through the symbols (words, gestures, facial expressions, etc.) they use when interacting with each other and communicate through these meanings. To give more specific examples a job interview can be taken. In a job interview, the candidate's attire, body language and speaking style are loaded with certain meanings by the interviewer. Another example can be given from social media: People introduce themselves through the photos and articles they share on social media and expect to receive certain reactions from others. These examples show that people constantly communicate through symbols and form their identities as a result of these interactions.

Symbols explain, present, show, point out, indicate another reality based on a known reality in a grammatical, technical, logical and mystical way. In other words, the symbol has a presentational importance. Symbols have the feature of re-presenting and communicating and undertake the function of connecting the known and the unknown. The power of the symbol stems from its ability to convey meaning in order to communicate effectively with the recipient (Dukor, 2010). In the symbolic interaction theoretical approach, it is seen that human action is focused on and the relationship between people and society is tried to be understood (Yemişenözü, 2021). The term Symbolic Interactionism stands out as a concept first used in Blumer's works. In his studies, Blumer focuses on how subjective evaluations of meaning are shaped in daily life. In this respect, meaning is a product that occurs as a result of social interaction. According to Symbolic Interactionism, the meaning that individuals attribute to objects is shaped as a result of their social interaction with other individuals (Wallace and Wolf, 2012).

The symbolic interactionist approach emphasizes that the forms of relationships in daily life contain an extremely productive and rich content in terms of sociological analysis. According to symbolic interactionists, individuals' micro-relationship networks and the forms of interaction

within these networks are of fundamental importance in forming their perceptions of the world. In this respect, an attempt to understand social relations must examine the meanings that emerge in these micro-interaction contexts. For example, many factors such as being exposed to violence embedded in works of art, witnessing destructive competitive reactions in any sports event, seeing too many negative symbols in TV series and movies, and hearing hateful words in songs will cause the individual to develop negative and violent attitudes. The symbolic interactionist approach does not only suggest that meanings emerge within this interactional context. According to symbolic interactionists, the self-perception that determines who an individual is can be shaped as a result of the interactions we have with others. In this sense, the individual shapes his/her own identity through the feedback of others from infancy and forms his/her self-perception. According to the symbolic interactionist approach, what others think about us represents a process that directly affects who we are. In terms of symbolic interactionism, daily life constitutes one of the most important social elements that should be examined as the area of use of common symbols and language that reveal meaning. Different forms of interaction, greeting and introduction rituals contain extremely important interaction elements in the emergence of meanings. Such forms of interaction, which contain rich cores for a sociological analysis, not only reveal common symbols and meanings, but also allow us to examine the forms of interaction in different social structures (Gökulu, 2019).

It can be determined that social structure is included in the theory of symbolic interactionism as the concepts such as, self, role taking and generalized other have been introduced by Mead, are the concepts that express the structural features of society. While trying to explain the formation qualities and social characteristics of society, Mead focused on the concepts of role taking, generalized other and society.

2.2.1. Role Taking

Role taking, or "taking a role", is an important concept that symbolic interactionists use to understand how individuals construct the social world. This concept refers to individuals taking the perspectives of others, predicting their expectations and reactions, and shaping their own behaviors accordingly. Taking the perspective of the other as it is called, role taking, requires the individual to think by putting themselves in the other's shoes. In this way, the individual tries to predict how the other thinks, what they feel, and what they will do and act accordingly.

2.2.2. Development of Self:

Role taking plays a critical role in the development of the individual's self. In this process, which begins in childhood, children first form their own identities by taking the roles of their family members, then their friends, and other people in society. Social change is also addressed in the theory of symbolic interactionism. According to symbolic interactionists, the self has two main elements. These consist of "I" and "me". The concept of self in symbolic interactionism actually reflects the tension relationship between a person and society. For example, "I" refers to the human impulse to act, and "me" refers to the attitudes of society. When a person attempts to act, "I" comes into play. When the action is completed, the "me" is formed. As a result, the self and minds of the individual are the product of a certain social interaction process and will once again bring about social change. Interactionists have developed a different perspective from other sociologists by considering the relationship between society and the individual. Interactionists such as Blumer perceived society as a fluid, structured process. This process is associated with individuals adopting each other's perspectives, coordinating social relationships, and interpreting their actions on a symbolic basis. Interactionists, who emphasize that society consists of symbolic objects and individuals who act and interact consciously, assume that society exists primarily mentally. Interactionists also distinguish the formation of rules, roles, statuses, or identities that depend on

individual behavior from structural perspectives, claiming that society is a phenomenon that is restructured by individuals (Yikebali, 2018).

2.2.3. Maintenance of Social Order:

Role taking also plays an important role in maintaining social order. Individuals learn what is expected in social interactions by taking the roles of others, and thus exhibit behaviors that are in accordance with social norms. Thinkers and participants in the symbolic interaction approach used it to explain the development of the social self in the individual and the existence of social order, rather than a group mentality isolated from the individual. Mead's prioritization of society does not cause him to ignore the uniqueness of the self. According to him, selves are formed through the social process and are individual reflections of the social process. Despite this, selves have their own individuality and uniqueness. Therefore, each individual in a society reflects the holistic relational structure of organized social behavior that the society exhibits or maintains; But they are all different because individual selves each reflect a different aspect of this structure, that is, each is connected to the social process in a different way." (Mead, 2017, pp. 218-219). The question that needs to be answered is how people can establish a social order by displaying similar behaviors despite personal differences. Accordingly, the child is constantly in contact with others during the socialization process. There is language, symbols, in this relationship. The development occurs from common meanings attributed to words to common forms of thought and behavior. A person develops common views with people close to him about the people, things and events around him. This results in similar behavior and social order (Mutluer, 1991).

3. Descriptive Analysis of Thesis on "Symbolic Interactionism"

It can be concluded that the studies and theses regarding symbolic interactionism are not sufficient compared to the importance of the subject. Therefore, all studies in the literature on the subject are important. To present the framework in which the concept of "symbolic interactionism" is discussed in research, the concept of "symbolic interactionism" was searched in various databases. Because of the researcher's access limitations, a descriptive analysis was carried out with keywords determined specifically for Google Scholar, Asos Index and YÖK Thesis Screening site.

Table1: *Studies on Symbolic Interactionism*

Year	Master's thesis Doctoral thesis	Subject of the Thesis
1990	Master's Thesis	An Approach That Builds a Bridge from Micro Sociology to Macro Sociology: Symbolic Interaction
1991	Master's Thesis	Comparison of the Views of Functionalist and Symbolic Interactionist Approaches on Deviation
2010	Doctoral Thesis	Identity of the women artists in plastic arts with respect to symbolic interaction approach
2016	Doctoral Thesis	Demystifying language teachers' cultural diversity knowledge and beliefs through deep symbolic interactionism
2018	Doctoral Thesis	Introduction, criticism about symbolic interaction, its relationships with other sociological perspectives, methodological approaches and current studies have been explored.
2021	Doctoral Thesis	Symbolic interaction perspective, the analysis of child protection policy: Turkey, England, Sweden examples
2021	Master's Thesis	Everyday life experience of status within Haldun Taner's short stories: Symbolic interactionist approach
2022	Master's Thesis	New consumption patterns through digital self presentation under the theory of symbolic interaction: Pinterest
2023	Doctoral Thesis	Use of idioms in action-oriented German lessons: An analysis from the perspective of symbolic interaction

The Case of Cem Karaca

In this study, the lyrics in a song by Cem Karaca has been discussed in the context of the symbols used.

Born in Istanbul in 1945 and lost in 2004, Muhtar Cem Karaca was a Turkish rock musician, songwriter, composer, theater and film actor. Karaca, who describes the pain of being abroad with the words "An ointment that will ease the pain of being abroad has not yet been discovered. It lives inside a person. It lives down to their bones. May God not give such a hardship to anyone," was known for his excellent use of symbols in his speeches and song lyrics.

Symbol, as a word, has a history of thousands of years and indicates an abstract meaning. Symbols, which surround every moment of an individual from birth to death, are used almost everywhere, such as religion, literature, architecture, music, painting, sculpture, etc. Symbols have the ability to address all people with different languages and writing systems, with some cultural differences, in the same language - symbolic language. In this respect, symbolism can be accepted as a universal language with its own unique characteristics (Çağlar 2008, p. 2). Symbols are also considered as carriers of meanings (Poloma, 2007). In daily life, in books, poems, song lyrics, and in a movie, words symbolically give new meanings to words other than their literal meanings. In order for communication to be healthy, a common meaning must be created on symbols.

Tears by Cem Karaca

Memories will tear you up
Take my picture and take a look
See the **teardrops** falling down
And my lady s super mean

Here is icy picture on the wall
Cannot give you lots of **hair**
But a chance you **loan** my this
I know I know know you hate Jerome

I know what you are doing there
You did break my heart
And you left me all alone
If you ever **feel so down**
Think of the place we had beforeAnd you left me all alone
If you ever feel so down
Think of the place we had before

Please gonna feel a little bit better baby
Walled on now
Well yes you know that baby

Laugh for me but you know it
You know it baby
Out loud hit me hit me baby

In this song, the word **"memories"** is used as a painful concept, like a weapon that has the power to tear a person apart. Memories literally means a person's life experiences, but here it is a painful phenomenon.

In a photograph, there are no real tears flowing down from the eyes. Here, **"tearsdrops"** are used as a symbol of grief, in the sense of heavy sorrow.

The word **"hair"** in the words "Cannot give you lots of hair" symbolizes wealth in the sense of hope, rich future, bright days.

The word "loan" literally means a thing that is borrowed especially a sum of money.

The word **"loan"** in the lyrics "But a chance you loan my this" means the temporary happiness the song writer will experience if the loved one reciprocates his love. Since the word loan indicates that a payment will be made eventually, it indicates that this love is the greatest desire needed, even if it is short-lived.

"Feel so down" means feeling bad. Here it means the grief by love. It can be paraphrased as "if you miss me too", "if you feel love towards me" or, "if you wish I were with you". It is not a situation of not feeling good due to something else. It symbolically expresses the pain of love.

"Walled" is a word that means surrounded by walls. For example, it literally describes a city or garden surrounded by walls. The person surrounded by walls is symbolically trapped. Cut off from the outside world, he has no interest in anything and is trapped like a prisoner in a jail.

As can be seen in the lyrics of Cem Karaca's song, "Tears", words of which expressed through a number of symbols shows the feelings of someone who cannot find a response to their love, and symbolically reveals the way society experiences the pain of deep love. Culturally, it indicates that love, or rather unrequited deep love, can only be experienced within a prisoner's life.

Cem Karaca's song "Tears" is a work that deeply appeals to the listener's emotions with both its lyrics and melody. When we examine this song from the perspective of symbolic interactionism, we can observe a complex and meaningful relationship that the images and expressions in its lyrics establish with the listener.

The Symbolic load of the image of "tears" is the most prominent theme of the song, "tears", is a versatile image that can have different meanings. It shows for example a deep emotional intensity. This intensity can symbolize both the ecstasy of love and the pain of separation. Also, water is a symbol of cleansing and rebirth in many cultures. "Tears" can refer to a process of emotional cleansing or a new beginning.

4. Conclusion

As the theory of symbolic interactionism argues, people decide how to react to an event or situation within the social integrity, based on what they receive from society. The individuals determine their reactions and communication styles with others by adopting the meanings that others attribute to situations. In other words, external factors determine the inner meanings of individuals.

When humans react to external stimuli such as social forces or internal stimuli such as organic impulses, they act on the basis of the meanings given to objects and events, rather than doing so automatically. For this reason, symbolic interactionism rejects social and biological determinism (Koçak Turhanoğlu, 2013). The meanings given to objects and events allow words to be given symbolic meanings outside of their literal meanings through songs, films, and literature within a culture. Knowing what is used in what sense in a culture brings agreement in understandings, and therefore people exist by agreeing on their meanings in communication. As in the lyrics of Cem Karacan's song Tears, words have functions in many symbolic interactionist contexts other than their literal meanings.

The human mind is a social being as well as a biological one. It is in subjective communication with itself and its environment when it comes to forming an identity and deciding on its actions. Symbolic interactionism emerges as a special issue in the context of communication in making sense of situations. Culture has a big role in this context as it creates its own symbols.

The individual who is in the process of establishing a meaningful world order creates himself by communicating and interacting socially. As Symbolic Interactionists underline, free and active individuals with free will continue their lives by adapting to the order, in a sense, as imitators of the resources they interact within the social order. Based on these theories, communication experts and sociologists are expected to realistically evaluate the meanings and consequences created by symbols so that people can live a healthy and meaningful life in the interaction processes that individuals are exposed to in society.

Based on the effect of symbolic interaction on human behavior, it should be considered important that public figures, art, music and literature are given through symbols that evoke common unifying and integrative emotions such as love, respect, unity, solidarity, honesty, generosity and helpfulness. It is obvious that the existence of a more peaceful society and healthy generations depends on positive symbols.

Society internalizes and imitates meanings by creating a new type of perception, especially with new meanings attributed to words through symbols. As mentioned in the song, someone who experiences unrequited love experiences this situation as a prisoner and with tears as a natural part of this process as the symbols point.

It should be the duty of experts to raise awareness through studies in this direction, and publicizing studies on how symbols shape life should be considered important. As emphasized by symbolic interactionists, studies on the important issue have been increasing in recent years and academic studies on the subject are gaining momentum. This study aims at defining and emphasizing the importance of the symbolic interactionism approach that shapes human behavior, actions and communication styles in daily life. When the theses and studies on the subject are examined, it is obvious that more studies are necessary because when we look at the research and theses conducted in our country within the framework of the Symbolic Interactionism Approach, there is not enough research other than some translation studies and evaluation of sociology theories.

It is known that symbolic interactionism is the interaction of symbols in works of art, lyrics, literature, cinema or poetry and many other areas, through symbols that shape people's self and affect individuals' way of communication. The language, expressions and way of thinking that people use in interpersonal communication are the products of symbolic interaction. Based on this, it is aimed to make a contribution to the literature by conducting this study on the subject. Considering the deficiency in the literature, different studies that discuss the effects of symbols can be suggested for researchers by examining the content in other areas of art, social media, media or platforms where talks are given.

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