THE REPUBLIC OF TURKEY

UNIVERSITY OF BAHÇEŞEHIR

EFFECTS OF MARRIAGE BASED REALITY SHOWS ON PRIVACY

Master's Thesis

BENAY CİCİOĞLU

İSTANBUL 2011

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THESIS SUPERVISOR:ASST. PROF. DR. ERKAN BÜKER

İSTANBUL 2011

T.C
BAHÇEŞEHİR ÜNİVERSİTESİ

GRADUATE SCHOOL OF SOCIAL SCIENCES
FILM AND TELEVISION UNDERGRADUATE PROGRAM

Name of the thesis:Effects of marriage based reality shows on privacy.
Name/Last Name of the Student:Benay Cicioğlu
Date of Thesis Defense:04.03.2011

The thesis has been approved by the graduate school of social sciences.

Prof. Dr. Selime Sezgin
Director

I certify that this thesis meets all the requirements as a thesis for the degree of Master of Arts.

Prof. Dr. Tül Akbal Süalp

Program Coordinator

This is to certify that we have read this thesis and that we find it fully adequate in scope, quality and content, as a thesis for the degree of Master of Arts.

Examining Comittee Members   Signature
Title Name and Surname

Asst .Prof. Erkan Büker(Thesis supervisor)

Asst .Prof. Dr. Kaya Özkaracalar

Assoc.Prof. Dr. Hikmet Kırık

ACKNOWLEDGEMENTS

ABSTRACT

THE TRANSFORMATION OF PRIVACY INTO EXHIBITIONISM WITH MARRIAGE
BASED REALITY SHOWS IN TURKEY

Cicioğlu, Benay

M.A in Film and Television Program

Thesis Supervisor:Asst. Prof. Dr. Erkan Büker

February 2011, 107 Pages

This thesis main aim is to find out the effects of reality based marriage show on female studio audiences privacy. The second significant aim is to find out the reason of watching reality based marriage programmes.As a result this thesis aims to find out that, there is an transformation of privacy into exhibitionism or not.To verify these mentioned aims, Nalan Çelikoğlu's "transformation of privacy" concept, Steven Reiss's "sensitivity theory" and Pierre Bourdieu's "habitus theory" are used. In addition to this, questionnaire method is used to gather information from female studio audience.

Key words: Transformation of privacy , Sensitivity theory, Habitus theory, Privacy and Exhibitionism.

ÖZET

REALİTE FORMATLI EVLENME PROGRAMLARIYLA MAHREMİYETİN ŞOVMENLİĞE DÖNÜŞÜMÜ

Cicioğlu,Benay

Bu tez ,Türkiye'de yayınlanan realite formatlı evlendirme programlarının izleyicilerin mahremiyetleri üzerindeki etkisini araştırmayı amaçlamıştır.Tezin esas amaçları arasında mahremiyetin bu tip evlendirme programlarıyla şovmenliğe dönüşüp dönüşmediğini saptamaya çalışmak ve kadın stüdyo izleyicilerinin evlenme programlarını neden izlediklerini saptamaya çalışmaktır.Tezin amaçlarına ulamşak için Nalan Çelikoğlu'nun "mahremiyetin dönüşümü" kavramı, Steven Reiss'in "Duyarlılık" teorisi ve Pierre Bourdieu'nun "Habitus" teorisinden yararlanılmıştır..Güdülen amaçlara ulaşmak için anket metodu uygulanarak kadın stüdyo izleyicilerinden bilgiler toplanmıştır.

Anahtar Kelimeler: Mahremiyetin dönüşümü teorisi, Duyarlılık teorisi, Habitus teorisi, Mahremiyet ve Şovmenlik.

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1. INTRODUCTION

1.1 TRANSFORMATION OF THE PRIVACY INTO EXHIBITIONISM

Finding out whether the marriage based reality shows are effecting female studio audiences/participants privacy perception or not is the argument of our research. Nalan Çelikoğlu's concept of transformation of the Privacy and Steven Reiss's ``sensitivity `` theory are used to verify our research.

This research's main aim is to find the reason of this transformations and peoples reactions to this transformation. In addition, questionnaire technique is used to find out why people are watching these shows and which part of the society is generally watching and attending these programmes .Female studio audience/participants are used to gather information.The main aim with this questionnaire is to find out that, there is an affection or transformation as assumed. Finally, in the end of this questionnaire and with other theoretical researches the conclusion is formed.In this research, the type, and the format of this reality shows examined. Then the questionnaire technique is used to find the social background of these female studio audience/participants. Research programmes are Fox TV: Su gibi, ATV: Esra Erol'da evlen benimle. From viewpoint of Bourdieu's theory of habitus, marriage programs on reality TV are affecting the social dynamics of the society and at this point the concept of privacy turns into exhibitionism. Opposite of the privacy becomes the popular concept now in reality shows. This research determined Su Gibi, and Esra Erol'da evlen benimle as a sample. Research subjects are the participants of the shows.

As it mentioned above, Habitus theory is one of the contributory theory in this research, the word habitus is a French word, which means habits/capability/accustomed. This theory is used by French sociologist Bourdieu, which defines that there are some actions that we know, and which comes from our social classes. For example individuals are more likely to act like upper classes, they

are more likely to perceive their behaviors ,at this point the upper class would not going to continue to exercise their actions because it becomes a general thing so they would stop to act that action and tried to find something else. The reality television programmes shows that most of the people now are acting like famous persons in television shows, they like to express their feelings in public places and it feels normal for them .Because people are capable to identificate themselves with the Television celebrities and at this point celebrities are the upper classes and performers are the middle or lower classes. Nowadays most of the people finds it normal to share their privacy and at this point the theory of Habitus would be the contributory viewpoint to reach main aim to find out the transformation of privacy.Habitus theory explains the actions of the individuals in those reality shows, I argue that they are trying to be act like celebrities that they saw on television and to act like that becomes normal for them. The concept of privacy become an different concept, it is all connected from our old generations actions and new generation actions, when an individual ignored and mixed two of these old and new generation functions, the privacy transforms into a different more flexible way. The boundary for privacy becomes more and more wide. So the most private thing the privacy transforms into exhibitionism. (Çelikoğlu 2008, p.34).

Reality based relationship and marriage programmes are affecting audiences/participants voyeuristic actions .These kind of programmes increases audiences/participants voyeuristic actions and makes them to become an addicted to these shows. In addition, they changed audiences/participants identification and voyeuristic inclination. Now audiences/participants are more likely to identificate themselves with ordinary people. General Television watching inclinations showed that audiences/participants are more likely to watch relationship and marriage based reality television shows. Because they are more likely to find themselves in those programmes.

The format of both of these shows looks similar. Both of them are trying to help people to find someone to spend their life together. Every people from every age and everywhere can be the participant of this reality show. The aim in this show is welcoming people who wants to get married and give information about them

.People are going to studios for watching the show or joining the show as a contestant. Generally, most of these shows are held in an enjoyable way. They can join to conversations, they can comment on people and they can even dance with the host.

Technologic developments in communication and socio-cultural, economic, and political changes effect the transformation of the privacy. With all of these changes and more the private space of the individuals are influenced and they become more exhibitionist. This shows that, all of these technologic developments are restricting individual's privacy and because of these restrictions, individuals look more flexible than before about sharing their privacy.

 As Nalan Çelikoğlu mentioned in her book, privacy concept is interconnected with the changing dynamic of the society, and these changing dynamic affecting the transformation of the privacy deeply(Çelikoğlu 2008, p. 22).Actually transformation of privacy concept is firstly mention by Anthony Giddens.He mentioned this concept in relation with sex and gender.According to Giddens transformation of privacy refers to the effect of society and social influences over gender relationships.Giddens assumed that changing attitudes of the society and social influences effects individuals relationship and gender reception(Giddens 1993, pp.3-96). In this research, there are seven chapters to reach the conclusion. As it mentioned before the aim of the research is to find out the reasons of privacy transformation into exhibitionism and why people are watching these reality shows. The reality shows like Fox TV: Su gibi and ATV: Esra Erol'da evlen benimle are research samples. Reality shows are displaying the changing pratiques of the society .The privacy become more flexible thing with those programmes and it makes people more exhibitionist ,at this point privacy is transforming into exhibitionism(Çelikoğlu 2008, p.35).

Chapter 2 is all about the popular culture and women programmes. This chapter's aim is to explain the popular culture, women programmes.New media is changing day by day with new technologic developments, and it finds more places to effects us. It is known that the products of popular culture effects society's norms and actions in a bad way. It makes people alienated and affects their culture. Popular

culture has e real effect on society's actions because of this view; this chapter examined the effects of the popular culture over marriage based reality shows.

The following chapter is about the general theories of the communication and reality shows, Theories that should be learned before starting to analyze our research. Some of the theories are effects audiences/participants view very deeply. Our researches main theory will be defined and examined in this chapter. "The Habitus" this is French Sociologist Pierre Bourdieu's main theory to explain the changing pratiques of the society. In addition, this chapter is the most important chapter for our research because this theory is the main theory for our research. At this point, the reasons for the transformation of the privacy into exhibitionism will be mentioned and the second main important theory is come from the American psychologist Steven Reiss "the sensitivity theory." Sensitivity theory is going to mentioned to explain the reason for watching reality television .With this theory the reason for watching these reality shows and changing pratiques are going to explain. The aim for using this theory is nearly same with Steven Reiss's Sensitivity theory, the main aim is to find out the reasons for watching these kinds of reality shows. At the end of this chapter, all of the communication theories would explain briefly, and the connection between women programmes and theories would be explained.

The fourth chapter is explaining what is reality television and shows. The reality shows are always changing form the day they begin. The format is always transforming into something different. As a result, to this transformation, the marriage based reality shows are changed too. They only begun with dating programmes in many years ago and now in Turkey it turns into a real marriage show, which is something really new for Turkish culture, because in this culture people used to not like share their privacy with public. Especially the concept of marriage was the most sensitive thing. Nowadays reality shows are showing that these views are changing and people become more flexible with these concepts.

The following chapter is again related with reality shows, but in this chapter, the effects of the reality shows over individuals are examined. The Identification theory, Voyeurism theory, Exhibitionism theory to understand female studio audience/participants attitudes.

The sixth chapter is about the lost privacy in marriage shows. This chapter is going to define the term of ``privacy``, form the perspectives of Nalan Çelikoğlu.The privacy gains a new dimension with their findings and experiments. The situation of the privacy in modern life will be examined too. The reasons for the transformation of the privacy are explained briefly in this chapter.

The last chapter is about the results of the study. According to Nalan Çelikoğlu's research, the result of the transformation of the privacy is very important,because it shows that generation before form our generations privacy perceptions is different from now. The new generation is ignoring some contents of their old generation and gain new actions and behaviors like exhibitionism.

Nalan Çelikoğlu find out those boundaries of our society is going wide and wider day-by-day. As a result of this widening boundaries the perception of privacy has changed too and the concepts that is not used to tell others become more flexible .The changing understanding of telling private things to others makes individuals more confident and makes them more visible in the society. At this point Nalan Çelikoglu's findings are verifying our research .In this chapter the questionnaires and other finding are examined to show the reasons and the results of the transformation of privacy into exhibitionism.

1.2 THEORETICAL FRAMEWORK

Most of the significant concerns about mass media are the effects of reality television on audiences. Many scholars and theorist determined the effects of reality television from different dimensions. Here are the former researches about reality television and marriage programmes. For instance, Aksop (1998) has researched the reality shows in Turkey. this researched mentioned the types of reality shows in Turkey in 1980s.The main concern in this researched was to analyze the formats of reality shows and its reality effects on shows .Also storytelling and representation of reality is examined too.

Akpınar (2008) has analyzed the reasons of watching women reality programmes with respect to uses and gratifications theory. This survey is done with 400 women in

Turkey, Eskişehir. With this survey, the educational, economic, civil status and marital status of these women were examined with uses and gratification theory. Scanning model and questionnaire method were used to get results. Akpınar-determined women reality programmes in her research. According to Akpınar's results, this researched shows that most of the women are watching these women reality programmes because they feel like they are addicted to watch, the other reason for this is, they like to watch it. These are the other reasons for watching these women reality shows; to spend their leisure time, to satisfy their voyeuristic needs, to avoid daily pressure of their life's and to waste time. In addition to this ,the reason for watching women reality programmes depend on the need of identification, the need of repeating thins or adopting attitudes of others. According to the results of the survey 68.1 percent of women are from married group, %15.7 of women are from single group, % 16.2 of women are either divorce or widow. According to Akpınar's results, married women are more likely to watch women reality programmes. Most of the women in this research showed that their monthly incomes are around 350-1000 Turkish lira, which means most of them are from either low class or middle class. According to these results, women from high class or in other words women with high income are less likely to watch women reality programmes. Therefore, the income rates are affecting women reality program watching inclinations in this research. Educational background of this survey group shows that, women with low education are watching women reality shows more than high or middle educated women.40 percent of the women argue that they are feeling alone when they are not watching television. Akpınar point out that the feeling of loneliness has a big impact on watching women reality programmes.40 percent of women are watching these women programmes for fun, %64 of women watching these programmes to spend time,

Therefore, 48 percent of them are watching just for curiosity, 27 percent of these women are watching these shows to find role model for them. So the most important reasons for watching women reality shows are curiosity, spending time, sharing experiences, to identificate subjects on programmes with their life's, and letting of stream. According to Akpınar, female audience affected from women reality programmes. It affects their daily lives and attitudes their attitudes.

Karslı (2006) has researched the effects of reality shows and women programmes on Family structure. This researched took Erzurum city as a survey sample. Demographic and civil statuses of participants are determined with questionnaire method. According to the results of this research people on this survey are agree that the marriage based reality programmes on television are not representing Turkish traditional way of marriage. In addition to this the participants (both men and women) shows differentiate about sharing marriage issues to public. According to the results, men are more careful about sharing their private or family issues with public; however, women shows are more likely to share their marriage and private issues to others. Karslı determined this differentiate among men and women with social psychology. As a result, Karslı mentioned that women programmes and marriage based reality shows are not representing the real images of society beyond that, these shows are representing suspicious images. Participant's shows differences according to their gender and men are more likely to not share their private and marriage issues to public but women are more likely to share their issues with public. In addition, marriage shows are examined according to their social background as a result media is reflecting a different dimension if society which is found suspicious by participants.

Konaşoğlu (2006) has researched the watching inclination of women shows on television. This researched determined the women shows in the morning and afternoon. The main concern in this researched the moral and cultural influences through women shows. With questionnaire method, 350 women in İstanbul (Asian site) were taken as survey sample.

Koparan (2007) has researched the effects of media on women. The main concern of this research was to find out the value of effect on women. According to the results, women are watching soap operas, films and entertaining programmes. Women with low education are influenced through media more. In addition, women from low class prefer to watch entertaining programmes to spend their leisure time and for fun. Most of the participants in this research are watching Television for 3-4 hour in a day. Majority of the participants adds that they are affected through media and they are watching television to get information too. According to participants media has not

affecting their ideas about marriage and family in addition to this media has not affecting their husband and wife relations.

Korkmaz (2007) ,has researched the effects of women shows on television on working and non-working women in Turkey,Ankara.According to the survey ,which has been done with 400 women (working and non-working).The aim of the survey was to find out the benefits of women shows on these working and non-working group of women .The results of the survey has evaluated with SPSS(statical package for the social sciences).This research contains women television watching inclination, and the effects of media on spiritual life, education, politics, moral values, socialization process, culture and family structure. In addition to these, Korkmaz has evaluated the watching inclinations attitudes and behaviour of women. According to the result of this thesis, most of the women program audience consist of non-working women around the age of 24-43.The marital status of the women are mostly married and most of them are watching television for spending their leisure time. The result of this survey figures those women are very selector about the shows they want to watch. In addition to this most of the women in this research prefers to watch soap operas on television.37 percent of non-working women prefer to watch women programmes and percent 22.8 of working women prefers to watch women program. This shows that working status of women affecting the women program watching inclination. According to working women group, women shows should contain more health and childcare subjects. In generally this research shows that a woman in this survey argues that, women shows should contain more educational and informational subjects. Because of this research, most of the women are not getting benefits from women programmes.

Ribarsky (2009) has researched the "how women engage in the process of symbolic convergence through ritually watching and discussing reality dating television programs." The main aim of this research is trying to understand the meaning of dating of viewer and participants. According to the results of this research, dating turns onto something very casual and it become much longer than in old generations. Gender inequalities are represented in these shows and women represented as more depressed In addition to this results showed that reality-dating shows are constructing gender and relationship expectations.

Sipple (2008) has researched the reason of watching reality television. To find the reason for watching reality television Sipple used questionnaire method and 22 participants. The results showed that most of the viewers are watching these shows for entertainment.

These are the previous researches' about reality, reality dating, marriage and women shows .Most of the researchers sought to understand the effects of the reality television in different dimensions. The most important researched has done by Steven Reiss and James Wiltz "the reason of watching reality television" in 2004 .Questionnaire method used to gather information from people about their reality television watching motives. According to this, they asked questions to 239 people. The results showed that Most of the participants are watching television to satisfy their status motivations. Curiosity and fun are the other desires that audience satisfies with reality television. From this point, we asked our 121 participants in ATV and FOX TV studios to find out their watching reasons of reality based marriage programmes.

2. POPULAR CULTURE AND WOMAN PROGRAMMES

2.1 POPULAR CULTURE AND MEDIA

Popular culture is the culture, which is popular for the rest of the people of that society. Popular culture is not a very simple subject; its roots are connected with the modern society. Popular Culture is something, which is not stable about its context, but at the same time, it is something, which is always going to be there for societies. It is one of the products of communication. Developments in the communication area gave different and unlimited connection ways to societies about consuming popular culture products. (Shiach 1989, p.65)

Firstly, the definition of the `` culture `` must be defined, before understanding the popular culture. According to the Marxist Critic Raymond Williams, culture is something, which can be determined with language, religion, ideas, attitudes, architecture, mass produced commodities, texts, artistic forms etc. He argued that culture is a whole way of life, which can be change any second and anytime. Culture is representing society's everyday practices and old practices too; it represents the changes in language, religion, attitudes, and beliefs with its old and new examples. (Freccero 1999, p.44)

Rigel defines popular culture as; the main aim of the popular culture is keeping people in the positions of consuming, because only with consuming, popular culture can find other forms of popular culture products within the consumers. The visible aim of the media is informing people and keeping public up to date about everything, but at the same time the other invisible aim of the media is making people to adopt the addiction of consuming of the popular culture products and ideologies of the hegemonies. This process is called ``popular culture`` according to Rigel. In addition to this Rigel assumes that `the media` especially the television, which is the most dominant popular

Culture product within the societies are gaining their profits from making audiences to consume products rather than entertaining or informing the audience. With the messages and mediums of the popular culture, mass audiences are entertained with these products and they are imposing the ideology of consumerism into these mass audiences, within this process mass audiences are stop thinking and they are just leaving themselves into entertainment (Akpınar 2008, p.58)

The multidisciplinary scholar Marshall Fishwick states that as long as people lives the culture is going to be change (Fishwick 2002, p.33). In modern societies, popular culture is not only ideologically or socially oriented. Popular culture is related with the economic components too. The disparities between social classes are related with the popular culture products. Social classes who can afford popular culture products are more superior then others (who cannot not afford popular culture products).These kinds of differences are the key point for the reason, why popular culture is related with economic aspects. According to Struart Hall: The transition into the agrarian culture and then the development in the industrial capitalism, there is struggle over the culture of laboring class and poor. This fact could be the starting point for the popular culture (Hall 1998, p.442).Popular culture is mainly implicated with the hegemonic structures.Fishwick describes that popular culture is old as humanity itself. Societies that are dominated by semiotics and media culture are representing the hegemonic principles. According to Fishwick, culture is popular but it is not only popular. It can be change and mutate within time. Popular culture is dominating on public's consumption attitudes. The ideologies of the higher states can easily passed on to public via popular culture products ,so popular culture is not something dispassionate ,it is absolutely a tool for hegemonic states to imply their ideologies on consumers. Popular culture is standing at the peak point of politics, economy, and social practices. According to Hall: people who are consumed and enjoy the popular culture products are implied the feeling of false consciousness and they become cultural dopes, who cannot tell what is updated about themselves. But according to cultural studies people are not cultural

dopes, and their participation or rejection about popular culture is based in a deeper logic or cultural values and practices which could not taught ,it could only comes from natural instincts. This is the main differentiation between the populations. Popular culture is representing the Dynamics of the economic culture and it is trying to shown as an entertainment culture but it is imposing economic attitudes to audiences. According to Erdoğan, the most classic definition of the popular refers the ``belonging to society``, but nowadays this concept and definition has changed place with something else .The definition of the popular now meaning; the most loved and liked or preferred in society (Akpınar 2008, p.60) According to Alan McKee (2007), the everyday consumption of popular culture includes the use of popular culture aesthetics systems. In addition, surprisingly the intellectuals, who are trying to understand and comment cultures, do not know these popular culture aesthetic systems. McKee is trying to tell that the study of popular culture implied by observers rather than participants (Belb 2000, p. 77).

2.2 The corruption of the society through the mediums of mass media

Arguments about the influence of the media over society are not a new thing. Since the nineteenth century to today, the fears and the arguments about media recurrently emerge. In the beginnings of the nineteenth century, the most important fear was the romantic novels, which mostly read, by woman and the target audience was women. At that, times most people were afraid of these novels could influence young women minds. Therefore, every era has different concerns. Our era's concern is the influence of the TV over society. Developments in communication has raises the fears too.Internet, satellite and other technological devices gives peoples to reach different subjects. Some of these fears are related with the political, moral, and cultural subjects. The potential of influence of the media over these subjects gives the reason for this fear Michael O'Shaughnessy categorized these kinds of media fear in three steps. (O'Shaughnessy, 1999) The fist one is "fears about political use of the media," the second one is "fears about the media's influence on morals" finally the third one is the "fear about the media's influence on culture" O'Shaughnessy 1999, p.68)

i-Fears about political use of the media

Michael O'Shaughnessy argues that there is a doubt that political parties could use media to control people. Some of the democratic societies used the power of media to control people's choices with advertising, which can be seen as propaganda, and brainwashing that support capitalist consumerism. The first example shown in Vance Packard's book The Hidden Persuades (Packard 1957, p.61).Often some people argued that there should be control placed over the media to obviate the misuse of media. In addition, there are some arguments, which are about the media ownership by government. Some countries are against government to own media; because of the fear of misuse, media can affect people. Some of the media practitioners often see themselves as the watchdog of politics and in order to this; they referred themselves as "fourth estate." At the time of French Revolution the judiciary referred as the first estate, the parliament referred as the second estate and the church was referred as the third estate this usage of the word "estate" derives from that time. Media as an fourth estate act as an control point for every thing, and this fourth estate can comment on ,criticize and investigate via free speech. Media can serve as a watchdog for people to know the truth about everything but the concerns born from this point. The doubts about the media's neutrality will always affect people but the freedom of the press is important to serve as a watchdog. (O'Shaughnessy 1999,p. 68).

ii-Fears about the media's influence on morals

This one is the most common fears in most of the societies. Morals are very important for all societies and on the one hand, some societies might look positive to media influence over moral ethics but on the other hand some societies are very restrict about moral ethics and the influence of media. Mostly these fears are subjected to sex and violence on TV. It is partly accepted that the violence on TV is affecting audience's actions (O'Shaughnessy 1999,p.70).Depending media's influence over moral can be seen in Turkish Televisions too. According to our research topic, the media is influencing audience's privacy and ethics with different kind of reality shows. The basic example for this influence is marriage shows.

iii-Fears about the media's influence on culture

The fear of media nearly subjected to everything in our lives. The power of media and the boundless availability to everything through media cause fears for the ones who cares culture. Media can give opportunity to observe different cultures for audiences and it causes to perform these different cultures in their society. Thus the low culture and the high culture terms comes from this point as Michael O'Shaughnessy mentioned in his book(O'Shaughnessy 1999, p.72).High culture as O'Shaughnessy described is "great art" which is produced by a society. This great art is morally uplifting, complex, and serious.

For instance opera, painting, theatre, exhibitions are the example for high culture. High culture is elitist because these events are more connected with educated; privileged and rich people who can easily access these events. (O'Shaughnessy 1999 ,p 73).The other one is the low culture or "popular" culture, which means "massly consumed" and "massly liked". Popular culture is in everywhere in markets,cinemas,newspapers,magazines ,tv and etc.Most of the critics of low culture assumes that kind of attractions are degrading and making moral simple. The Effect of popular culture is directly related with the power and influence of media over audiences. The effect of media is a big power and most of the capitalists use this power to impose these popular culture and popular culture products to masses easily. This kind of low and high culture differentiation is related with class-divided societies.

The most important studies and theories are derived from" *The Frankfurt school*" (O'Shaughnessy 1999,pp.92). Frankfurt schools were formed in 1930's with German Marxist scholars. They were the first who tried to analyses the role of the media in Europe and Germany in 1930's.later they started to consider American media in 1940's and 1950's.The political danger of the media in Nazi Germany pushed them to defined the popular media in United states as a 'consciousness industry' which helps to control the masses.Altough Frankfurt schools was the first that produced the studies of the media and mentioned media as industries' (O'Shaughnessy 1999,p.92).

Communication is an inter-disciplinary area which can be inter-connected with other social areas. Mass media is developing with passing every day; due to this development the concept of mass media becomes very important. The developments in the area of psychology, especially sociology and political sciences are effected the development of the mass media. The important concern is the effect of the mass media on audience.

Some researches have been done about the effect of mass media and the results showed that mass media effects both the individuals in that society and culture too. In addition to this, it affects audience's knowledge, norms and social values too. Therefore results showed that according to the television watching performance , the ideas ,needs and judgement values are changing(Çelikoğlu 2008 p.97).The effects of mass media over individuals is the result of the human beings .Communication has started with the form of the human beings. This shows that "the communication history is old as human history". From this knowledge it can be said that, the communication history is the history of human .communication techniques has been changed with the time and developments. But the requirement of the communicate with others has never changed.

Human being needs to communicate with other to satisfy his/her social needs. With this process, the life of the human being has a meaning. The masses are formation of the people. They are socializing through communication .This communication process is done by transferring any kind of feeling information, or ideas. Individual's main goal is trying to find a common thing between them.

According to Kocadaş (2005) there are two basic problems about the effect of television over individuals. These two problems are divided into two according to their negative and positive effects on audience. However negative effects of television is more dominant than positive effects(Kocadaş 2005,p.7).Kocadaş has mentioned that ,In Turkey the most important argument about television is the negative effects .Some arguments about positive effect of television argued that "television serves as an mirror role for society" (Kocadaş 2005,p.7).Therefore television is a good way to enlighten the society but what if television is not reflecting the societies real face ,in this case negative ideas comes up .For instance

functions and the accessibility of television programmes that audience watches are effecting their goals,wishes,problems,attitudes,priorities and reflects the way they sees the world. (Kocadaş 2005, p.11).

2.3 EFFECTS OF MARRIAGE PROGRAMS AND MEDIA

In the book of Media, literacy W. James Potter (2010) has mentioned that there are six different effects of media on audience. It is important to understand these six factors. These are (Potter 2010, pp. 249-252);

a Cognitive-type effect

b Attitudinal-type effect

 c Emotional-type effect

d   Physiological-type effect

f   Behavioral-type effect

g   Macro-type effect

Table 2.1:   Timing of Effect

Type of Effect	Timing of the Effect	
	Immediate	*Long-Term*
Physiological	Temporary fight or flight	Physiological habituation
Emotional	Temporary fear	Emotional habituation
Cognitive	Learning specific acts and lessons	Generalizing patterns Learning social norms
Attitudinal	Creation or change of attitudes	Reinforcement of attitudes or beliefs
Behavioral	Imitation or copying Disinhibition Activation, triggering, or instigation Attraction	Generalizing to novel behaviors

Source: W. James Potter, book of Media literacy, Timing of Effect (Potter 2010,pp.249-252)

Cognitive-type of media effects is focuses on the social learning of individuals from media. This causes to evaluate our actions according to the characters we have seen in the media. Which is also affect the social learning of children (Potter 2010).The most important product of media is television and it affects children way of thinking and social values .As a result Cognitive type of effect deals with the memorized information through media and its influences on our decisions and ideas.

Attitudional-type of media effect deals with cultivation and re-enforcement effects on individuals, which both of these effects are long-term effects according to Potter (Potter 2010). The cultivation affects focuses on the individual's way of receiving world through media. For instance, according to Potter individuals might perceive world as a

crucial and violent place because of the high rating of violence represented on television. This kind of situations in long-term influences individual's way of perceiving world. Reinforcement is about controlling of our product consuming choices with advertisements to keep their current customers affiliated with their product and these kinds of advertisements are trying to avoid their customers from competitor's products (Potter 2010, pp.249-252).

Emotional-type effect determines the emotions of individuals that are triggered through media. Potter points out that the information or the images on Mass media effects our emotions such as fear, love, or hate.

Physiological type effect deals with individuals changing attitudes in long term. Potter has mentioned that this type of effect causes violent or physiological effects on individuals' .It leads characteristic changes of individuals (Potter 2010, pp.249-252).

Behavioral type effect leads behavioral differentiation (Potter 2010,pp.249-252).Individuals that exposed to media in a long term will influenced the things they seen on media products and these information gathering causes individuals behaviors to change or differentiate then it used to be.

Macro type effect is dealing with the media influence over institutions. For instance Potter mentioned in the book of "Media literacy" (2010), politics is one of the example for this type of effect. He mentioned that media influences politics via television. In addition, family, society, and religion are influenced through media too.

Media is the key point for the chain of information. It affects society, politics, public opinion, and democracy. It is obvious that media is connected with everything, and it affects our lives in every way.

It is an era, where everything is consumed very easily, and nonsense. The attitude of consumerism is change too. Now the consumerism becomes a necessity rather than requirement. The option for the consumer has widened and in the option world, there are many unnecessary products, which are shown as necessity products to the consumer. This opportunity of choosing is confusing consumer minds. The same thing is happening among the audiences too. There are many programs to choose

and audience is choosing the unnecessary programs to watch. The medium (TV) is affecting audiences choices with lots of different programmes .But which programmes is the necessary programme for an individual? The answer is unknown.

Marshall McLuhan's `` medium is the message`` (Fiore 2008, pp. 24-32) theory is one of the most arguable theory among other theorists. Most of the people are defending that, technology, in other words medium could not naturally be bad or good. The value of the medium could be defined according to the aim of the usage. However, Marshall McLuhan has an opposite view; he assumes that, the main nature of the medium is itself .His view is telling us, the function of the mediums. According to him, if the medium is changed, the message will be change too, because every medium has different messages. For example, a news received by phone or TV is bringing different messages because of the medium. It does not matter, if the subject is same, the important thing is the medium.McLuahn says that, if the source of the medium is unknown, it means that the message is unknown too. In this case, the medium is the common transmittal. Medium changes the perceptual attitudes of the users. So medium is not neutral. Medium is sending messages to individuals but at the same time, it is sending messages to society too. McLuhan argued that, medium is always more important than the message, because different mediums could transmits different messages. According to McLuhan, What has been transmitted by medium is not important. For instance a story; it transmits different messages, if it has performed or filmed or told in a radio. Medium is naturally has a language and potential. So the ``medium is message``(Fiore 2008, pp. 24-32).With saying ` medium is the message`` means; media (medium) is shaping our perception again and again. Media in other words medium is more effective on people rather than message.

Medium is shaping our perception and thinking so with this kind of medium usage, our privacy perception could be change or effected. For instance, the reality show-Marriage with Zuhal Topal is using the media as a tool to reshape audiences' privacy perceptions, with unknowingly or not. But these shows are presenting privacy as an normal thing it audiences, so the nature of the medium is affecting the individuals as McLuhan said.

3. THEORIES OF MASS MEDIA

3.1 . CULTIVATION THEORY

Cultivation theory developed from the idea of televisions ideological power on society. This theory was formed with the lidership of George Gerbner in the University of Pennsylvania in 1973.Gerbner and his colleagues developed this theory in the cultural indicators research project studying television at the University of Pennsylvania.

Cultivation theory focuses on the extensive and repeated exposure to media again and again until it reaches viewers world and shapes viewers the way they(media) sees the world and social world.

In media studies, cultivation theory is a major concept for researching the effect of television. This theory become very vital for media researches and along with cultivation analyses, the researches has been enlightened. However it is still very difficult to find out the effects of television(Shanahan & Morgan 1991).This approach assumes that people who exposed to media will started to resemble media worldview. According to Richard Harris and Richard Jackson Harris (2009) "mainstreaming the peoples divergent perceptions of social reality into a convergent mainstream is on of the major constructs of cultivation theory" (Harris & Harris 2009, p.34) .This mainstreaming occurs through the process of construction where audience starts to learns the real world through observing media channels like television,radio,newspaper or internet media. In this way the human mind can automatically memories the media experiences and use this stored experiences to shape beliefs about the real life. Sometimes this value of media experiences and real world experiences have a high degree of consistency ,as a result of this renosence occurs ,at the end cultivation become stronger(Harris & Harris 2009 , p.34).

Cultivation theory uses cultivation research. This research generally uses "frequent(heavy)" and "unfrequent(light)" viewers of television. Cultivation theory involves a methodological and theoretical concern about the process(Harris & Harris 2009, p.34).For instance According to Potter (1991) cultivation effect has several components and some of these components operates independently. Beside these concerns, cultivation theory generally deals with the cumulative effect of recursive images, and some of these images have more influence on audience (Harris & Harris 2009, p.34).

As a result, cultivation process is one of the most efficient ways to evaluate the effect of television on viewers. As it mentioned before cultivation effect showed that viewers can perceive real world from media and their media world will clash the real world in this case viewers will get the real world as a "mean world". According to this George Gerbner suggests that this is the primary and widely shared cultivation effects via television (Severin &Tankard 1988, p.134) Cultivation process is very important in reality based marriage shows because female studio audience and participants are repeatedly exposure to these marriage programmes. With time these female studio audience and participants starts to accept things (privacy values, family values, exhibitionism, and voyeurism) as normal. This proves the power of cultivation process .According to the results of our questionnaire which is done with female studio audience and participants in two different marriage programmes shows that people are watching these shows for a long time and as a result they begin to find revealing privacy as a normal thing.

3.2 . **USES AND GRATIFICATION THEORY**

Uses and gratification theory derived from the argument of psychologist Elihu Katz, whom focused and questioned the usage of media through audience (Yaylagül 2010, p.70).According to Elihu Katz people demands social and psychological rooted needs. To obviate this demand people use media and other resources along with expectations from media. Media exposure is satisfying their needs but with this media exposure, some unwanted or unintended result will come up.

Everette Dennis assumes that uses and gratification research could influence media contents and forming politics .In this case ,uses and gratification research can be used to satisfy audiences requirements and expectations from media(Agee & Emery 1985, p.37).According to this approach viewers use mass media to satisfy their needs .This approach shows that there is an functional relation within audience and mass media(Yaylagül 2010, p.71)

Mass Media gives enormous information 24 hours a day and 7 days of week, within this time audience gathers the required information and sometimes this information leads different meanings or understandings. This method of consuming mass media might feel like audience is the dominant factor about gathering information to satisfy their needs but this information gathering is deeply related with the social environment and cultural environments. Individuals are consuming information from mass media according to their social environment and cultural environment. As a result audience is just a step for consuming mass media and the ideology off course (Yaylagül 2010, p.72).

Uses and gratification theory mentioned that people are choosing programmes to watch according to satisfy their needs. Some unwanted actions or behaviors might occur with exposing for a ling time to those programmes such as violent actions or fear from the world. The effect of uses and gratification theory shows itself in reality based marriage programmes too. For instance, people who exposed to these shows for a long time start to feel normal to share their privacy with others, or revealing their intimate issues with public. The results of our questionnaire shows that female

studio audience and participants likes to voyeur other privacy and forced others to reveal their privacy as a normal attitude, as a result they perform this attitudes in their daily life's too with interfering husband and wife problems.

3.3 PIERRE BOURDIEU'S HABITUS THEORY

Pierre Bourdieu's some of concerns were about the motivation of human actions. He questioned these motivations and structural factors. He developed a structural theory of practice, which connects structure and agency between structure and power. Pierre Bourdieu's Habitus theory has important contribution to semiotics, sociology and cultural studies.Habitus is a French word which means habits, capability, accustomed, attitudes and behaviors (Çelikoğlu 2008, p.25).

In the book of "*Outline of a Theory of Practice*" (Bourdieu 1972) Bourdieu mentioned that every individual born with some particular social and cultural practices which determines an individual's lifestyle ,and this lifestyle is developed or reproduced with new practices in their lives(Bourdieu 1972).The concept of habitus determines some social factors like class divisions,gender,culture and education. These factors constitute individuals structure and effects individuals aimed structure (Hiller & Rooksby 2005, p.20). According to J.P.Roos and Anna Rotkirch ,habitus is a bridge between culture and nature where one of them is always permanent(human nature) and the other(culture) is inconsistent(Roos & Rotkirch 2003, p.20).Social changes are effecting individuals culture and practices, these adopted practices are structuring their lives .This is closely bounded with changes in their adopted practices ,new practices or behaviour brings new structures. This is a kind of reproducing live structures through different habits in individual's lives. In J.P.Roos and Anna Rotkirch's paper they mentioned that there are two types of habitus, the first one is the general habitus which comes from our birth .This type of habitus has some differences like woman and man practices different habitus (actions and behaviours).The other type of habitus is interconnected with social influences and culture. This type of habitus is mainly dealing with class divisions (Roos & Rotkirch 2003,p.20).

In Jean Hiller and Emma Rooksby's book of Habitus: A sense of place they mentioned that "Habitus is a system of durable, transposable dispositions, structured structures…which generate and organize practices and representations (Hiller & Rooksby 2005, p.20).In sum habitus is individual's sense of own space and the place in individuals surrounding.

Some scholars had mentioned some significant notes about habitus in "Habitus 2000: sense of place conference" in Perth, Western Australia, which is also a keynote chapter of Pierre Bourdieu's (Hiller & Rooksby 2005, p.19).These significant factors are:

(1) *"Habitus as a social space: A sense of one's place and a sense of other's place"*
(2) *"Fields and Games"*
(3) *"The several forms of capital; economic , social and cultural"*
(4) *"The role of symbolic capital"*
(5) *"Aesthetic reflexivity"*
(6) *"Practical knowledge"*

Fundamentally, the habitus is originally a term, which is used in architecture. It means a form of knowledge in architecture (Hiller & Rooksby 2005 ,p.21).This helps us to understand Pierre Bourdieu's habitus understanding(way of knowing the worlds social practices which begins with our born).Habitus is our essential way of learning the social practices with dialects and actions according to individuals knowledge. These actions structure our worlds and it is not a stable concept. It is always changing according to individual's information gathering. Habitus is mostly depends on economic and class divisions. An individual is reproducing and representing different actions and behaviors' through the changes in his life or environment. In addition to this the actual behavior or act is differentiate from individuals aimed act or behaviour. To reach their aims, individuals are reproducing different habitus in order to their social status.Habitus is a way of learning which concerns our culture and class.

The concept of habitus is generally discussed above and it is significant to mention the connection with reality shows .Marriage programmes as a reality television includes lots of audience in their studios, these audiences are trying to show up and to talk about themselves in these shows. According to Pierre Bourdieu's theory of habitus, which is also mentioned in Nalan Çelikoğlu's book of "Mahremiyet (Privacy)" people are practicing different behaviors and actions that comes from their social life or television. This theory allows individuals to re-structure their lifestyles repeatedly according to popular attitudes performed by higher classes. Social class is very important among individuals and to act like social class members, people who are from middle or low classes are practicing high class's attitudes. This causes a social exchange in society. For instance, Celebrity people were more likely to reflect their private life to public so ordinary people watch and practices this attitude (habitus) in their normal lives. However, this causes a social exchange because after ordinary people practiced this attitude, celebrity people changed their attitudes towards to protect their privacy, This happens because it reflecting their private lives to public is no more popular. This action could be seen in marriage programmes too .In these programmes people are reflecting or telling their private stuff to other audience .They are acting like exhibitionist in these programmes. According to our questionnaire, which is done in two different marriage programmes, showed that most of the people in those programmes finds to explain their privacy as normal and needed. So representation of an individual had gain more importance with reflecting privacy to others. This kind of habitus represents that people are practicing others actions like talking about private stuff on air. According to Nalan Çelikoğlu, every generation has different practices according to their social environment, when a new generation takes place it also brings new attitudes that generally ignores old generation's attitudes. As a result, the changing practices of society mostly reflected in these programmes with audience's attitudes to reflect their privacy. The result of the research is mentioned in the conclusion part. To have a clear results, two questionnaire has been done with studio audience in "Su Gibi (Fox TV)", and "Esra Erol'da evlen benimle (ATV)" .One of the main aim of this is to find out that privacy turns into exhibitionism or not and why people are watching these marriage programme.The result are mentioned in the conclusion part with tables and pie charts.

3.3 STEVEN REISS'S SENSITIVITY THEORY (THE REASON FOR WATCHING REALITY TELEVISION)

Reiss Profile standardized instrument and to rate how much they watched and enjoyed various reality television shows… This method is based on evidence that people have the potential to experience 16 different joys.(Reiss & Wiltz 2004, pp. 363–378)

People are always curios about others lives, but this action was used to done in a invisible way. Nowadays people are fulfilling their needs with reality shows. The shows that presents ordinary or famous peoples life's to millions of poeple.The interesting thing is ;people are willingly presenting their private life's .Then ,what is so irresistible to people about these shows.

This chapters aim is evaluating the reasons for watching reality shows. The psychologist Steven Reiss developed a theory to find out ''why people watch reality tv''.This research is the key point for our research. Because one of our main concern is the reason of watching marriage programmes .Steven Reiss argued and developed that people are watching reality shows for fulfill 16 basic motives. According to Reiss and Havercamp (1998), there is no only one reason for watching reality TV for example they argue that voyeurism or curiosity are the factors of 16 basic motives. For Reiss the degree of connection between the shows intensities of 16 intrinsic feelings of joy and audiences valuations of 16 basic joys/motives influences the appeal of the reality events. In 2000 Reiss developed his researched and called it as ''theory of motivation'' or ''sensitivity theory'' or the '' theory of 16 basic desires. His study mainly used the philosophical ideas of Aristotle and analyzed individuality in a different way.

According to these 16 basic, desires people are mostly paying attention to stimuli that are proper to their satisfaction of basic motives and they are ignoring stimuli that are improper to their satisfaction of basic desires. He assume that if the most basic motives of human life's are found then the connection between the motives and the reality shows could be identified. (Reiss & Wiltz. 2004, pp. 363–378).

Table 3.1 : 16 Basic Motivation

MOTIVE NAME	*MOTIVE*	*JOY*
1. Power	Desire to influence	Efficacy
2. Curiosity	Desire for knowledge	Wonderment
3. Independence	Desire for autonomy	Freedom
4. Status	Desire for prestige (including desire for attention)	Self-importance
5. Social Contact	Desire for peer companionship (including desire to play)	Fun
6. Vengeance	Desire to get even (including desire to win)	Vindication
7. Honor	Desire to obey a traditional moral code	Loyalty

8. Idealism	Desire to improve society (including altruism, justice)	Compassion
9. Physical Exercise	Desire to exercise muscles	Vitality
10. Romance	Desire for sex (including courting)	Lust
11. Family	Desire to raise own children	Love
12. Order	Desire to organize (including desire for ritual)	Stability
13. Eating	Desire for food	Satiation
14. Acceptance	Desire for approval	Self-confidence
15. Tranquility	Desire for inner peace (prudence, safety)	Safe, relaxed

16. Saving	Desire to collect	Ownership

Source: Reiss and Wiltz.,Why People Watch Reality 2004, pp. 363–378.

The table above represents us the Steven Reiss's 16 basic desire/joy/motives, that people are watching reality shows to fulfill their one or more basic desires. Reiss and Havercamp (1998) asked thousand of people to rate their important goals from hundred of possible life goals. The mathematical analysis showed that people are intensified on 16 basic factors or root meanings. They done expletory analysis (Reiss &Havercamp 1998) about the desires and three confirmatory factor analysis to ensure about 16 desires.

In addition to this Reiss and Havercamp used, the Aristotle's Human motives form the book '' *The Nichomachean Ethics'' (1953).* The basic desires characteristics are include these: end motivation, elemental motivation, and universal motivation, individual differences in prioritization, associated joys when goal is obtained, and core value. According to sensitivity theory, people behave as if they are trying to maximize the experience of 16 joys, concentrating on those most important to them according to their individual Desire Profile (Reiss & James Wiltz 2004, pp. 363–378).

According to this table every motive proceed different feelings and joys ,according to these joys audience is deciding their selection of reality shows. One reality show could refer more than one motive ,so the demand of the programme become higher, because it fulfills more than one of the audiences desires. Some of the people are lack of social life and some are lack of romance, with watching these realty shows they are fulfilling their desires, their lacks. Sometimes it is useful to watch popular reality shows to talk about later with other people ,it helps people to socialize each other.

According to Reiss these media events are allow people to experience their16 basic desires repedately.For example ''Yemekteyiz'',this programme could fulfill the lack

of cooking or tasting different foods. It also fulfilling the lack of socialization and curiosity .or the TV programme fabulous on VH1 may fulfill the desire for luxury and wealth. Then which desire is fulfilling with Izdivaç programmes(marriage).

Social contact,cruosity,romance,family,acceptance and status desire could be fulfilled with only one reality show ''Marriage programmes'' .But the important thing in here is people are not only watching and fulfilling their desires they can change the idea of the contester or contesters, sometimes they can banish people form the set.

Probably producers aim to presenting these programmes are finding love mates for people to spend rest of their lifes.But the flowing of the programmes presents a different view .People are watching these shows not only for finding love mates ,or romance, they like to watch arguments, interesting life stories and most importantly they like to watch pathetic people to feel better than them .Some of the people are watching these shows to see people who are expressing themselves to seek love in front of 70 million without shame, which they can never do that. Also these programmes shows that repressed feeling of the society is expressing with these shows.

These programmes shows a different angle of the culture, it shows that people are no more repressing their feelings and shame of it. Contrarily they are becoming popular and more confident by expressing their needs and desires on TV. This expressing repressed feelings of the society is good but ,the problematic thing is ,the level of the privacy ,values, norms are corrupted with these programmes.If these programmes were not aired ,may be they would find e different way to express their repressed feelings but when we look generally the norms and values of the culture is mostly corrupted and it becoming normal for people.

The reason for watching reality TV is changing from Reiss assumptions, it is destructing the norms and values of the society. People are watching and enjoying people who are trading their life's for car, money, house, retirement, income etc. These factors are showing us that the demand and the needs of the people are changed or it is not repressed anymore. This research is aiming to use Reiss's 16

basic desire profile to find out Turkish people (Istanbul sample) basic desires to understand why people are watching reality shows and this study is aiming to find out the most important desire for watching these marriage programmes.

4. ALL ABOUT REALITY SHOWS

This chapter is going to mentioned about the history of the reality TV and show, how they evolved and how day change. The relationship based reality shows are the main concept in this chapter.

4.1 HISTORY OF THE REALITY SHOWS

The invention of "television" begins with the invention of electricity (1808), telegraph (1830), photography (1839) and cinema (1895) (Çelikoğlu 2008, p.97). The developing technology is changing everyday and it is developing mass media too.The Reality is a new genre of the TV. This genre is always developing in itself. Reality TV includes lots of entertainment programmes which is about real people. Reality TV programmes could include drama, information, entertainment and documentary too. It was originally used for law and order programmes about cops on the job. With these kinds of programmes realty TV has become the success story of TV around 1990s to 2000s.There are many different kinds of programmes which is includes everything on earth and beyond earth like humans, pets, sports, anatomy, spirits. There are no boundaries for Reality TV. Countries started to sold their formats to other countries, with this development different type of Reality TV becomes very popular.(Hill 2005.)

Reality TV is something unscripted something unrehearsed, that makes the programmes more attractive for the audience. There are celebrity realty, Personal improvement and makeover reality, renovation and design reality, professional reality, forced environment reality, romance reality, sports reality, undercover reality, nature reality, spiritual reality, and medical reality. Reality TV has began with the invention of the television, but it only reached this popularity in the modern times. The first candid camera was debut in 1948 ,and this is accepted as the Birth day of Reality Television. It took some years for reality TV to achieve popularity and born, around 1940s and 1950s the Reality TV was still unborn (Essasny 2008,

p.78).The first modern reality series ,``the American Family`` has started in 1973 then, in 1992 the Mtv introduces the ``The Real World``,they were also developed the idea of forcing strangers to live in the same place with candid cameras to record all of the result, and in 2000 new type of reality has born. It was about winning prizes like who wants to be a millionaire? ``, ``Survivor``, ``Temptation Island`` and ``the Mole``. From that point Reality Television began to produce more and more different kinds of programmes which addicts lots of people form all over the world. It is the newest product of the mass media that starts to reach millions of people and people started to record their own videos in real moments and sharing them in the network made Reality Television very popular all over the world. It is known that, Television can influence on cultures and on societies. Reality TV is the product of the television it has some effects too on society and culture. For example in 1950 Reality TV was very dominant in America, most of the people were dealing with religious reality programmes or fighting for democracy programmes. Most of the people in those years were living with Reality Programmes. With 1960s the civil rights became very important and most of the actions were done in those areas(Essasny 2008, p.52)

4.2 ABROAD EXAMPLES OF MARRIAGE SHOWS/DATING SHOWS

These are the list of the dating and relationship programs on Reality Television:

Propose Daisakusen (1973) (Japan)   Punch de Date (1973)

Love Attack! (1975)   Neruton Benikujiradan (1987)

Ainori (1999) (Japan)   Blind Date (US) (1999)

Who Wants to Marry a Multi-Millionaire? (2000)   The 5th Wheel (2001)

Chains of Love (2001)   12 Corazones (2006)

Dismissed (2001)   Farmer Wants a Wife (2001)

Five Go Dating (2001) (UK)	Temptation Island (2001)
Who Wants to Be a Princess (2001)	The Bachelor (2002)
Bachelorettes in Alaska (2002)	ElimiDATE (2002)
EX-treme Dating (2002)	Meet My Folks (2002)
Shipmates (2001)	Streetmate (UK)
Would Like To Meet (UK)	Average Joe (2003)
The Bachelorette (2003)	Cupid (2003)
For Love or Money (2003)	Joe Millionaire (2003)
Married by America (2003)	Mr. Personality (2003)
Room Raiders (2003)	Three's a Crowd (2003) (UK)
My Big Fat Obnoxious Fiancé (2004)	Boy Meets Boy (2004)
The Littlest Groom (2004)	Outback Jack (2004)
The Player (2004)	Playing It Straight (2005)
Date My Mom (2004)	Who Wants to Marry My Dad?(2004)
The Ultimate Love Test (2004) (US)	Beauty and the Geek (2005)
Celebrity Love Island (2005) (UK)	How to Get Lucky (2005) (UK)
Next (2005)	Shopping for Love (2005)
Chantelle's Dream Dates (2006)	Flavor of Love (2006)
I Love New York (2007)	Parental Control (2006)
Matched in Manhattan (2006)	Age of Love (2007)
Rock of Love with Bret Michaels (2007)	MTV Splitsvilla (2007) (India)
Transamerican Love Story (2008)	When Spicy Meets Sweet (2008)

Real Chance of Love (2008)   Momma's Boys (2008)

For the Love of Ray J (2009)
(http://en.wikipedia.org/wiki/Dating_game_show)

This list includes all of the dating and relationship shows of the reality Television. Many of these shows different versions are still airing in Turkey, but In Turkey these is a new kind of reality program. These programs are not just for fun and entertainment of love ,it is really helps people to find a husband or wife. In abroad countries most of the dating and relationships are only about dating and flirting they are not getting married via the reality television. The first dating game aired in 1965 .It was a competition based game, and the most attractive part of these dating games was no one knew each other. This kind of dating games aim is to ask three different questions to fond the correct mate (Barton 2007, p.38).

As we mentioned before the reality television is always evolving in itself. It is always changing, the formats of the games could be the same but the type is getting different and different day by day. Game dates become longer and longer and competitors should spend more effort to win the prize. More hours means more watching incline and more watching effects people's attitudes somehow. Like people started to identificate themselves with those participants and try to practice their behaviours .From that point our research is dealing with relationship based reality programs.

The habitus means habitual, liabilirty, custom, this theory comes from the French Sociologist Pierre Bourdieu .From this theory, he developed his own study. In his study of the pratiques reason he mentioned about the upper classes pratiques could used by lower classes at that point that pratiques abandoned from upper classes and this cycle is going like that. This is true for our society too. In the past most of the celebrities liked to show or tell their privacy to public, but it was not very common in lower and middle classes, this classes started to behave like celebrities and celebrities abandon this behaviour after normal people acting like them , because of

this most of the people nowadays are using reality television programmes as a tool to behave like an celebrity .

According to De, M. Fleur and his friends, mass media makes addiction on people. The opportunity to inform about international, national, social, cultural news and the opportunity of accessing to media makes people to develop their personal and social behaviours. Changing structure of the society forces their members to adapt these changes. The most easy and reachable element is mass media for adapting the changes. To stay in touch with the society and adapting the changes, mass media become an addiction to members of the society. (Işık 2008, pp.76-81.)Reality television is one of the formats of Television .It helps people to reach real ordinary people's life. It is less care with aesthetics or scripts. It is claimed that, reality TV is the discourse of the real. With the developing technology, the format of reality TV changed too. In the late 1980's and 1990's there were mostly Cops and Funniest home Videos taken by ordinary peoples or handheld cameras. Then the hidden cameras became popular to capture private life of selected peoples like the reality shoe'' Big brother'' ,''the real world'' or ''survivor''.(Murray & Ouellette 2004, pp.1-11.)Reality television is a great opportunity for audiences to compare their lives, beliefs, emotions with other ordinary people.

It is also show audiences what looks normal or abnormal. Nowadays realty TV have lots of different formats or subgenres like gamedoc(surviver,Big Brother,BBG,Fear Factor),The dating programme(Esra Erol'la izdivaç,Su gibi, Zuhal Topal'la izdivaç.But these programmes are not just dating programmes actually they are marriage programmes.) , the makeover\lifestyle programmes(what not to wear, a wedding story,exreme makeover), and the docusoaps(The real world,High School reunion, sorority life.),talent contests(Pop star Alaturca), popular court programmes(Judge Judy, Court TV),reality sitcoms(The Osbournes,My Life as a Sitcom),and celebrity .

> what ties together all the various formats of the reality TV genre is their professed abilities to more fully provide viewers an unmediated,voyeuristic,yet often playful look into what might be called the 'entertaining real'. This fixation with' authentic' personalities,situations,fictional television and also its primary selling point(Murray &Quellette 2004, pp.1-11).

Marriage Programme on television is an example of reality shows. Its participants are ordinary people and it gives a great opportunity to watch by others. In this research, the type and the format of this reality show will be examined. The Habitus, sensitivity theory, and transformation of the privacy theories will be used to understand the watching reasons for reality television .theories will be examined to understand people's demands on reality shows. Then the questionnaire technique will be used to find the social background of these participants and to look a relation with, the transformation of the privacy. Research programmes are: Fox Tv:Su gibi, and ATv:Esra Erol'da evlen benimle.

The reality television is very popular right now because it could reach different people in the world with wide range of different reality programs. There is a really mass demand for reality shows and the inclination of the watching rates are very high, with this high results producers started to look for something really different like spend a weekend with your ex boyfriend or girlfriend together, but at the same time your present boyfriend and girl friend are staying together to watch you via cameras .The types of reality shows going insane and insane everyday. there is no limit for the reality television. Everything must be told and record to show different situations and lives and styles.

4.3 LOCAL EXAMPLES OF MARRIAGE SHOWS

1. Fox Tv:Su gibi,
2. ATv:Esra Erol'da evlen benimle,
3. Star TV: Zuhal Topal'la izdivaç.
4. TNT: Dest-İ İzdivaç
5. Show TV: Seren Serengil ile Evlenir misin?

Izdivac Programme on television is an example of reality shows. Its participants are ordinary people and it gives a great opportunity to watch by others. these kind of reality shows were started to aired first in 2000 and most of the shows them

introduced to Turkey via Pelin Akat. The reality television in Turkey first started with Biri bizi gozetliyor, Gelinim olurmusun?, Ben evleniyorum..These shows reached high watching inclination, the people in Turkey really liked Reality television, then what happened ?The type of the reality shows become changing everyday, the relationship games became an real wedding game. These wedding games, shows aim is to married singles. Until here everything sound quite okey,but! People are started to tell their needs form other competitors like a trade. The reactions to marriage are changing, with these behaviours. I argue that people on the relationship based reality shows can affect the audiences and participants' pratiques.The most important example for this is the privacy in those reality shows. Most of the people become an exhibitionist; they are trying to express their privacy to public and trying to gain a confident with these action. Some scholars argued that this kind of dating-reality shows could cause different damages on audiences world view. According to Ribarsky (2009) inconsistency between dating process and dating scripts are due to two significant factors. The fist one is; dating process become much more longer and casual process the before. The second factor is about the new forms of dating. Such as, Friends with benefits or hook-ups.Ribarsky argued that this kind of factors affects audience's relationship and dating expectations.

4.4 AIM OF THE PROGRAMS

The popular dating game shows are the innovation of TV produces Chuck Barris in 1970s.The format of these three shows looks similar. Three of them are trying to help people to find someone to spend their life together. Every people from every age and everywhere can be the participant of this reality show. The aim in this show is welcoming people who wants to get married and give information about them .People are going to studios for watching the show or joining the show as a contestant. Generally most of these shows are held in an enjoyable way. They can join to conversations, they can comment on people and they can even dance with the hostess(http://en.wikipedia.org/wiki/Dating_game_show).

The main characteristic of the Reality Television is its unscripted type. These shows only need real ordinary people with no skills and qualification. This requirements create complaints from professional performers, actors.Because of the big demand in reality television industary, the needs for skilled performers become very less. With these kinds of participation, ordinary people become much more exhibitionist about their privacy, because now the celebrity is himself and celebrities express their privacy to public all the time, so the new participants would act like this. Most of the Critics have a common argue that the show we are watching is not reality shows, they are un-reality shows.

The other main concern is the ``voyeurism``. The Reality Television is mainly about voyeurism, because of this most of the people become voyeuristic everyday without realising the process. It feels okay for the audience to watch ordinary people. But this make ordinary people in reality shows an exhibitionist because they wants to be watched from other people. With knowing this, the actions in those show becoming more and more exaggerated. Now the paparazzi are the audience and they are veering those ordinary people. These kinds of actions in general could affect the norms and general behaviours of the society and culture(*http://www.jobmonkey.com/realitytv/criticism.html).*

4.5 POSITIVE AND NEGATIVE THOUGHTS OF THE MARRIAGE SHOWS

In an interview with one of the lecturers of Istanbul University Prof. Dr. Edibe Sözen and Prof. Dr. Nurdogan Rigel, mentioned the importance of reality television over society is .They argued that reality televisions about relationships are deeply affecting the understanding of the privacy. Because in these programmes most of the participants forced or not, they are expressing their privacy to millions of audience. They argue that these kinds of actions could affect society and change the norms and the habit of the society. They also argued, some researches showed that, most of the audience surprisingly does not prefer to watch these programmes but when we look

at the watching inclination results, it is obvious that, reality shows has a really high watching results. So why people are afraid to tell that they are watching these shows. Most of the people in those shows are not self confident and mentally normal, and the audience are watching to satisfy their need and this makes the high watching results.

Reality Television is not always taking good attractions, some of the critics are dealing with reality television too. Reality TV was born with the invention of the TV itself ,critics arguing the concept of `` is reality TV really reflecting the reality, or not?`` from that argument most of the reality television critics trying to find an answer for this question. But our aim is not to find an answer for this question. Our aim in this research is to find out the reasons for why people are watching Reality Television shows and how they influenced with those programmes ,are they transforming the privacy into exhibitionism ,from here it looks that most of the reality shows are effecting audiences, and cultures .Reality shows are changing the understanding of the importance of marriage and privacy .With this chapter we tried to define the different views about reality shows effects. With the end of the research the result will show the affection.

5. THE EFFECTS OF REALITY SHOWS

5.1 AUDIENCE IDENTIFICATION

Generally, audience identification occurs within fictional media text. However, this could be seen in realty show too. For instance marriage based reality shows has many real characters. Identification is related with the empathy and the affinity of the audience towards to those characters. Identification occurs when the audience feels affinity towards to that character and come to an empathic understanding to characters feeling ,this happens when the audience forget that he or she is the "audience".(Bryant & Vorderer 2006, p.184).Identification is interconnected with psychology and society. Therefore, identification is divided into different sub categories according to its topic for instance audience identification, celebrity identification and psychological identification. Besides this identification has some attributes like; identification is mutually "affective (empathy) and cognitive (understanding goals and motives, perspective talking) components" (Bryant and Vorderer 2006, p.185). In addition, identification relies on few factors like; "the nature of the character, the viewer and text" (Bryant & Vorderer 2006, p.185).

According to Wilson's *Watching television, book* (1993) viewers are shifting from identification with characters to viewers (audience) repeatedly. This process is called "Audience identification". Audience is experiencing characters lives from multiple positions like within and outside of the characters lives. Freud assumes that identification is "the projection of personal characteristics onto an external body or object in order to understand them better" (Fiske 1987, p. 137) although audience can identificate more than one character but only one of the characters are dominant for audience. In addition to this audience might have knowledge about one character this process is generally decided by director(in movies) but in reality show like marriage programmes ,audience choose more than one character to identificate.For the reason that ,most of the candidates have different life story , moods or problems therefore audience could find themselves in many characters to identificate with. The values, interests and own perspectives are affecting audiences identification

with chosen character (Bryant &Vorderer 2006 p.185). Celebrity identification mainly takes real people from media channels like "soap opera stars, talk show hosts or sitcom characters". Horton and wohl has discussed that viewers are more likely to structure a bond with those media characters where they called them as "media persona" (Bryant &Vorderer 2006 p.185).

Overall Bryant and Vorderer (2006) discussed that "identification is an active state, but neither stable nor exclusive". This means that identification would appear in many different situations and without any relation among them.

5.2 VOYEURISM

The term voyeurism etymologically originates from the French word voir and it roots comes from The Latin word *videre* which both means "see". Voyeurism or peeping is the behaviour of secretly or openly observing others whom called "voyeur or a voyeuse" (Jackson 2010, p.872).With this process spectator gets satisfaction. Television provides lots of opportunity for spectating others. This process could takes place in a serial, soap opera, sitcom mostly in reality shows. It is important that men are not the in the center of the spectator group, gender of spectators are differs from female to male. However, voyeurism is originally related with psychoanalysis and psychology (Jackson 2010, p.872). Voyeurism theory is originally derived from Sigmund Freud, according to Freud;

> *Voyeurism is assessed as a perversion in which the "passive" party*
> *is perceived as a victim, and "active" exhibitionism plays only a*
> *secondary role.*

Voyeurism roots are very close with undiscriminating visual curiosity which is a natural human behaviour .Visual curiosity is necessary for researching and science. Visual curiosity focuses on experiences both existing or nonexistent and visible or invisible (Jackson 2010, pp.873).Social, economic, political, technological and legal factors are effecting voyeurism. Communications scholar and popular culture pundit

Robert Abelman mentioned that there is a raise among the viewers who desires to play a role in The real world, Big Brother or Survivor (Calvert 2004, p.104).

Mediated voyeurism is originally derived from cinema verite. Cinema verite is a way of shooting film with very light camera which gives impression like following or tracking the action or character (Calvert 2004, p.104).Clay Calvert (2009) defined that mediated voyeurism is spending time with consuming others unguarded and unscripted images or information continuously .He mentioned that there are some concerns among academic scholars about exhibitionism of people in mediated voyeurism. Calvert argued that mediated voyeurism has four types. Media provokes individuals to reveal themselves to seen by others and this causes a rise of exhibitionism. Those who offered their images or information's intentionally to media are called as "self clarification, social validation, relationship development, and social control" (Calvert 2004, p.104).

As a result "Mediated voyeurism" is one of the important concerns of popular culture. Reality shows are influencing the mediated voyeurism with presenting unscripted and unpredictable appearance of individuals. These kind of examples could be seen in Turkey too. For instance the marriage programmes on television are goods example for rising exhibitionism with popular culture.

5.3 EXHIBITIONISM

Exhibition is defined as trying to take attention of others with intended act or practice of behaving (Webster 1983, p.245).Most of the shows on television includes studio audience and some of these audiences are trying to get attention with presenting their private lives to cameras. So they become exhibitionist with these intended actions and behaviors .At the same time they (exhibitionist people) are instigating television audience to voyeur them. Some of the researchers and psychologists seek to understand the desire of disclosure of people and they suggest that there are some functions served by self-disclosure. These are;

(1)"Self-clarification" :This category involves seeking attention of other by talking about themselves.

(2)"Social Validation" :This category includes individuals who seek to get approval or correctness about their actions or beliefs from people who real themselves.

(3) "Relationship development" :Which includes the interpersonal exchange of disclosure information.

(4) "Social control" : where individual tries to impress others opinion with strategically selected revealing (Calvert 2004, p.104).

It has to be mentioned that not all reality or verite videotape voyeurism imply exhibitionism(Calvert 2004, p.46).It is important to distinguish exhibitionism from sexual disorder, in this research exhibitionism is discussed in the boundaries of media. Exhibitionism as a sexual disorder involves to peeping others and getting sexual delectation.

6.PRIVACY

6.1 DEFINITION OF PRIVACY

The concept of privacy is very difficult to define accurately because the definition of privacy is depends on culture, geographical location, political systems, religious beliefs etc.

According to Jerry Durlak privacy consist of four rights (Kizza 2010, p.90).These rights are divided into two categories. The fist category includes three right which allow an individual to stave off the individual information seekers and the second category includes the right that individual can control the amount of personal information flow.

i.The control of external influences

    a. Solitude: to right to be alone without disturbances

    b. Anonymity: To right to have no public personal identity.

    c. Intimacy: The right to not monitored.

ii.The control of personal information

In addition, there are various types of privacy, which are not influenced by the factor mentioned above. These different types of privacy are divided into two categories(Kizza 2010, p.90).

i. Personal Privacy :includes the privacy of personal attributes. This category is mainly about the disturbance or violation of the personal space. In this case ,individual would rightfully prefer to protect his/her personal space .For instance physical searches, video recording, and any type of surveillances are simple examples of intrusions to your personal privacy(Kizza 2010, p.90).

ii.Informational privacy: Informational privacy is dealing with different things then personal privacy.It concerns about the unauthorized access of information. Also informational privacy is divided into six different categories which are; Personal,Financial,Medical,Internet.An individual should protect these kind of personal information (Kizza 2010, p.90).

Personal Information; this category includes the information s like personal life style which is connected with religion, sexual orientation, political preferences, or personal activities(Kizza 2010, p.90).

Financial information: is one of the vital values in personal information. It gives the freedom to compete with other companies in the market(Kizza 2010, p.90).

Medical information: is serious subject .Most people or organizations etc. want to keep their medical information be private from others(Kizza 2010, p.90).

The last and the most important one is internet. This has a huge influence on individuals lifes.For instance ,it is very easy to reach thousands of different information via internet and .Nowadays people are using internet everyday and nearly every moment of their lives and most of these people are updating their activities and information for their friends or just for entertainment. This kind of actions could cause free access to personal information for authorized access. According to David H. Holtzman there are three basic factors to understand privacy. These are:

1-Seclusion-The right to be hidden from perceptions of others

2-Solitude-The right to be left alone

3-Self-determination-The right to control information about oneself (Holtzman 2006, p.62)

Holtzman mentioned these three factors as the most important three steps to understand the importance of the privacy.Seclusion,solitude and self-determination is all about one's private life and the right to protect issues about themselves. However there is something which is not changing due to time .The right to privacy. Individuals are free

to choose to protect their privacy or not. This is generally connected with the societies structure .In reality shows (marriage programmes) people are willingly telling their privacy to become more visible or popular among others. Beyond the advantages of the privacy there are some disadvantages of privacy too. For instance restrict protected privacy makes people more isolated from society and sometimes this could cause ignorance of society. Therefore this attitude could be considered as an antisocial behaviour for others. Keeping balance of privacy is very important because the overprotective actions may lead misunderstandings to others and the disclosure of privacy may lead misunderstanding to exhibitionism (Cate 1997, p.89).

 "David Flaherty who is the commissioner of data protection of British Columbia has developed a descriptive list of information related privacy interests:

1-The right to individual autonomy

2-The right to be left alone

3-The right to a private life

4-The right to control information about oneself

5-The right to limit accessibility

6-The right of exclusive control of access to private realms

7-The right to minimize intrusiveness

8-The right to expect confidentiality

9-The right to enjoy solitude

10-The right to enjoy intimacy

11-The right to enjoy anonymity

12-The right to enjoy reserve

13-The right to secrecy(Cate 1997, p.92)

This list is briefly explains the necessity of the privacy for individuals. Also some anthropologists assumed that privacy is a socially created need. The level of the society determines the level of the privacy(Cate 1997,p.93).However the value of privacy is changing among poeple.The remaining thing is the necessity of the privacy. The subject or interest of privacy changing due to time and with

generations. As Nalan Çeşikoğlu mentioned in her book "Privacy" (Çelikoğlu 2008, p.34), every generation has different privacy values and priorities. Every coming generation ignores some of old generation's attitudes. Which could be seen in marriage based reality show in Turkey. In these programmes most of audience are willingly talk about their private life's on air in the programme.The reliability of the spoken subjects are not very true all the time. This show that some of these contributive audience exaggerate things to get approvance or attraction of others.

6.2 PRIVACY AND MARRIAGE SHOWS

Reality television focuses and enunciates voyeurism to audience. According to Joe Jenkins in the book of contemporary moral issues (2002) reality based programmes imposes voyeuristic and exhibitionist actions as "normal". People in those reality shows are mostly volunteers and these volunteers generally called as "exhibitionist". He also mentioned that the combination of voyeurism and exhibitionism composes this new popular distraction, which is called "Reality shows" (Jenkins 2002, p.42).People on these marriage based reality shows become popular in their neighborhood and on television with unusual comments or attitudes during the show. They become famous or popular as a result of their exhibitionist attitudes which are mostly includes revealing of their privacy.

Kenneth Paul Tan argued in the book of Cinema and TV in Singapore (2008), individuals willingly offering their free labor in consideration of the opportunity of creating a persona. Creating a persona means that he or she is a good of Television with selling their images to public through television. This type of individuals could be seen easily on marriage based reality shows. According to Kenneth Tan, these types of individuals become unconscious image –slaves with reality shows. In this process, reality shows gains free saleable images for their shows and audience. People who reveal themselves in these shows gains both screen persona and popularity among studio audience, Television audience and in their social environment. They are selling their characters and even their privacy for fame and popularity. The most important reason for this action is the loneliness in their social lives or poverty (Tan 2008, p.72).

According to Allison Hearn in the article of image slave (2004) Humiliation and masochism are the fundamentals of reality programs. Hearn identifies humiliation as; individuals who willingly waiting for others opinions or comments about themselves and this process sometimes gives rise to unwanted results for these individuals. For instance in marriage based reality shows, studio audience and participants are having interesting and humiliating comments like; I don't want him or her, he is not cool or he is too fat .This kind of comments during the shows causes humiliating moments for that these people but they gain pity of television audience. Ernest Mathijs and Janet Jones mentioned in the book of Big Brother International(2004), people on reality television are willingly selling their intimacy to public in return of money.Peopple on marriage based reality shows selling their intimacy to public in return of popularity and fame. They make comments about candidates or about themselves to take attention .Generally they are asking intimate questions to candidates like "have you ever show any violence to your ex wife", or "have you ever cheat on your ex wife". They are asking this kind of intimate questions to candidates before they decide whether drink tea or not (the first step of developing relationship in the show).

The idea of marriage privacy has changed overtime. The concept of marriage lost its significance with popular culture products like marriage based reality shows. In these shows marriage and privacy of marriage turns into some kind of trade between candidates. These marriage based reality shows represents marriage like a product to consume. Most academicians and theorists big concern of consumerism via popular culture products influenced marriage too. Marriage is a sacred institution which occurs between two individual. To meet someone else to develop a relationship is the first step of marriage. However in marriage based reality shows ,this "first step" is determined according to candidates incomes, wealth and services. In this case what has been changed about marriage and marriage privacy?

Marriage institution began to lose its significance and value in the society. It started to seem some kind of trade between people. This trade process arouses public interest with marriage based reality shows. These shows makes easy to look and voyeur others ideas, intimacy and experiences about relationship and marriage. Face to face dialogues on shows about marriage sometimes cause humiliating moments for individuals. This

kind of moments keeps audience to remain addictive to these shows. Hence, some of the studio audience is revealing their intimacy or different thoughts to become popular. These popular people become very important between television and studio audience. Hosts and candidates ask advices to these popular people about marriage .This kind of actions cause exhibitionist attitudes on the shows, the more exhibitionist attitude they represented, the more popularity and fame they get .Most of these exhibitionist audience take up this actions seriously like a daily job. The revealing of marriage intimacy in marriage based reality shows represents that cultures transformation within time. In Turkey Marriage was something very intimate but in these reality shows it looks like something is changing. People are easily talking about their privacy on television.

As it mentioned before Pierre Bourdieu's theory of habitus is affected with different cultural attitude and social attitudes. In this case marriage based reality shows are representing the changing habitus of marriage. The format of the show is using old customs(strange people comes together to get marry) with new attitudes. So the influence of popular culture on marriage shows itself on reality shows. It is also representing the changing habitus of privacy about marriage .Marriage and privacy is interrelated and very significant for that society. However in these shows this two important factors are eliminated. Candidates and studio audience are revealing their expectations from   other side easily, or asking wealth questions, or physical qualifications on the show. These things are the fundamentals of privacy.

Therefore the definition of privacy is reveling the subjects of marriage to public , or talking about special stuff like violence or cheating in their ex-marriage. So in the book of Ruled by recluses Damian Tambini and Clare Hayward has mentioned (2002) "the intrusion of privacy can cause grave damage to individuals and families". According to this ,the revealed privacy on the shows can cause damages to these people that want to get marry. So the concept of privacy here is focuses on peoples wants from husband to be and their experiences or happened cases in their former marriage. According to Annita Bernstein in the book of " Marriage Proposal"(2006), marriage is a sacred and private institution ,which should occur between two individual(not with public),she also mentioned that privacy affects marital family relationships .Most of the candidates

in these shows are divorced people with children. So Bernstein argued that the intrusion of privacy can cause damages to children of these candidates. On marriage based reality shows people are trying to have a relationship with strangers to get marry with them by revealing their privacy. The result of marriage might not good because of the revealed privacy. So these members of the shows are represents bad example for audience ,which these audience is so unconscious to realize it .It affects their social learning and most important it affects the value of marriage in their mind. In the book of "Building My Marriage Before It Begins" (2000),Kenneth Wackes has mentioned that intimacy is changing due to different genders. He defined intimacy and intimacy expectation in the boundaries of "her and his" .According to him women have more "wholistic" brain functions than men (Wackes 2000).As a result they have a potential of concentrate and interested on different things at the same time .He also mentioned that intimacy for women is talking and sharing feelings .   But the value of sharing and talking feeling should be decide carefully to not cause humiliation .This kind of sharing and talking in marriage based reality shows leads to revealing their intimacy to public to get attention. But the interesting thing according to the questionnaire that has been done with two marriage based reality shows female studio audience showed that they find it normal and necessary to talk about their privacy. So the format of this reality shows turns into "reveal your privacy to public in order to find a husband".

The value of privacy in marriage based reality shows;

i- Explaining the requirements wanted from husband to be for

   instance: money, house, car, health insurance and etc.

ii- Sharing experiences about their formal marriage or relationships.

iii –Physical expectations from husband to be.

iv– Asking questions about others privacy and force them to answer

v–Sharing their feeling and dislikes with upsetting words that will cause humiliation or

   very intimate words. For instance I like you, I don't like you because you are bold or

   fat or short. These are the upsetting and humiliating reactions to other side.

7.CONCLUSION

Radio and Television Supreme Council (RTÜK) declaired the second watching inclination of women in Turkey.The aim of this research is to find out –weekly and weekend watching television duration of women, which Tv channels,programmes and soap opera are prefered by women,the most preffered and unpreffered women shows,womens demands from women shows,which programmes are prefered most and their thoughts about Tv programmes and commercials.

This research is done with 2.523 women in 21 different city.According to the weekly watching inclination results, 60 percent of participants are watching television for 2-5 hours . Generally widows,divorced and houswives with low education adn income are watching television more than others.two-third majority of the women are watching strats to watch televison at 9 o'clock in the morning and they continiue to watch television during the day.Accrording to the programme analyses these women are watching health programmes in the morning and women programmes in afternoon. The results showed that women are complainind and have dislikes about reality based marriage programms, such as:Esra Erol'da Evlen Benimle(ATV),Zuhal Toppal'la İzdivaç(Star TV) and Su Gibi(FOX TV).However ,programme analyses showed that reality based marriage programmes takes place in the first seven popular programmes.These reality based marriage programmes are the most claimed and declaimed programmes at the same time,this discrepancy among womens choices are effected with the meaning they find in these shows and the values that perveived through porammes sometimes which are agains their value understanding.These factors are playing a big role for explaining this discrepancy.

According to the result of this research ,66 percent of women disagreed to watch sport,cultural,art,magazine,women and reality based marriage programmes.But still reality based marriage programmes listed in the fisrt seven popular programmes.

Radio and Television Supreme Council determined television watching hours from, at least 1 hour to 10 hours and more in a day.The weekly watching inclination of women results showed that 18.3 percent of women audience are watching television for 2 hour per a day.The table below presents more detailed result of weekly watching inclination of women(RTÜK 2010 ,pp.19-50).

Table 7.1 :Weekly Watching Inclination of Women
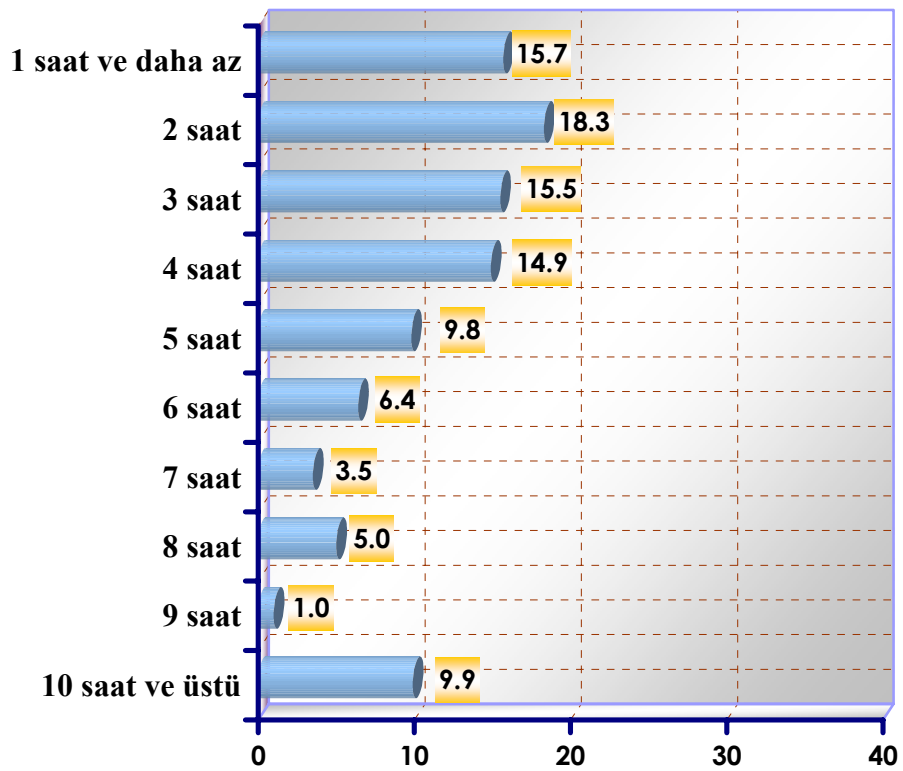
Source: Radio and Television Supreme Council, 2- watching inclination of women in Turkey,(RTÜK 2010 ,pp.19-50).

 Saat:Hours, saat ve daha az:less than ,saat ve üstü:more than. (RTÜK 2010 ,pp.19-50)

Table 7.2 Womens 3 favorite shows and reasons

NAME OF THE PROGRAMME	%	REASON FOR WATHCING
Deryalı Günler	22,4	Informative/ educative, I like it, fun.
Doktorum	19,8	Informative / educative, mentions health problems, its beneficial.
Müge Anlı İle Tatlı Sert	13,4	I like it, informative / educative, Realistic, finds missing women, reconcile people.
Esra Erol'da Evlen Benimle	8,5	For fun, I like it, Host is good.
Yeşil Elma	7,2	Gives recipes ,Informative / Educative, Beneficial, has good quality
İkballe Şifalı Yemekler	6,9	Informative / educative, Mentions health problems ,gives recipe, I like it, mentions knitting models
Zuhal Topal'la izdivaç	5,6	For fun, I like it, High quality hosts ,Interesting
Yemekteyiz	3,8	Gives recipes, For fun, I like it, Informative, educative
Su Gibi	3,6	For fun, I like it, Informative/Educative, High quality
Nur Ertürk'le Her Sabah	3,4	Informative /educative , I like it, Mentions health problems,For fun, mentions religion subjects
Ebruyla Paylaştıkça	2,7	Realistic, Mentions health problems , I like it, Beneficial ,Finds solutions for family problems
Günbegün	2,2	Informative / educative, High quality, For fun, Beneficial,Mentions health problems
Esra Ceyhan'la	1,8	Informative, I like it,For fun, Realistic
Çeyiz	1,2	Informative/educative, I like it, Mentions knitting models, Beneficial
Ebruli	1,1	Informative/educative, mentions health problems,For

		fun,I like it, gives recipes ,cares sports
3.2.1 Pişir	1,0	Gives recipes ,Informative/educative, I like it,For fun,Beneficial

Source: Radio and Television Supreme Council, 2- watching inclination of women in Turkey,(RTÜK 2010 ,pp.19-50).

Table 7.3: Womens top three shows that they do not like to watch

NAME OF THE PROGRAMME	%	REASONS FOR DISLIKE
Esra Erol'da Evlen Benimle	27,6	Unnecessary, Ridiculous , I do not like it, damages family values, bad example for children
Zuhal Topal'la İzdivaç	18,0	Ridiculous, I do not like it, represents marriage concept as a simple thing ,Damages family values
Su Gibi	15,0	Ridiculous, Unnecessary, Damages family values , represents marriage concept as a simple thing
Yemekteyiz	8,7	Ridiculous, Unnecessary, I do not like it, too intimate
Müge Anlı İle Tatlı Sert	6,4	Ridiculous, Unnecessary, I do not like it, bad example for children
Deryalı Günler	2,6	Ridiculous, Unnecessary, I do not like it,too intimate
Esra Ceyhan'la	1,2	Boring and not realistic, I do not like it
3.2.1 Pişir	0,5	Boring ,not realistic, I do not , Ridiculous
Ebruyla Paylaştıkça	0,4	Not interesting, I do not like it, ridiculous and boring

Source: Radio and Television Supreme Council, 2- watching inclination of women in Turkey,(RTÜK 2010 ,pp.19-50).

These tables are representing woman audiences reasons for watching these shows and the reasons for not watching these shows.In our results female studio audience and participants likes these shows and attend these shows.In this research hours determined very detailed.It is starting form 1 hour and less to 10 hours and more.In our research ,hours determined more flexile according to their daily schedule.For instance:0-4 hours,5-9 hours ,9-12, and more.

7.1 Method

The results of marriage based reality shows explained according to their watching reasons and privacy. To find out the reasons for watching these marriage based reality shows Steven Reiss's sensitivity theory and Nalan Çelikoğlu's Transformation theory is used to explain the result. Questionnaire method and SSPS program is used to analyze results. The questionnaire is done with 121 female studio audience of ATV – Esra Erol'da Evlen Benimle and Fox TV- Su Gibi in Istanbul.The main aim of this questionnaire is finding the reasons for watching these shows and its effect on privacy of audience. Questions determined according to demographic background, 16 basic theory, and privacy.

METHOD:SPSS program is used to evaluate the results of the questionnaire.

SCORING OF THE QUESTIONS: Definitely Disagree(1),Disagree (2),Uncertain(3),Definitely Agree(4) And Agree(5).Answers are evaluated according to the given answers value. For example if the participant chose Disagree this means that the value of the answer is 2 which means negative answer. Above 3 represents positive answers and below 3 represents negative answers.

AIM OF THE QUESTIONNAIRE: To find out watching reasons of reality television(marriage programs),find out the effects of marriage shows on female studio audiences privacy and finally to find out that marriage programmes are affecting their privacy or not. To gather answers to these questions,economic,educational background and demographic questions were asked to participants.

QUESTIONNARIRE QUESTIONES FOR TABLES

Question 1: What is your age?

Question 2: I think that marriage programmes protect individual privacy.

Question 3: I agree that people can discuss private affairs on marriage programmes.

Question 4: people should ask for advice when marrying.

Question 5: I agree that people should not interfere in husband and wife.

Question 6: I like to see courageous people on these programmes (which I cannot dare to do)

Question 7: I can share my privacy with others without any forbearance.

Question 8: I agree that private subjects should be openly discussed in these programmes.

Question 9: I accept marriage proposal immediately, if it comes from my social environment.

Question 10: I agree that private subjects should not be openly discussed in these programmes.

7.2 . QUESTIONNAIRE ANALYZING

Table 7 4: Average age of female studio audience

	Minimum	Maximum	Mean
What is your age?	20	71	45.54

Mean	2.47

According to this table, the minimum age of female studio audience is 20 and the maximum age is 71.The average age of female studio audience in marriage programmes is 45.

Table 7.5:Educational Background of female studio audience

Educational status	**Frequency**	**Percent %**
Primary School	30	24.8
Secondary School	36	29.8
High School	40	33.1
University	15	12.4
Total	121	100

Table 2.1 presents the educational background of female studio audience of marriage reality programmes (ATV and Fox TV).According to this table, most of the female studio audience graduated from high school with 33.1 percent. The second majority group has graduated from secondary school with 29.8 percent. The third majority group

has graduated from primary school with 24.8 percent and the last group has graduated from University with 12.4 percent. According to the results presented on this table, the majority of female studio audience has average educational status.

Table 7.6 Marital status of female studio audience

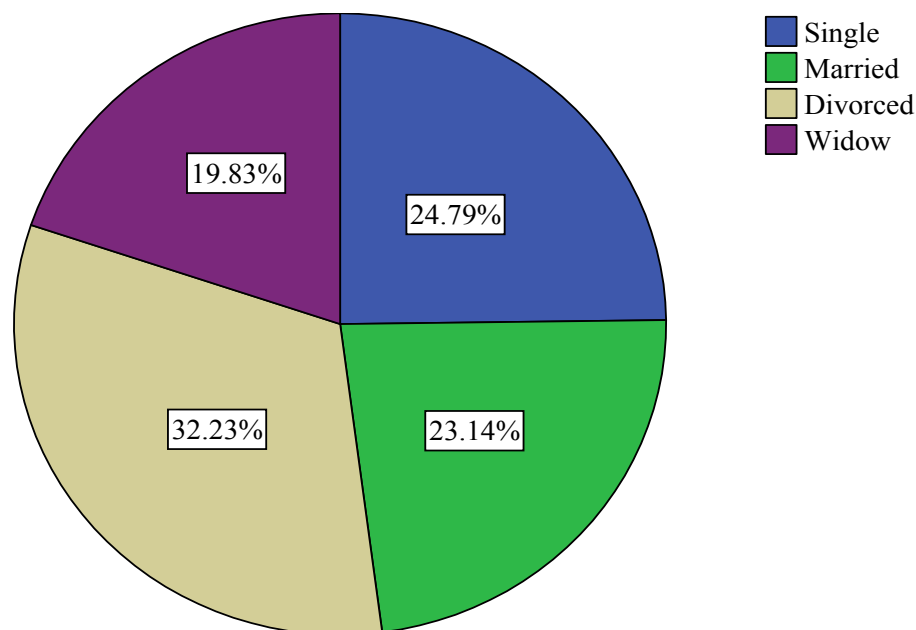|	Frequency	Percent %
Single	30	24.8
Married	28	23.1
Divorced	39	32.2
Widow	24	19.8
Total	121	100.0

What is your current marital status ?

Figure 7.1: Marital status of female studio audience

Table 3.1 and figute 1.1 represent the marital status of female studio audience .The average of female studio audience marital status is 2.47.According to these tables majority of the female studio audience is divorced and 24.79 percent of them are single

,23.14 percent of them are married and 19.83 percent of them are widow. According to these results, divorced female audience is more likely to prefer these shows. Marriage based reality shows are not only for single people; it is also attractive to married people too. However, this table shows that, the most common female studio audience is divorced people with 32.23 percentages. Most of the divorced people are going to these shows for re-marrying and have fun with their friends. However, some of the other groups are there only for having fun with their friends or to seen on television. In the questionnaire process some woman comment that; they are so lonely and having money troubles at home. Some of them are coming to these programmes for the reason mentioned above but some of them are just want to show themselves on television with unusual comments to contesters or to other audience in the studio.

Table 7.7 :.Monthly incomes of female studio audience

Mean	1.17	
Incomes	**Frequency**	**Percent %**
0-1500	104	86.0
1600-3000	14	11.6
3000 and more	3	2.5
Total	121	100

Which of the following groups includes your monthly income ?

Legend:
- 0-1500
- 1600-3000
- More than 3000
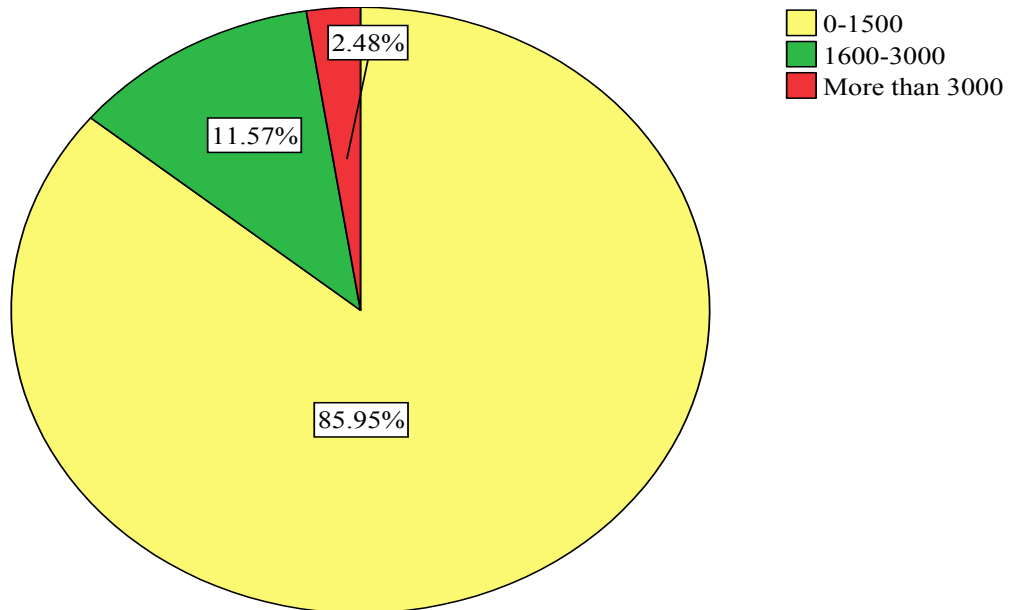
Values shown: 2.48%, 11.57%, 85.95%

Figure 7.2: Monthly incomes of female studio audience

Table 4.1 and figure 1.2 represent the monthly incomes of female studio audience. The average of monthly income of female studio audience is 1.17. According to these tables ,majority of the female studio audience monthly income is around 0-1500 Turkish lira with 85.95 percent.11.57 percent of female studio audience monthly income is around 1600-3000 Turkish Lira .The last group of female studio audience monthly income is more than 3000 Turkish lira with 2.38 percent. This table represents that most of the female studio audience are from low class of the society. Monthly income table shows that most of the female studio audience earns between 0-1500 Turkish Lira for a month ,This explains that most of the audience having money trouble and for the last solution they are attending these reality shows to guarantee their lives with marrying a rich or middle class husband. To find the right husband most of them are asking many questions about his/her private life especially about their monthly income.

Table 7.8: Female studio audiences television watching hours per a day

Mean	1.72	
Hours	**Frequency**	**Percent %**
0-4 Hours	55	45.5
5-8 Hours	45	37.2
9-12 Hours	21	17.4
Total	121	100

How often do you watch television ?
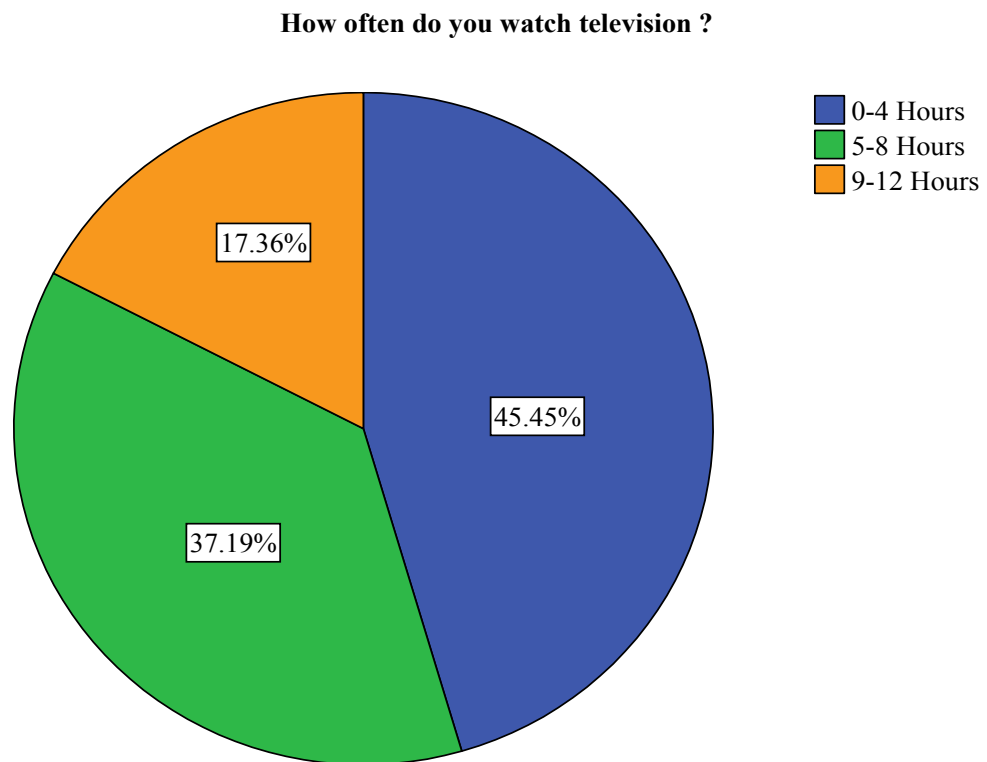
Figure 7.3: Female studio audiences television watching hours per a day

Table 5.1 and figure1.3 represent the daily hours of television watching among female studio audience. The average of the result is 1.72.According to this table 45.45 percentage of the female audience are watching television around 4 hours per a day,

37.19 percentage of female audience is watching television around 5-8 hours per a day and 17.36 percentage of the last group is watching television around 9-12 hours per a day which we call them as "heavy audience". This group is consuming the entire thing on television nearly 9 to 12 hours. The most favorite programmes for this group are the women programmes.

Table 7.9: Between which hours do watch television?

Mean	2.64	
	Frequency	**Percent %**
07.00 to 12.00	15	12.4
13.00 to 18.00	37	30.6
19.00 to 23.00	46	38.0
Entire day	23	19.0
Total	121	100

Between which hours do you watch television ?
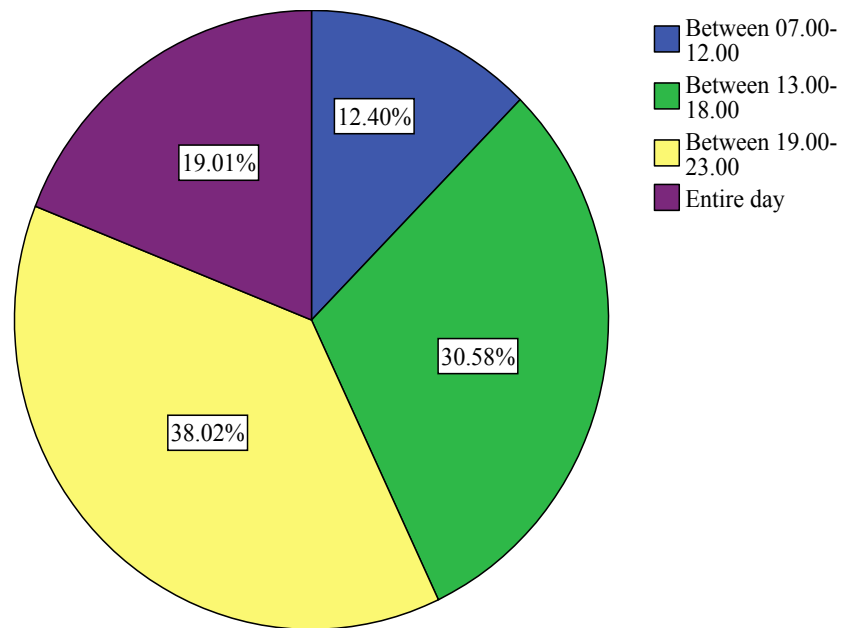
Figure 7.4:.Between which hours do watch television?

Table 6.1and figure 1.4representing the television watching inclination in a day. The hours of watching television in a day mentioned above and most of the female studio audience is watching television around 4 hours in a day .The average television watching hours is 2.64.This table shows between which hours female studio audience are watching television. The average for this table is 2.64.According to the table above, 38.0 percentage of women are watching television between 19.00 to 23.00 and 30.6 percentage of them are watching television between 13.00 to 18.00, and with 12.4 percentage of women are watching television between 07.00 to 12.00 and the last group with 19.0 percentage are watching television for all day long.

Table 7.10 : Which programmes do you watch particularly?

Which programmes do you watch particularly ?

	Frequency	Percent
Music/ Amusement/ Talk show	5	4.1
Soap Opera	37	30.6
Woman's programme	34	28.1
Marriage shows	27	22.3
Magazine programmes	3	2.5
News	10	8.3
Film	5	4.1
Total	121	100.0

Mean	3.34

Which programmes do you watch particularly ?
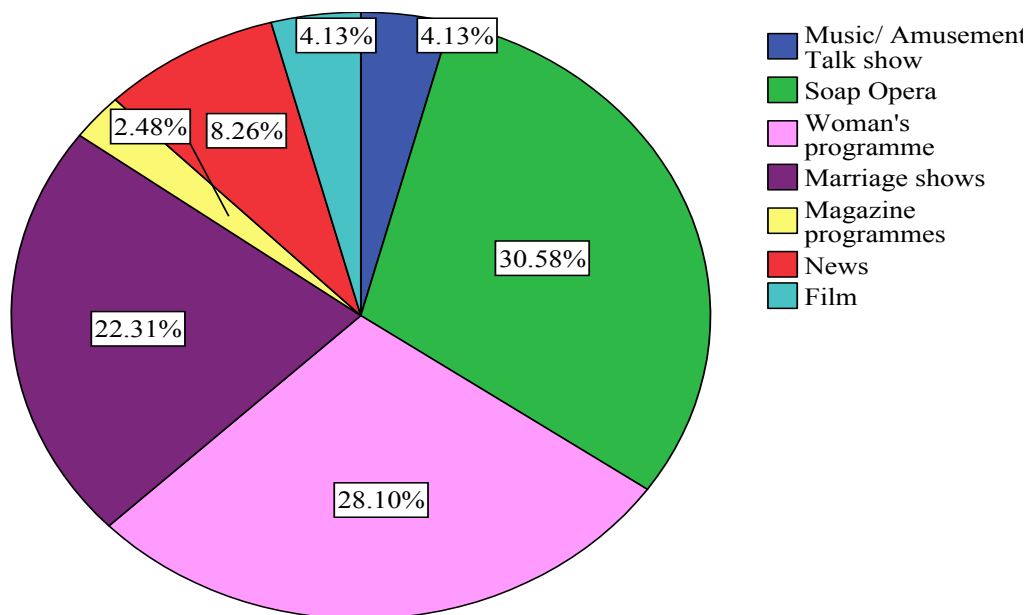
Figure 7.5: Which programmes do you watch particularly?

We have asked female studio audience about their favorite programmes in a day. The Average of the result is 3.34.Accordin to the results 30.58 percent of women chose soap opera for their favorite program .The second most common program is woman program. The results showed that 28.10 percentage of woman are watching this program .The third majority group is the marriage shows and 22 .31 percentage of the people are watching marriage shows other than woman program and soap opera. Other groups has low watching majority among these three groups. This three major group has the same characteristics. For instance three of them includes romanticism, love, gossip and peoples private lives.

Table 7.11:Why do you watch marriage based reality shows?

Mean	3.79	
	Frequency	**Percent %**
For fun	26	**21.5**
Just curiosity	13	**10.7**
Nothing else to do	2	**1.7**
For romanticism	18	**14.9**
To get married	44	**36.4**
To have fun with friends	18	**14.9**
Total	121	**100.0**

Why do you watch marriage program ?
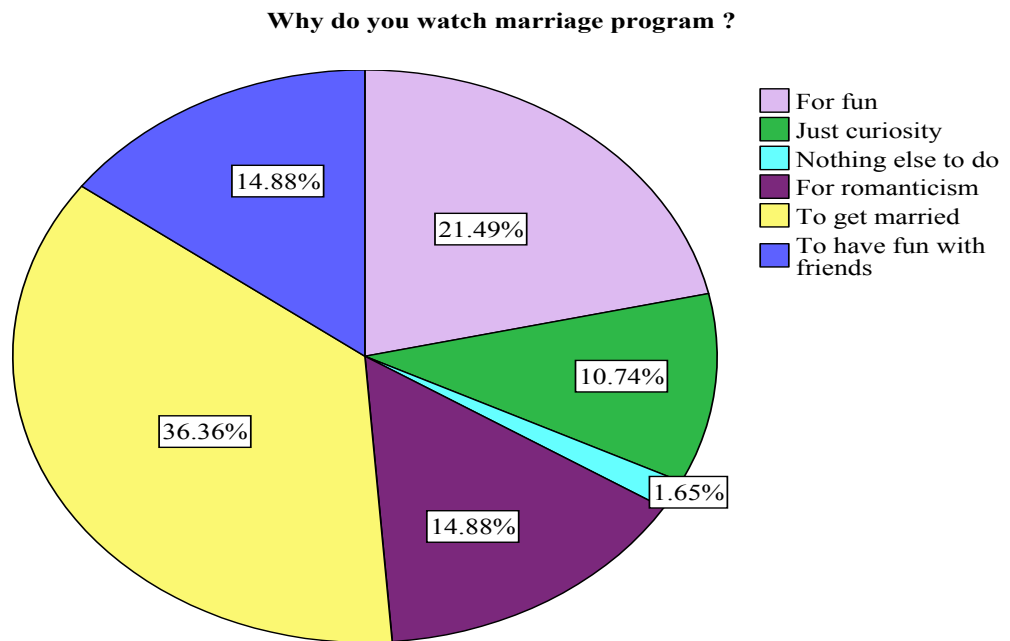
Figure 7.6: Why do you watch marriage based reality shows?

Most of them are watching these programmes every day ,the reason of watching these programmes were asked to female studio audience/participants .The result showed that the reason for watching these programmes are the desire of getting married with 36.36 percentage. The second reason for watching these shows are the desire to have fun with 21.49 percentage. Interestingly to have fun with friends and for romanticism has the same percentage. Women chose these answers for the reason watching these shows and both of these answers have the same 14.88 percentage. Others had chosen curiosity and nothing else to do to answer that question with 10.74 and 1.65 percentages.

Table 7.12: Results according to age

Mean

Age Q 1	Q 2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10
<= 25	2,29	2,71	3,71	1,71	2,86	3,71	2,57	4,14	2,71
26 – 35	2,50	2,95	2,65	2,35	2,35	2,90	3,15	3,65	3,00
36 – 45	2,24	2,82	2,74	2,12	2,62	3,09	3,21	3,59	2,94
46 – 55	2,64	3,44	3,44	2,28	2,58	3,17	3,44	3,92	2,72
56+	2,29	2,63	2,54	1,88	2,50	2,83	3,08	3,50	3,38
Total	2,41	2,98	2,95	2,13	2,55	3,07	3,21	3,71	2,96

This table is presenting the average of female studio audiences/participants answers to questions. The results are determined with SPSS program and first ten questions are given above briefly. According to the results of the questionnaire that has been done with Atv(Esra Erol'da Evlen Benimle) and Fox TV(Su Gibi) female studio audience/participants age average is around 45.54 .The result showed that female studio audience/participants disagree that marriage based programmes are protecting individual privacy during the show. In the third question, female studio audience/participants are not sure about sharing individual affairs on program except 46-55 age groups of women. This group reacted as not sure about share individual affairs on program. According to the results of asking advice to other about marriage question, female studio audience/participants answers are nearly same as third question except 46-55 age group .Again this age group is not sure about asking ask advice to others about marriage. Question 5 is about not to interfering husband and wife, according to the results; all of the female studio audience/participants disagree to not involving husband and wife issues. They agree that people should involve husband and

wife issues. According to the question six (I like to see courageous people on these programmes (which I cannot dare to do)) they do not watch these programmes to see courage people. The results of the question seven (I can share my privacy with others without any forbearance.) showed that except 26-35 age group and 56 + are not agree about sharing their privacy. Other age groups are not sure about sharing their privacy without any forbearance. Results of question eight (I agree that private subjects should be openly discussed in these programmes) presents that, except age group of 25 and under they all agreed to discuss private subjects on the show. According to question nine (I accept marriage proposal immediately, if it comes from my social environment.) all of the female studio audience/participants are not sure to accept marriage proposal if it comes from their social environment except 25 and under age group. This group reacted as agree to accept marriage proposal immediately. According to question ten (I agree that private subjects should not be openly discussed in these programmes.), female studio audience/participants except 26-35 and over 56 age group are not sure about discussing private subjects on show but 26-35 and over 56 age groups disagreed to share private issues on the show. As a result, answers of participants show homogeneous dissolution according to their age.

Table 7.13: Educational background of female studio audience

What is the last grade of school you completed?	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7	Q 8	Q 9	Q 10
Primary school	2,30	2,33	2,40	1,60	2,53	2,87	2,87	3,67	3,53
Secondary school	2,36	3,33	3,22	2,44	2,42	3,03	3,33	3,81	2,53
High School	2,58	3,15	3,10	2,35	2,60	3,10	3,20	3,48	3,13
University	2,33	3,00	3,00	1,87	2,80	3,47	3,60	4,20	2,40
Total	2,41	2,98	2,95	2,13	2,55	3,07	3,21	3,71	2,96

This table represents the female studio audiences/participants answers according to their educational background. According to question 2(I think that marriage programmes protect individual privacy) all of the education groups answer in the same way as not agree. As a result, educational background has no effect on the idea of privacy protection during the show. According to question 3 (I agree that people can discuss private affairs on marriage programmes) participants are not sure about discussing private affairs on marriage programs. Answers that given by participants to question 4 (people should ask for advice when marrying)shows that people with low education disagreed to ask advice to other about marriage and other education groups are not sure to ask advice to other. According to the question 5 (I agree that people should not interfere in husband and wife.) university and primary school graduates shows similar reaction as definitely disagree about not involving husband and wife issues .Middle and High school graduates reacted as not agree. So According to their educational background university and primary school shows similar reactions about involving husband and wife issues. According to this educational background is not playing a big role to this question. According to question 6 (I like to see courageous

people on these programmes {which I cannot dare to do}) participants are reacted as the same way as not agree. Question 7 (I can share my privacy with others without any forbearance.) middle ,high and university graduates reacted in the same way as not sure except primary graduates. Primary school graduates agreed to share their privacy with other without any forbearance. According to question 8 (I agree that private subjects should be openly discussed in these programmes) except primary school graduates ,middle ,high and university graduates reacted in the similar way as not sure about discussing private issues openly in the marriage based reality shows but primary school graduates reacted as not agree to share private issues in the shows. According to question 9 (Question 9: I accept marriage proposal immediately, if it comes from my social environment.) participants reacted as not sure about accepting marriage proposal except university graduates. University graduates reacted as agree to accept marriage proposal immediately if it comes from their social environement.The last question was "I agree that private subjects should not be openly discussed in these programmes". According to this question university and middle school graduates reacted as the same way as not agree but primary and high school graduates are not sure about that question. As a result university and middle school graduates defends that private issues should openly be discussed in the shows. In sum educational background of the participants are representing a homogeneous dissolution and this means that educational background does not have a big affect on participants' reactions.

Table 7.14: Answers according to their marital status

Mean

Marital Status	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7	Q 8	Q 9	Q 10
Single	2,27	2,67	2,80	2,27	2,67	3,03	3,13	3,60	3,00
Married	2,71	2,82	3,00	2,25	2,57	3,25	3,07	3,93	3,04
Divorced	2,41	3,33	3,13	2,08	2,49	3,03	3,31	3,85	2,69
Widow	2,25	3,00	2,79	1,92	2,50	2,96	3,29	3,38	3,25
Total	2,41	2,98	2,95	2,13	2,55	3,07	3,21	3,71	2,96

This table represents the female studio audiences/participants answers according to their marital status. The results of question 2 (I think that marriage programmes protect individual privacy.)shows that participants disagreed that marriage programmes protecting individual privacy on the show. The results of question 3 (I agree that people can discuss private affairs on marriage programmes.) represents that except divorced and widow group they are not sure about discussing private affair in the show .Divorced and widow groups reacted as not agree to discuss private affair in the show. The results of question 4 (people should ask for advice when marrying.) represents that single and widow people disagree to ask advice about b-marriage to others except married and divorced people. These two groups are not sure about asking advice to others. The results of question 5 (I agree that people should not interfere in husband and wife.) represents that people should interfere husband and wife issues. According to question 6 (I like to see courageous people on these programmes (which I cannot dare to do) participants are reacted disagree. The results of question 7 (I can share my privacy with others without any forbearance.) represents that participants are not sure about sharing their privacy to others except widow group. They reacted disagree to share third privacy to others. According to question 8 (I agree that private subjects should be openly discussed in these programmes.) and question 9 question 9 (I accept marriage proposal immediately, if it comes from my social environment.) participants reacted as not sure about discussing private subjects in the show and accepting marriage proposal. According to the results of question 10 (I agree that private subjects should not be openly discussed in these programmes.) participants reacted as not sure

about not discussing private subjects in the show except divorced group. Divorced female studio audience/participants agreed about discussing private subjects openly in the show.

Table 7.15: Answers according to female studio audience/participants' monthly income

Mean

	Q 2	Q 3	Q4	Q5	Q6	Q7	Q8	Q9	Q 10
0-1500	2,38	2,96	2,92	2,15	2,46	3,04	3,14	3,69	3,00
1600-3000	2,71	3,14	3,21	2,07	3,21	3,21	3,86	3,79	2,64
More than 3000	2,33	3,00	2,67	1,67	2,67	3,33	2,33	4,00	3,00
Total	2,41	2,98	2,95	2,13	2,55	3,07	3,21	3,71	2,96

This table represents the average answers of female studio audience/participants according to their monthly incomes. According to question 2 (I think that marriage programmes protect individual privacy) all income groups answered as disagree .The results of question 3 (I agree that people can discuss private affairs on marriage programmes.) shows that all 1600-3000 and more than 3000 income groups answered as not sure and 0-1500 income group average is very close to not sure group. The results of question 4 (people should ask for advice when marrying.) represents that female studio audience/participants disagreed about asking advice to others except 1600-3000 income group. The results of question 5 (I agree that people should not interfere in husband and wife.) shows that all income groups disagreed about not involving husband and wife issues .Results of the question 6 (I like to see courageous people on these programmes (which I cannot dare to do) .) shows that all groups except 1600-3000 are answered as disagree. However 1600-3000 income group answered as not sure about question 6. According to question 7 (I can share my privacy with others without any forbearance.) all income groups reacted as not sure about sharing their privacy with others without any forbearance. Results of question 8 (I agree that private subjects should be openly discussed in these programmes.) shows that group one (0-1500 income) and group two (1600-3000 income) are reacted as not sure except group

three (more than 3000).This income group reacted as disagree to discuss private subjects openly in the show. According to the results of question 9 (I accept marriage proposal immediately, if it comes from my social environment.)all groups except group three (more than 3000) are not sure about accepting marriage proposal but female studio audience/participants with more than 3000 income agreed to accept marriage proposal. The results of question 10 (I agree that private subjects should not be openly discussed in these programmes.) represents that income group one (0-1500) and income group three (more than 3000) are not sure about not sharing private subjects openly in the program except group two (1600-3000).This income group agrees to share private subjects openly in the program.

Table 7.16. Between which hours do you watch television?

Mean

	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7	Q 8	Q 9	Q 10
Between 07.00-12.00	3,00	2,93	2,93	2,40	2,47	2,40	2.80	3,20	3,40
Between 13.00-18.00	2,14	2,97	2,73	2,03	2,30	2,81	3.11	3,51	3,24
Between 19.00-23.00	2,39	3,20	2,98	2,15	2,87	3,52	3.63	3,96	2,74
Entire day	2,52	2,61	3,26	2,09	2,39	3,00	2.78	3,87	2,65
Total	2,41	2,98	2,95	2,13	2,55	3,07	3.21	3,71	2,96

Group 1: Between 07.00-12.00
Group 2: Between 13.00-18.00
Group 3: Between 19.00-23.00
Group 4: Entire Day

This table represents the hours of female studio audiences/participants watching inclination per a day and their reaction to questions. The results shows that group one reacted as not sure about question 2(I think that marriage programmes protect individual privacy.) .Other 3 group reacted as disagree to question 2.According to the results of question 3 (I agree that people can discuss private affairs on marriage programmes.) group 1,2 and 4 reacted as disagree and group 2 reacted as not sure about discussing private affairs on marriage programme.The results of question 4 (people should ask for advice when marrying.) shows that group 1,2 and 3 reacted disagree to

ask advice about marriage to others except group 4.Group 4 reacted as not sure about asking advice. The results of question 5 (I agree that people should not interfere in husband and wife.) all groups reacted in the same way as not agree to about not interfering husband and wife issues. According to the results of question 6 (I like to see courageous people on these programmes (which I cannot dare to do) .) all of the four group reacted in the same way like question 5 as disagree .The results of the question 7 (I can share my privacy with others without any forbearance.) shows that group 1 and 2 disagreed about sharing their privacy with others without any forbearance except group 3 and 4 .This two group reacted as not sure about sharing their privacy. According to the results of question 8 (I agree that private subjects should be openly discussed in these programmes.) group 1 and 4 reacted as disagreed about discussing private subject openly in the show however group 2 and 3 reacted as not sure about it. The results of the question 9 (I accept marriage proposal immediately, if it comes from my social environment.) shows that all groups are not sure about accepting marriage proposal immediately. According to the results of the question 10 (I agree that private subjects should not be openly discussed in these programmes.) group 1 and 2 reacted as disagree about not discussing private subjects openly in marriage programmes but group 3 and 4 reacted as not sure about this question.

Table 7.17: Why do you watch marriage programmes?

Mean

Reasons	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7	Q 8	Q 9	Q 10
For fun	2.31	3,08	2,88	2,08	2.38	3,04	3,12	4.04	2,96
Just curiosity	2.38	3,54	3,31	2,08	3.15	3,46	3,54	4.00	2,62
Nothing else to do	2.00	3,00	5,00	1,00	1.00	2,50	1,00	4.00	1,00
For romanticism	2.44	2,50	2,39	2,06	2.56	2,17	2,56	3.22	3,72
To get married	2.45	3,20	3,25	2,34	2.59	3,36	3,70	3.61	2,64
To have fun with friends	2.50	2,39	2,39	1,94	2.44	3,06	2,78	3.72	3,44
Total	2.41	2,98	2,95	2,13	2.55	3,07	3,21	3.71	2,96

Group 1: For fun

Group 2: Just Curiosity

Group 3: Nothing else to do

Group 4: For romanticism

Group 5: To get married

Group 6: To have fun with friends

This table represents the female audiences/participants reasons for watching marriage programmes and their answers according to their watching reasons. The results of the question 2 (I think that marriage programmes protect individual privacy.) shows that all groups disagreed that marriage programmes are protecting individual privacy in the show. The results of the question 3 (I agree that people can discuss private affairs on marriage programmes.) shows that all groups are not sure about discussing private affair in the show except group 4 and group 6.This two group reacted as disagree about sharing private affairs in the show. According to the results of question 4 (people should ask for advice when marrying.) shows that group 1,4and 6 reacted as disagree about asking advice to other about marriage. Group 2 and 5 reacted as not sure and group 3 reacted as definitely agree about asking advice to others about marriage. The results of the question 5 (I agree that people should not interfere in husband and wife.) shows that all of the groups reacted in the same way as disagree about not interfering husband and wife issues. The results of the question 6 (I like to see courageous people on these programmes (which I cannot dare to do) .) shows that all groups reacted as disagree to this question except group 2(this group reacted as not sure).According to the results of the question 7 (I can share my privacy with others without any forbearance.) shows that group 3 and 4 reacted as disagree about sharing their privacy to others but other groups reacted as not sure about this question. The result of the question 8 (I agree that private subjects should be openly discussed in these programmes.) shows that group1,2 and 5 reacted as not sure in addition to this group 3,4 and 6 reacted as disagree, according to this three group private subjects should not be openly discussed in the show. The results of the question 9 (I accept marriage proposal immediately, if it comes from my social environment.) shows that group 1,2 and 3 are reacted as agree to accept marriage proposal and group 4,5 and 6 reacted as not sure about it. According to the results of question 10 (I agree that private subjects

should not be openly discussed in these programmes.) participants reacted as disagree except group 4 and 6,this two group reacted as not sure about that .

Table 7.18: I think that marriage programmes protect individual privacy.

		Frequency	Percent %
	Definitely Disagree	38	31,4
	Disagree	33	27,3
	Uncertain	21	17,4
	Agree	20	16,5
	Definitely Agree	9	7,4
	Total	121	100,0

This table represents the percentages of the female studio audiences/participants answers .Participants ere asked to answer this question " I think that marriage programmes protect individual privacy?" As result 31.4 percent of the female studio audience/participants reacted as definitely disagree, 27.3 percent of the female audience/participants answered as disagree,17.4 percent of female audience/participants answered as uncertain ,16.5 percent of the female audience/participants answered as agree and 7.4 percent of them answered as definitely agree about the question of individual privacy protection in the show. As a result 71 of 121 female studio audience/participants disagreed ,this means that according to them marriage programmes are not protecting individual privacy in the show.

Table 7.19: I agree that people can discuss private affairs on marriage programmes.

	Frequency	Percent %
Definitely Disagree	23	19,0
Disagree	29	24,0
Uncertain	16	13,2
Agree	33	27,3
Definitely Agree	20	16,5
Total	121	100,0

This table represents the answers of female studio audience/participants to the question of "I agree that people can discuss private affairs on marriage programmes."According to the results 19.0 percent of the female audience/participants answered as definitely disagree, 24.0 percent of them answered as disagree,13.2 percent of them answered as uncertain, 27.3 percent of them answered as agree and 16.5 percent of them answered as definitely agree that people can discuss private affair in the show. As a result 52 of 121 female studio audience/participants answered as disagree and 53 of 121 female studio audience/participants answered as agree .16 of 121 female studio audience/participants answered as uncertain so the majority of the agree and disagree groups is very close to each other.

Table 7.20:I agree that people should not interfere in husband and wife

	Frequency	Percent %
Definitely Disagree	47	38,8
Disagree	41	33,9
Uncertain	9	7,4
Agree	18	14,9
Definitely Agree	6	5,0
Total	121	100,0

According to this table 38.8 percent of female studio audience/participants answered "I agree that people should not interfere in husband and wife" question as definitely disagree, 33.9 percent of them answered as disagree,7.4 percent of them answered as uncertain,14.9 percent of them answered as agree, and 5.0 percent of them answered as definitely agree. As a result 88 of 121 female studio audience/participants reacted as disagree ,this means that majority of the female studio audience/participants are like to involve husband and wife issues.

Table 7.21: I like to see courageous people on these programmes (which I cannot dare to do)

	Frequency	Percent %
Definitely Disagree	25	20,7
Disagree	49	40,5
Uncertain	16	13,2
Agree	17	14,0
Definitely Agree	14	11,6
Total	121	100,0

According to the results of this table 20.7 percent of female studio audience/participants answered as definitely disagree, 40 percent of them answered as disagree, 13.2 percent of them answered as uncertain,14.0 percent of them answered as agree, and 11.6 percent of them answered as definitely agree. As a result 74 of 121

female studio audience/participants are not watching these programmes for seeing courage's people in these shows.

Table 7.22:.People should ask for advice when marrying.

	Frequency	Percent %
Definitely Disagree	23	19,0
Disagree	32	26,4
Uncertain	18	14,9
Agree	24	19,8
Definitely Agree	24	19,8
Total	121	100,0

According to this table 19.0 percent of female studio audience/participants answered the question of "people should ask for advice when marrying?" as definitely disagree,26.4 percent of them answered as disagree,14.9 percent of them answered as uncertain,19.8 of them answered as definitely agree and again 19.8 of them answered as agree. As a result 55 of 121 female studio audience/participants disagreed to ask advice about marriage to others and 48 of 121 female studio audience/participants agreed to ask advice to others about marriage. So there is a close result about asking advice about marriage to others.

Table 7.23:I can share my privacy with others without any forbearance

	Frequency	Percent %
Definitely Disagree	25	20,7
Disagree	24	19,8
Uncertain	9	7,4
Agree	44	36,4
Definitely Agree	19	15,7
Total	121	100,0

This table represents the female studio audience/participants answers According to the question of "I can share my privacy with other without any forbearance". The results shows that 20.7 percent of female studio audience/participants answers as definitely disagree , 19.8 percent of them answered as disagree, 7.4 percent of them answered as uncertain, 36.4 percent of them answered as agree, 15.7 percent of them answered as definitely agree. According to the results 63 of 121 female studio reacted as agree about sharing their privacy with others without any forbearance and 59 of 121 female studio audience/participants reacted as disagree. As a result with a little difference majority of the female studio audience/participants accepted to share their privacy with others.

Table 7.24:I agree that private subjects should be openly discussed in these programmes

	Frequency	Percent %
Definitely Disagree	21	17,4
Disagree	29	24,0
Uncertain	8	6,6
Agree	30	24,8
Definitely Agree	33	27,3
Total	121	100,0

This table represents the female studio audiences/participants answers according to the question of "I agree that private subjects should be openly discussed in these

programmes". According to the results 17.4 percent of female answered as definitely disagree, 24.0 percent of them answers as disagree , 6.6 percent of them answered as uncertain, 24.8 of them answered as agree and 27.3 of them answered as definitely agree. According to the results 63 of 121 of female studio audience/participants reacted as agree to that private subjects openly discussed in these shows and 50 of 121 female studio audience/participants reacted as disagree .This means that majority of the females agreed to share private subjects in the show.

Table 7.25:I accept marriage proposal immediately, if it comes from my social environment.

	Frequency	Percent %
Definitely Disagree	3	2,5
Disagree	9	7,4
Uncertain	35	28,9
Agree	47	38,8
Definitely Agree	27	22,3
Total	121	100,0

According to the results of this table 2.5 percent of female studio audience/participants answered as definitely disagree, 7.4 percent of them answered as disagree, 28.9 percent of them answered as uncertain, 39.8 percent of them answered as agree, and 22.3 percent of them answered as definitely agree. As a result 84 of 121 female studio audience/participants reacted as agree about accepting marriage proposal immediately if it comes from their social environment.

Table 7.26: I agree that private subjects should not be openly discussed in these programmes.

	Frequency	Percent %
Definitely Disagree	35	28,9
Disagree	17	14,0
Uncertain	13	10,7
Agree	30	24,8
Definitely Agree	26	21,5
Total	121	100,0

According to the results of this table, 28 percent of female studio audience/participants answered as definitely disagree,14.0 percent of them answered as disagree,10.7 percent of them answers as uncertain , 24.8 of them answered as agree, and 21.5 percent of them answered as definitely agree that private subjects should not be openly discussed in marriage programmes.As a result 52 of 121 female studio audience/participants reacted as disagree about question and 56 of 121 female studio audience/participants reacted as agree about not mentioning private subjects in the show.

7.3 GENERAL ANALYSIS OF THE RESULTS

The minimum age of female studio audience/participants is 20 and the maximum age is 71.The average age is 45.54.Majority of the female studio audience/participants is graduated from high school and most of them are divorced. Second majority group are from single and married groups. Majority of the female studio audiences/participants monthly income is around 0-1500 Turkish Lira.

Most of the female studio audience/participants watch television around 0-4 hours per a day. Most of the female studio audience/participants is watching television between 19.00 to 23.00 hours and the second majority group is watching television between 13.00 to 18.00 hours.

Majority of the female studio audience/participants prefers to watch soap opera in the first place, secondly they prefer to watch woman programmes, and thirdly they prefer to watch marriage shows. Majority of the female studio audience/participants are watching marriage based reality shows in order to find someone to get married and secondly to have fun.

According to the results of age groups of female studio audience/participants, marriage based reality shows are not protecting individual privacy of participants in the show.46-55 age group of female studio audience/participants are not sure that " people can discuss private affairs on marriage programmes, also this age group is generally from divorced group. At the same time all other age groups disagreed about it. Most of the female studio audience/participants agreed to ask advice to others about marriage. Most of the female studio audience/participants agreed to interfere husband and wife issues.

Most of the age groups except 26-35 and over 56 disagreed about sharing their privacy with others without any forbearance. Except age group 25 and under, all other age groups agreed, "private subjects should be openly discussed openly in these shows. This means that they are okay with watching and observing others privacy, but they do not prefer to share their privacy with others.

Age group of 25 are agree to accept marriage proposal immediately if it comes from their social background, but other age groups are not sure about accepting that kind of marriage proposal.26-35 and over 56 age groups disagreed that "private subjects should not be discussed openly in marriage shows" and other age groups are not sure about it.

This means that most of the female studio audience/participants likes to watch and voyeur others private subjects in the show but they do not prefer to share their privacy. Age results shows that there is a homogeneous dissolution of the females answers according to their ages. Also results shows that the age factor has not got a big influence on female studio audiences/participants choices.

Educational background does not have any influence according to the question of " I think marriage programmes protect individual privacy". Therefore all age groups disagreed about it. Results of the educational background shows that, all groups are not sure about discussing private affairs in the show. Majority of the female studio audience/participants are not sure about asking advice to others about marriage but females with low educational background disagreed to ask advice to other about marriage. All education groups agreed to involve husband and wife issues. so educational background does not have any affect on females' choices. Primary graduates agreed to share their privacy with others without any forbearance but other education groups are not sure about it. In addition, primary graduates are okay with watching others private issues in the show. University graduates agreed to accept marriage proposal immediately if it comes from their social environment. University and middle school graduates disagreed about "private subjects should not be openly discussed in marriage shows. As a result most of the female studio audience/participants are okay with receiving others private issues. So the educational background results shows are not effecting females choices.

Marital status has no effect on the question of "marriage programmes protect individual privacy of participants ".All groups disagreed about marriage programmes privacy protection. Divorced and widow groups disagreed that "people can discuss private affairs in the show (Other groups are not sure about it.)Widow and single female studio audience/participants disagreed that people should ask

advice about marriage to others, In addition to this, other groups (single and married) are not sure about that. All groups (married, single, divorced, and widow) agreed to involve husband and wife issues. Divorced female studio audience/participants agreed that private subjects should be discussed openly in the show" and other groups are reacted as not sure about that.

All income groups disagreed about "marriage programmes are protecting individual privacy". Most of the income groups disagreed about asking advice about marriage to others. None of the income groups are sure about sharing their privacy with others. High-income groups disagreed that "private subjects should be openly discussed in the programme" and others are not sure about that. High-income group (more than 3000) agreed to ask advice to others about marriage. Middle-income group (1600-3000) disagreed that private subjects should not be discussed openly in the show. According to the results, high-income group prefers to not share their privacy with others and middle-income group prefers to watch others privacy in the show.

All female studio audience/participants with all watching reasons disagreed about marriage programmes privacy protection. Romanticism (watching reason) and have fun with friends (watching reason) groups disagreed about sharing their privacy. Nothing else to do group (watching reason) is definitely agreed to ask advice to others about marriage proposal.

Group of nothing else to do, romanticism and to have fun with friends disagreed that private subjects should be openly discussed in the show (other groups are not sure about that).Group of for fun, just curiosity and nothing else to do agreed to accept marriage proposal.Neraly all groups agreed to watch others privacy in marriage shows except romanticism and to have fun with friends groups.

Most of the female studio audience/participants disagreed that "marriage programmes are protecting individual privacy. General female studio audiences/participants are in the middle about "people can discuss private affairs in the show" and all females agreed to involve husband and wife issues. In addition to this they are in the middle about "asking advice to others about marriage".

Most of the female studio audience/participants agreed to share their privacy and they agreed that private subjects should be openly discussed in marriage shows. Most of them agreed to accept marriage proposal immediately if it comes from their social environment. In summary most of them are prefer to watch others privacy in marriage shows, they like to involve others private subjects.

8.3 DISCUSSION

Results shows that marriage shows has an effect on female studio audiences/participants choices about privacy but this effect only shows itself on voyeuring others privacy. Reality based marriage shows are affecting female studio audiences/participants voyeuristic actions .They become to be an addict to watch others private issues. It is obvious that the female studio audience/participants likes to involve others private issues in real life too. The results showed that people on these shows likes to involve others privacy and some of them likes to share their privacy. One of the main aim of making this survey was to find out the effect of marriage programmes on female studio audience/participants, the other one was to find out the reason of watching reality based marriage programmes, and to find out that demographic background affects their choices or not.Nalan Çelikoğlu's concept of "transformation of privacy into exhibitionisms" shows it self that people in these shows (female studio/participants) are revealing their privacy to gain popularity from studio and television audience/participants.

As it motioned before some of the participants of the survey are the participants of the marriage shows. It shows that the more they reveal their privacy the more they gain popularity and fame. Female studio audience/participants disagreed that marriage programmes are protecting participants privacy but still they like to watch others privacy and involve others private issues. With the popularity of reality based marriage shows, people began to find it normal to involve and voyeur others privacy. The Pierre Bourdieu's theory of habitus supports that the changing attitude of the society effects individuals' action and they began to imitate people in

marriage shows.Mostly this effects shows itself in economic problems.Most of the female studio audience and participants has economic problems,which leads them to these shows to find wealth husband to get a better life. This is happening in the reality-based marriage shows ,they are revealing private issues as a good thing and female studio audiences/participants finds it as normal and imitate them in their real life. According to the Steven Reiss's theory of "Sensitivity" people are watching reality shows to satisfy their voyeuristic desires and to get married. This means that female studio audience/participants are watching reality based marriage show in order to satisfy their Social Contact ,to get married and curiosity(voyeur) motives .

Result of the findings showed that, the first aims (watching reasons of reality based marriage programmes) are confirmed with the social contact (socialization), family(to get married), and curiosity(voyeuring others) motives. This means that most of the female studio audience/participants are watching these shows in order to get married or curiosity. Repeatedly watching for every day, these female studio audiences/participants become an addicted to watch others privacy. The effect of marriage programmes on female studio audiences/participants is confirmed that the privacy attitudes in the show are effecting their daily life actions, They become more voyeuristic to others private issues. These marriage based reality shows makes privacy very simple and sharable in the eyes of its audience/participants.

In addition to this the theory of "transformation of privacy into exhibitionism" is confirmed that female studio audience/participants likes to voyeur others privacy and finds it normal to view it. These people who shares their privacy become more popular and fame .This makes most of the female studio members to accept sharing privacy as normal because at the end they are gaining a popularity. In addition to this Pierre Bourdieu's Habitus theory shows itself, that female studio audience/participants are imitating the action they have seen in marriage programmes in their daily life for instance all female studio audience/participants likes to involve husband and wife problems ,which is the main concept in marriage based reality shows.

As a result analysis of the questionnaire showed that demographic background of the female studio audience/participants hasn't got a big influence on their answers

to questionnaire questions. In sum this researched proves that female studio audience/participants are watching these shows in order to satisfy their voyeuristic actions and to get married. General of them are divorced. They (female studio audience/participants) are attending these shows to find husband to make their life easier. Their privacy attitudes are affected by marriage based reality shows and they accept sharing privacy and voyeuring privacy as normal.As a result most of the female studio audience and participants are attending these sows to find wealth husband to make their life easier.The reason for this is the economic problems that forced some part of the society members to join these shows to get rid of money problems.

7.4 SUGGESTIONS

Most of the female studio audience/participants were mentioned that they really like these shows and they want more this kind of shows on television. These kinds of shows are option for them to get a better life and find somebody to spend their life together. Most of them are from low class and these females from low income group had mentioned that marriage programmes are a solution for them to run away from economic problems (find a husband with money).The economic factors are very important for these females.

The damages of the economic factors are throwing them into these shows to get rid of money problems .In addition to this changing action of the society makes it normal to find husband on television according to their wealth .The effects of economic factors shows itself on privacy issues too. Privacy becomes something very simple and sharable with public. The importance of the privacy is changed and accepted with marriage shows. People with desperation use their privacy to become popular and fame which make it easy to fun husband. As a result, economic difference and struggle within the society causes audience/participants to join this kind of programmes to reveal their privacy in order to get a rich husband and friendship.

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