Sosyal Bilimler Enstitüsü

T.C.
MARMARA ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
KÜLTÜREL ÇALIŞMALAR
BİLİM DALI

THE PRIVACY PERCEPTION OF CONSERVATIVE YOUTUBE VLOGGERS

Yüksek Lisans Tezi

AYŞE NUR EREN

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Danışman: Doç. Dr. Alparslan Nas

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TEZ ONAY BELGESİ

Kültürel Çalışmalar Bilim Dalı Yüksek Lisans öğrencisi AYŞE NUR EREN' in THE PRIVACY PERCEPTION OF THE CONSERVATIVE YOUTUBE VLOGGERS adlı tez çalışması, Enstitümüz Yönetim Kurulunun.....tarih ve .....sayılı kararıyla oluşturulan jüri tarafından oy birliği / oy çokluğu ile YüksekLisans/Doktora Tezi olarak kabul edilmiştir.

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Öğretim üyesi Adı Soyadı			**İmzası**
1	Tez Danışmanı		
2	Jüri Üyesi		
3	Jüri Üyesi		
4	Jüri Üyesi		
5	Jüri Üyesi		

ABSTRACT

THE PRIVACY PERCEPTION OF CONSERVATIVE YOUTUBE VLOGGERS

Social media, having an important place in the daily life of the individual, has transformed many concepts such as privacy. The culture of surveillance and peeping caused by the information and content shared in these social media networks has also brought about the change and even violation of the concept of privacy. Social media networks have offered ordinary internet users the opportunity to transition from consumer user to productive user. On YouTube, a popular social media network, it reflects all the details of the daily lives of content creators in the form of vlogs in front of the camera, raising the question of the new communication method based on showing, getting likes and subscribing in their posts, and the question of what is the privacy awareness of the users.

This study examines the privacy perceptions of vloggers who define themselves as conservative in the context of the concept of surveillance. In the study, in-depth semi-structured interviews were conducted with eight vloggers using qualitative data collection methods. During the study, vlog shares were also examined through online participant observation. The aim of the study is to see to what extent conservative vloggers attach importance to protecting their privacy in their posts and to determine the transforming limits of privacy perceptions in the new culture. As a result; it has been observed that vloggers with a conservative lifestyle have adopted a new privacy area according to their past lives by being included in the vlog and sharing culture.

Keywords: Privacy, Conservatism, Surveillance, Vlogger

ÖZET

MUHAFAZAKAR YOUTUBE VLOGGERLARININ MAHREMİYET ALGISI

Sosyal medya, bireyin gündelik yaşantısında önemli bir yere sahip olmasıyla beraber başta mahremiyet gibi birçok kavramı yeniden dönüştürmüştür. Bu sosyal medya ağlarında paylaşılan bilgi ve içeriklerin yol açtığı gözetim ve dikizleme kültürü de mahremiyet kavramının değişimini ve hatta ihlalini söz konusu hale getirmiştir. Sosyal ağlar, sıradan internet kullanıcılarını tüketici kullanıcılığından üretici kullanıcılığa geçiş imkânı sunmuştur. Popüler bir sosyal medya ağı olan YouTube'da da vlog türünde içerik üreticilerinin gündelik hayatlarının tüm detaylarını kamera karşısında yansıtarak paylaşımlarındaki gösterme, beğeni ve abone olmaya dayalı yeni iletişim şekli ve kullanıcıların mahremiyet farkındalığının ne yönde olduğu sorusunu ortaya çıkarmaktadır.

Bu çalışmada kendilerini muhafazakâr olarak tanımlayan vloggerların gözetim kavramı bağlamında mahremiyet algılarını incelemektedir. Çalışmada nitel veri toplama yöntemleri kullanılarak sekiz vlogger ile derinlemesine yarı yapılandırılmış mülakat yapılmıştır. Çalışma boyunca aynı zamanda vlog paylaşımları çevrimiçi katılımcı gözlem yoluyla incelenmiştir. Çalışmanın amacı, muhafazakâr vloggerların paylaşımlarında mahremiyetlerini korumaya ne derece önem verdiklerini görmek ve mahremiyet algılarının yeni kültür içerisindeki dönüşen sınırlarını tespit etmektir. Sonuç olarak; muhafazakâr hayat tarzına sahip vloggerların, vlog ve paylaşım kültürüne dahil olarak geçmiş yaşantılarına göre yeni bir mahremiyet alanını benimsedikleri gözlenmiştir.

Anahtar Kelimeler: Mahremiyet, Muhafazakarlık, Gözetim, Vlogger

PREFACE

The foreword at the beginning of the thesis is written after the thesis work is completely finished. Here, the candidate would like to thank those who contributed by stating the reason for choosing the thesis topic, the difficulties in the writing process and the institutions and people that contributed to overcoming them.

This study was prepared as a master's thesis under the direction of Assoc. Prof. Alparslan Nas at Marmara University, Institute of Social Sciences, Department of Cultural Studies.

The subject of the study is the privacy perception of conservative YouTube vloggers. The concept of privacy is an important concept that has existed in people's lives for a long time and has undergone a transformation over time. Especially after the emergence of the internet and social media, privacy has changed and transformed with the culture of surveillance and surveillance. Conservative individuals have also adapted the boundaries of privacy in accordance with this lifestyle.

I would like to thank my thesis advisor Assoc. Prof. Alparslan Nas, who always provided his support and contributions for my thesis.

First of all, I cannot thank my father Orhan and my mother Tülin enough for their support in my education life, and then my brothers Ömer Erdem and Elifnur and my sister-in-law Betül for being with me during this process as they have been throughout my entire life. I would also like to thank my mother-in-law, Hava, and my father-in-law, Nurbaki, for patiently waiting for me to write my thesis.

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Ayşe Nur EREN

İstanbul, 2022

TABLE OF CONTENTS

TABLE OF CONTENTS vii
LIST OF TABLES ix
LIST OF FIGURES x
INTRODUCTION 1
1. PRIVACY AND SURVEILLANCE: A CONCEPTUAL BACKGROUND 4
1.1. Conceptual Framework of Privacy 4
1.2. Historical Transformation of Privacy 8
1.2.1. Privacy Before Modernity 9
1.2.2. Privacy at Modern Era 10
1.2.3. Privacy at Postmodern Era 12
1.2.4. Privacy at Digital Era 13
1.3. Extent and Dimensions of Privacy 15
1.3.1. Individual Dimension of Privacy 15
1.3.2. Spatial Dimension of Privacy 16
1.3.3. Information Dimension of Privacy 16
1.4. Threats to the Right to Privacy 17
1.5. Privacy in New Media 18
1.5.1. Social Media and Privacy 18
1.6. The Concept of Surveillance 19
1.7. Historical Transformation of Surveillance 22
1.7.1. Traditional Surveillance 22
1.7.2. Modern Surveillance 23
1.7.3. Contemporary Surveillance 25
1.8. Social Media and Surveillance 27
1.8.1. From Panopticon to Synopticon and Omniopticon 29
1.9. Conclusion: The Relation Between Privacy and Surveillance 32
2. CONSERVATISM AND SOCIAL MEDIA IN TURKEY 35
2.1. Conservatism: A Background 35
2.1.1. Historical and Political Background of Conservatism in Turkey 36
2.1.2. Cultural Background 38
2.1.3. Media Representations of Conservatism 39
2.2. The Visibility of Conservative Culture in Social Media 40
2.2.1. Social Media 40

2.2.2. YouTube and Vlogging 41
2.2.3. Conservative Vloggers on Turkey 44
2.3. Conclusion: Debating Online Conservatism Through Privacy and Surveillance 49
3. A RESEARCH ON YOUTUBE VLOGGERS 51
3.1. Purpose and Importance of Research 51
3.2. Research Methods 51
3.2.1. Problematics of the Research 51
3.2.2. Scope and Limitations 51
3.2.3. Data Collection Technique 52
3.3. Analysis of Data 57
3.4. Research Findings 57
3.5. Research Results 58
3.5.1. Extent of Conservativism 58
3.5.2. Concept of Privacy 60
3.5.3. Motivation of YouTube and Vlogging 61
3.5.4. Being Visible on Online Platforms 64
3.5.5. Privacy on YouTube 67
CONCLUSION 77
REFERENCES 80
ATTACHMENTS 86

LIST OF TABLES

Table 1 Information of the Participants' YouTube Channel 55
Table 2 Themes determined within the framework of research questions 58

LIST OF FIGURES

Figure 1 YouTube Channel of Leyla 86
Figure 2 YouTube Channel of Aslı Afşaroğlu 87
Figure 3 YouTube Channel of Minevra 88
Figure 4 YouTube Channel of Rabia Başoğlu 89
Figure 5 YouTube Channel of Aslı Afşaroğlu 90
Figure 6 YouTube Channel of Ahmed Batman 91
Figure 7 YouTube Channel of Beyza & Burak Şahin 92
Figure 8 YouTube Channel of Aybüke Nur Demirci 93
Figure 9 YouTube Channel of Dr. Yaşar Nurullah 94
Figure 10 YouTube Channel of Huzme 95
Figure 11 YouTube Channel of Sips Ecmel 96
Figure 12 YouTube Channel of Junandar Ailesi 97
Figure 13 YouTube Channel of Pınar Zeynep Ekşi 98
Figure 14 YouTube Channel of Hatice Ebrar Sağlam 99
Figure 15 YouTube Channel of Dr. Yaşar Nurullah 100
Figure 16 YouTube Channel of Gülsüm & Cevdet 101
Figure 17 YouTube Channel of Pınar Zeynep Ekşi 102
Figure 18 YouTube Channel of Beyza & Burak Şahin 103
Figure 19 YouTube Channel of Şeyma & Sefa Yıldırım 104
Figure 20 YouTube Channel of Şeyma & Sefa Yıldırım 105
Figure 21 YouTube Channel of Seda Akdere 106
Figure 22 YouTube Channel of Beyza & Burak Şahin 107
Figure 23 YouTube Channel of Sips Ecmel 108
Figure 24 YouTube Channel of Rimel Aşkına 109

Figure 25 YouTube Channel of Aslı Afşaroğlu 110
Figure 26 YouTube Channel of Rabia Başoğlu 111
Figure 27 YouTube Channel of Beyza & Burak Şahin 112
Figure 28 YouTube Channel of Rimel Aşkına 113
Figure 29 YouTube Channel of Şüheda Aydın Pehlivan 114
Figure 30 YouTube Channel of Şüheda Aydın Pehlivan 115
Figure 31 YouTube Channel of Şüheda Türkoğlu 116
Figure 32 YouTube Channel of Şule Çelik 117

INTRODUCTION

With the developing technologies and internet, social media platforms have become indispensable parts of life. New communication technologies, which have become widespread in almost all areas of daily life, have created social media networks, which are expressed as an alternative socialization area. Social media networks based on communication and sharing have also differentiated the privacy limits and perception of society. The fact that social media networks offer a more free and unlimited space makes users feel freer in this area than in real life. Individuals have shifted from consumer user to producer user through the possibility of producing content that social media offers to all individuals. These developments have led to the transformation process of the concept of privacy, which is an important phenomenon in the life of the individual from history until today. In this case, the person can make concessions from many limits. Privacy is one of these concessions. Users can ignore privacy limits and cause various security problems.

When the concept of privacy is discussed in detail, the phenomenon of privacy is encountered even when it is possible to go back to almost until the creation of humanity. However, this concept has gained more importance with modern societies (Yüksel, 2003). Considering that the meaning of privacy differs from society to society, from period to period, even from individual to individual, it brings the necessity to consider privacy as a multi-dimensional concept. (Dolgun, 2005) However, in order to be able to classify and make its borders visible, there are dimensions from different angles. The dimensions of commonly accepted privacy are; spatial, personal, and information privacy. Spatial privacy means protecting the physical area close to the person; personal privacy, protecting the person against unfair interventions; information privacy is protected on how to control personal data collection, storage, processing, and distribution (Fischer- Hübner, 2008).

On the one hand, with the development of social media environments, individuals voluntarily circulate their tastes, information, ideas, photos, and videos on the internet. An important indicator of being able to say "I am here, I am here, I am alive" as an individual today is to be active on social media accounts. In this case, social media networks offer an environment where people present themselves to the masses and voluntarily accept to be watched and watched. So much so that people circulate by sharing their home and work addresses, contact information, identity information, family, the most private moments of their lives, or the most private areas in their social media accounts. In this case, it makes it difficult to determine the boundaries of the concept of privacy in social media

networks. It can be stated that the individual's perception of privacy has also changed with digitalization.

Social media has attracted the attention of everyone, as well as the conservative segment. Conservative individuals have also taken a place in social media with their own lives. Privacy has always been an important concept for conservative people. Conceptually, conservatism means “preserving” or “preserving it as it is” in everyday language, which means “advocacy of preserving traditional values and norms that give life to the existing structure or opposing breaking away from traditions with rapid change” (Akkır, 2006).

Especially with the widespread use of social media and it's becoming easily accessible, individuals constantly monitoring each other, making surveillance an individual phenomenon. YouTube, on the other hand, stands out as one of the platforms where visual elements, seeing, representing, surveillance, and being peeped come to the fore.

YouTube is one of the main social media platforms that are used effectively today. YouTube users reflect their daily lives in their posts called vlogs (video blogs). In vlogs, the creator can share a trip, a weekend, time spent at home, meeting with friends, a work day as video content. In this context, viewers can see the vlogger's home, bedroom, bathroom, also communication with friends and family, where she lives or works, hence the private areas of the content creator. In the videos shot for reasons such as being sincere and natural with the audience, vloggers give the audience the opportunity to get to know themselves better. However, this raises the problem of privacy limits for the content producer.

In the context of the concept of privacy, this study examines the users who shoot videos in the vlog category and express themselves as conservative on YouTube, which is a very popular social media network today. Since the concepts of privacy and conservatism are intertwined, this study mentioned comprehensive information such as what the privacy perception and privacy limits of conservative vloggers are, whether these limits are protected and whether the sensitivity shown to privacy between virtual and real has changed. In this context, the study consists of three main parts.

In the first chapter, the definitions of privacy and surveillance were remade, and how the historical process took place and the changes it experienced in this process were tried to be revealed. It focuses on the fact that privacy is as old as human history, but with modernism, the private space has gained importance. In the modern period, the distinction between private and public spheres has caused many changes. Afterwards, it is stated that the distinction between private and public spaces has become blurred with technology and the private space has been moved to the public space through new technologies. Then, many dimensions such as individual, spatial and information privacy, which are described as the dimensions of privacy, have been tried to be explained. Afterwards, the social

media element regarding privacy is discussed. At the same time, in this section, the importance of seeing and being seen together with the concept of surveillance is emphasized. Considering the history of surveillance, it was stated that surveillance was more limited in traditional societies and the concept of surveillance was evaluated through panopticon design in the post-modern period. With the mass media playing a role in our lives, synoptic; together with information and information technologies, it has led to the emergence of omniptic surveillance. Afterwards, the relations between the social media element and privacy and surveillance are explained.

The second chapter, on the other hand, first discussed and explained the phenomenon of conservatism, its conceptual history in Turkey and the visibility of conservatism in social media. The third part of the study is about research. In this section, interviews made to evaluate the privacy perception of conservative users who share vlogs on YouTube are included. The obtained findings are discussed in the conclusion part. Following that, the content produced by conservatives called "vlog" on YouTube, a social networking site, was examined in order to discuss how they experienced YouTube.

The research chapter of the study included research to support the current study, and for this, in-depth semi-structured interviews were conducted with 8 conservative vloggers to obtain information about their privacy orientations on YouTube.

1. PRIVACY AND SURVEILLANCE: A CONCEPTUAL BACKGROUND

1.1. Conceptual Framework of Privacy

Privacy, as old as humanity, has developed throughout history. However, what is considered private differs according to era, society, and individual (Lukács, 2016). Nowadays, with technological developments, privacy became an important discussion in people's everyday life.

It is difficult to define the concept of privacy However, is a concept in disarray (Solove, 2008, p. 1). Because there is no consensus or universal definition. It varies from society to society, from culture to culture and from period to period. Different factors such as socio-cultural, geography, and religion are seen in societies can also change the content of privacy. Privacy is local, also personal. An example of cultural differences of privacy, while (Yavuz H. , 2012, pp. 17-22) discussing whether the boundaries of privacy are touching or seeing, said that privacy in Eastern societies is associated with invisibility and in Western societies with immunity. Another example is, according to the research Çelikoğlu (2008, p. 157), religious and political views are also considered to be private in Turkey.

Culture has a very undeniable effect on the shaping of the concept of privacy. Culture, which develops mechanisms to regulate privacy, also develops methods to protect privacy. Lowering the blinds, locking the door, adjusting the volume according to the subject being spoken, etc. It is known as simple cultural methods developed for the protection of privacy (Sezen & Erden, 2018).

As said before, privacy is local and also personal. Privacy is a subjective concept. different individuals have different understandings of privacy. For some, what is seen as private may be unimportant to others (Lu, Qu, & Li, 2015, p. 3). So undoubtedly, privacy is a deep and personal experience. (Epstein, 2016, p. 28)

Despite numerous attempts to define privacy, no universal concept of privacy has been developed. Even though the claim for privacy in universal, its concrete form differs according to the prevailing societal characteristics, the economic and cultural environment (Lukács, 2016). At the same time, the ambiguity of both the meaningfulness and the limitation of the concept of privacy brings with it the difficulty of working on this concept.

Privata, which corresponds to privacy in Western languages, comes from the Latin verb privo. The word, which means to put aside, separate, exempt, forgive, release, is also used as a privatus name to mean both a private citizen and a person who does not have a political or public duty (Poyraz, 2019, pp. 22-23).

According to Solove (2008), *"Currently, privacy is a sweeping concept, encompassing (among other things) freedom of thought, control over one's body, solitude in one's home, control over personal information, freedom from surveillance, protection of one's reputation, and protection from searches and interrogations."* (p. 1).

It would be more comprehensible to consider the meaning of the word privacy in a conceptual framework because its means various meanings in itself. Besides, the concept of privacy is defined differently for each discipline since it is a subject that concerns many disciplines such as psychology, sociology, law and theology (Kaplan, 2017, p. 4). The first official definition of privacy was in 1890 by U.S. Supreme Court Justice Brandeis "the right to be left alone; the most comprehensive of rights and the right most valued by civilized men." (Yüksel, 2003, p. 182). Considered from the point of view of Islam, the meaning of the word privacy is "حرام" and it means "forbidden" (Yaman, 2011, p. 185). In Islam, haram is called things prohibited by Allah and people who are prohibited to marry each other (Dalkıç Örs, 2018, p. 6).

According to thinkers, there are many definitions and interpretations of privacy that sometimes cross and sometimes differ. Göle (2016, p. 128) defines privacy as a more secret family life, a protection area drawn by a woman, an unauthorized glance at a person or an item, and something that should be kept hidden, based on its sincere, intimate, untold, secret meaning. Privacy can only be entered with the permission of the individual. According to Yüksel (2003), privacy is another name for private space. Generally, it is the area where individuals are alone with themselves and maintain their thoughts, behaviors, when and where they want, socializing with the people they want. Aktaş (1995) suggests that privacy is a concept in which a person can discover himself/herself, develop his / her feelings and thoughts, and abilities in material and spiritual aspects. According to Öztekin and Öztekin (2010), privacy is defined as a free-living space where the individual determines her own rules and boundaries, and where the individual is alone with the people they choose. Another definition is that privacy is closely related to how much we are known to others and how much others can reach us physically, as well as to what extent we are the object of others' interests (Çapcıoğlu & Akın, 2019, p. 9). For Gavison (1980, p. 447), privacy has a central place in the society with its functions of "freedom, autonomy, self, development of human relations and development of a free society". Based on all these interpretations, basically, it can be summarized the definition of privacy is that "state of being private; the state of not being seen by others, a private matter; a secret". Basically, it can be summarized the definition of privacy is that "state of being private; the state of not being seen by others, a private matter; a secret".

Privacy is a cultural and subjective concept which varies from culture to culture. Several factors affect what people consider private. There are differences between particular societies and cultures, such as the perception of privacy of the Western and the Middle East. Westin, Altman, and Petronio's theories are among the leading theories that are produced by some thinkers on privacy and are still valid (Margulis, Three theories of privacy: An overview., 2011, p. 9). These theories are based on the idea of how much information a person shares about himself/herself or not in the socialization process of privacy. Therefore, the idea of privacy concerns communication above all else.

According to Westin (1967, p. 7), privacy generally refers to the rights that the individual has in a place where they can stay alone, how, why, where and when they communicate with other people in line with their own desires. Westin mentions that there are four states of privacy. These are loneliness, intimate relationship, anonymity and self-avoidance. He also mentions that the four reasons for privacy are personal autonomy, emotional relaxation, self-evaluation, and limited and protected communication (Margulis, 2011, p. 10).

As explained by Altman (1975, p. 24), who was affected by Westin's theory, privacy is the selective control of a person of access to herself/himself. Altman mentions three characteristics of privacy as a social process; the interpersonal interaction of the psychological dimensions of privacy and having a cultural context. Privacy is globally universal, but its psychological manifestations are culture-specific (cited in Margulis, 2011, p. 11-12). Altman (1975, p. 67), who treats privacy as a right to protection, traditional privacy is seen as a one-way retreat, where individuals refrain from engaging with others. But it is also a dialectical and dynamic concept. For this reason, privacy is a concept that provides a limited control process, which is sometimes open to communication with others, sometimes closed. In this case, it creates a private space that allows the person to decide when, where, to what extent, and how to relate and communicate. Privacy refers to the right to have in this particular area (Soffer & Cohen, 2015).

Based on Petronio's (2015) "Communication Privacy Management Theory", individuals require privacy at all times and use privacy rules to manage the dialectical tension between privacy and disclosure. Theoretically, privacy boundaries might range from openness to closure. On the open border, it is the permission to see and access information about itself. It is stated in the closed border that access is not required if the information is private. (Allen, Coopman, & Hart, 2007, p. 176). Petronio proposes five arguments about privacy: Firstly, private information is defined in relation to property because people see it as their own. Secondly, since people define private information as something they own, they also see the right to control the distribution of information. Thirdly, people develop and use certain privacy rules to control the flow of private information, and these rules affect

the management of individual and collective boundaries of privacy. Fourthly, once private information is shared, a collective privacy boundary is created and others who receive private information become co-owners of this information. Lastly, when the privacy rules cannot be governed between the original owner and the co-owners, the boundaries are likely to be shaken because people do not constantly, effectively or actively negotiate the collective privacy rules (Margulis, 2011, pp. 12-13)

It is believed by Nissenbaum (2010, p. 129), the right to privacy does not only cover the control of information, but also the right to contextual flow of personal information. In other words, privacy is not only the control of personal information, but also the practice of sharing and restricting information depending on its meaning and sensitivity, depending on different contexts (Debatin, 2011, p. 50)

As Trepte and Reinecke (2011) emphasize, privacy is first and foremost a basic need of human beings. It is a requirement in the regulation of social relations (Roessler & Mokrosinska, 2013, p. 775). Therefore, Giddens (2010, p. 123) stated that it is possible to see privacy as a matter of interpersonal communication and emotional communication with the self.

As we have discussed so far, privacy regulates individuals' relationships with others. On the one hand, it tries to manage the extent of its relations with others, on the other hand, it provides the construction of its personal boundaries (Altman & Chemers, 1984, pp. 77-78). Similarly, privacy is also related to how well individuals are recognized by others and to what extent they are accessible. For this reason, it is also possible to see the confidential area that we have identified in our private life as the distance to others (Aktaş, 1995, p. 174). Privacy opens a space that liberates the individual and protects it against others (Yılmaz, 2011, p. 132)

Yılmaz (2011, p. 131), treats privacy as a cultural perception, states that the boundaries of the private space are shaped and determined by a cultural understanding. For example, according to Göle (2016, p. 20), it is impossible to handle privacy in a Muslim society away from cultural perception when dealing with issues such as privacy, sexual discrimination, and public morality. Also, according to Giddens (2010), there are obvious differences in the way the perception of privacy from Eastern and Western cultures. Western societies build privacy on "immunity", while Eastern societies build on "invisibility".

It is necessary to discuss the reference of privacy with religion in connection with culture. The emphasis on the privacy of the private space according to the religion of Islam is intended to protect the individual against the siege of the public space (Bağlı, 2008, p. 257). In this sense, privacy in Islam contains meanings such as “haram (forbidden from religion), rightful share, sharia (religious law) and things should be secret” (Devellioğlu, 2009).

As a result, the concept of privacy is a multidimensional concept. It cannot be explained without other concepts. Statement of privacy takes place with the first social values (Bağlı, 2008, p. 258), after which verbal content and structure change with non-verbal behavior, clothes, use of personal spaces and objects, or culturally based norms and traditions. (Margulis, 1977, p. 13)

1.2. Historical Transformation of Privacy

There have been various changes and transformations in history that deeply affected the life of humanity. Society has experienced many changes from past to present. It is possible to categorize these periods as traditional, modern, postmodern, and digimodern. During these periods, there were sharp changes in the way of life and cultural perception of society. Changes in every period reveal a new way of life and social organization worldwide (Sarıbay, 2001, pp. 5-6). In this section, we will discuss these periods and the transformations with the concept of privacy.

There are various approaches to the historical origins of the privacy phenomenon. The German sociologist Norbert Elias (2002) states that the sense of personal privacy and the need for a private space are not a natural motive, but developed within the process of civilization. Elias treats the emergence of the distinction of private space and the public sphere in parallel with the civilization process of humanity and establishes a cause-effect relationship between the complexity of social life and the individuals' transfer of some natural needs to their own privacy. According to Elias's theory of civilization, in the process of transition from primitiveness and barbarism to civilization, the individual's self-control comes into play in the new social structure that has become different and complex, and the habit of “holding on to himself” takes root in public spaces, and natural needs begin to be met behind the walls of the private sphere. Thus, the public space becomes the domain of behaviors such as gentleness and concealing natural motives, which are unique to the aristocracy in the traditional period, while the private space becomes the sphere of natural behaviors that are considered shameful to be done in society.

Duerr (2004) interprets Elias' theory of civilization as a myth. Duerr states that before the modernization process, privacy existed both in Western societies and in primitive tribal societies the phenomenon of privacy is not specific to modernization. In particular, Duerr, who opposes the reconciliation of the self-control mechanism over sexual drives with the civilized people of the modern period, argues that modern humans continue to share a lot with their ancestors both in historical and cultural contexts. (2004)

The natural need for privacy is also seen in pre-modern societies, but it can be said that privacy as a social phenomenon in today's sense emerged with modern society. Thus, it would be

better to consider the dynamics of the concept of privacy with the modern period. Due to the traditional period based on feudal social structure and agriculture, it is not as possible as to talk about concepts like a private area, property, and freedom, etc. Since it is very difficult to talk about a situation involving the development and transformation of privacy in the traditional era, it will be briefly mentioned in this section.

Initially, this section will be explained the understanding of privacy of the traditional, modern, postmodern, and digimodern eras in order to better understand the dynamics of each period. Then, with these periods, how the understanding of privacy has changed and transformed will be evaluated. However, these periods, which should not be forgotten, point to the importance of cultural changes in Western societies and their impact on other societies.

1.2.1. Privacy Before Modernity

We can say that since the existence of humanity and the historical processes of societies, there is the concept of privacy that expresses a certain private area for a person. However, with the historical transformation of societies, it is seen that privacy has also changed as individual-centered societies become widespread. Since the traditional period is based on agriculture and feudal structure, it is very difficult to talk about the concepts such as private property, private area or individualism that will encompass privacy in the traditional period.

The geographical conditions and socio-economic structure brought by the traditional social structure did not necessarily reveal a need for privacy, or the existing sociality produced a perception of privacy on the ground of traditional society. Individuals in the traditional social structure lived by using a common space due to the limited space. Due to the collectivity brought by living together and acting together, the strong social control and the lack of freedom of self-expression caused difficulties in explaining or demanding privacy (Yüksel, 2003). The fact that individuals fulfill the role and duty assigned to them and act by thinking of other individuals rather than themselves did not bring privacy to a level of awareness.

In traditional societies where community practices stand out, the desire for privacy is related to gossip and the need to hide, which are seen as a means of social solidarity (Papacharissi & Gibson, 2011, p. 78). American sociologist Lewis Mumford, who also has analyzed the effects of technology, gives examples of traditional period privacy perception in his studies. Lewis says that in the 17th century, the servants slept in the same rooms as their masters, and all the rooms opened to each other. Even the rooms of the houses were not separated from each other during this period. Eating, sleeping, and having fun were in the same room. At that time, private life and daily life with others were not

separated from each other yet. It is known that ceremonies were held when Louis the King of France got up from the bed and went to bed, and Louis the 14th and 15th had their dinner in front of a large group with specially composed music (Kılıçbay, 2006, p. 115).

In the 18th century, the rooms in the house were separated from each other and started to open to a corridor instead of each other. The bourgeois perception of privacy has also begun to change and the servants have become called with a bell to protect family privacy. Servants began to be taken out of the dining table and children from the parents' bedroom. The 18th century is also known as the period when city life was seen and the public sphere began to develop. During this period, parks and coffee houses became social centers, and theaters were no longer places only aristocrats went. In the 19th century, as a result of capitalism and the negativities experienced in the social sphere, houses began to be seen as shelters, and parks and coffeehouses that became social centers were no longer chat areas. Now the state has started to intervene in areas (population planning, etc.) that were previously considered within the private sphere (Öztekin & Öztekin, 2010, p. 30)

1.2.2. Privacy at Modern Era

There are several different ideas about the beginning of the modern period. According to some thinkers is based on the birth of philosophical rationalism in the 17th century, while some think of the late 19th century. Others argue that it started with cultural movements in the West at the beginning of the 20th century. The concept of modernization is expressed as a trans-traditional order for sociologists, and it is expressed as a process in which deep-rooted changes and developments in society are challenged (Giddens, 2010, p. 34). According to Geertz (2011, p. 201), the concept of modern is a universal adjective. The consequences of modernism have left the whole world under its influence for a long time.

The modern era covers a process towards a mind-centered lifestyle rather than the lifestyle that takes religion to the center in the traditional period. This period has been that it takes the sovereignty of mind, science, and human as the focal point. It was in this period that the birth of modern science and the scientific method gained importance.

According to Habermas (2005), the distinction between public and private spaces dates to the 19th century, which is a feature of the modern era. In this period, individual rights and freedoms have been prioritized and a lifestyle has been tried to be conducted accordingly. With the formation of the concepts of enlightenment, rationalism, positivism and individualism, the distinction between private and public spheres was clearer.

In this period, the distance between the private and public space became distinct and the private space became more important than the public space. However, concepts such as family, individuality, and domestic have become a central issue. Hereby, it provided a suitable environment for privacy to gain visibility and discussion. For privacy to progress, the public needs to loosen up. Public and private should be spaces that are distant from each other. According to Gürbilek (1993, pp. 56-57), it can be said that the distinction between private and public spaces is a result of modern city life. While the modern man sees the private sphere as a more natural, richer, and privileged sphere of freedoms under his control, tends to see the public place as a sphere of obligations and duties. In fact, according to Giddens, this distinction has revealed romantic love and the institution of marriage has been provided to gain a special meaning. Marriage has begun to be perceived as an area where individuals can meet their emotional support needs rather than economic reasons (Giddens, 2010, p. 30).

It is inevitable to consider the modern period together with technological developments. The social change gained momentum with the emergence of the press in the 17th century. With the 20th century, technological developments, mass media, and capitalism have shown great improvement. According to Giddens (2010, p. 40), the development and spread of modern institutions are directly linked to communication tools.

The rapid spread of technology has brought privacy concerns to individuals. With the development of technology and media, society started to recognize special topics and spectacle-based popular media has become increasingly common (Lefebvre, 2013, p. 76). Thus, with this period, the logic of spectacle penetrated society and became widespread in daily life. This situation changed the definition of entertainment in culture and society, gradually creating a dominant entertainment culture. While in the pre-modern period, shows and entertainment were an element of the public sphere, in modern times, shows and entertainment turned towards the private sphere. The increase in time spent in the private sphere has created the concept of the leisure industry.

The individual who has been isolated from society has become the audience of the show, as well as a surveillance material. Technology has brought both show and surveillance into the home (Çakır M. , 2015, pp. 75-80). Sociologist Richard Sennett describes this process as "the fall of public man".

Thus, as we explained above, one of the concepts that cannot be ignored in this period is surveillance. Surveillance is a concept that coexists with social relationships. Surveillance has infiltrated every aspect of life with the understanding of the modern city that develops simultaneously with modernity. Modern cities brought anonymity, and anonymity brought surveillance. According to

Baumann and Lyon (2013), surveillance, which seems to be a tool of modernity, is carried out both to satisfy curiosity and to keep it under control. Surveillance with technology begins to systematize in the modern period. For these reasons, the concept of privacy is taken to the second plan in this period. Many situations mentioned in this section have caused many changes and transformations in the privacy perceptions of individuals. The idea that individuals can now manage their lives as they wish by turning to themselves rather than being public has become popular. The concept of surveillance will be discussed in detail in following sections.

1.2.3. Privacy at Postmodern Era

The concept of postmodernism was used primarily in the 1940s and 1950s to determine forms in the field of architecture and literature. Later, with the change of a cultural paradigm in the 1960-the 1970s, this concept became debatable (Foucault, Kadife Karanlık - 21. Yüzyıl İletişim Çağını Aydınlatan Kuramcılar, 2005). Postmodernism, which means post-modern, has led society to new searches as an alternative to the ideas of the modern period. This period has emerged from the growth of doubts about rational reasoning and enlightenment thoughts brought by the modern period. In this period, conceptual values, institutions, and stereotyped behaviors, etc. everything resident has been shaken (Sarıbay, 2001, p. 3).

The postmodern period can be expressed as a period in which there are great developments in technology, production has transformed from manual power to brainpower, and business fields that produce and distribute information develop. In addition, the postmodern period enables opposing associations and redefines traditional and model figures. Postmodernism sees value and commitment as temporary and adopts transience, impermanence, turmoil, and pluralism (Eagleton, 2015, p. 48).

The concept of privacy, which became visible with the prominence of the individual as a result of the distinction between the public and private spheres in the modern period, has been discussed again with the loss of the boundaries of the distinction between the public and private spheres in the postmodern period. In the postmodern period, the concept of privacy has become relative and temporary, as is the case with every concept. Rather than the sharp boundaries characteristic of this period, the concept of privacy was also affected by the phenomena such as pluralism, diversity, uncertainty, discontinuity, relativity and locality. This situation has caused transformations in the understanding of privacy.

One of the most important concepts in which the concept of privacy is discussed together is the body. The concept of the body has been the focal point of identity construction. Unlike the Modern Period, the postmodern subject (individual) in this period is a subject whose body completes its

identity (Eagleton, 2015, p. 99). The body, which has been subjected to social control in the modern period, as the opposite in the postmodern period, was established based on being exposed in all its nakedness (Köse, 2011, p. 12). The essentials are personal pleasures, interests, desires, and tastes. Although nothing is certain, it is also ambiguous (Odabaşı, 2014, p. 48). At this stage, everything turns into an object of desire. (Baumann, 2012, p. 87).

However, the experiences of desire and consumption were brought to the fore; personal tastes, pleasures and tastes became visible. The boundaries of privacy have also changed with this period. The understanding of privacy has become just a spectacle in this period. The concept of privacy has been hollowed out and has become a formalistic feature.

1.2.4. Privacy at Digital Era

Digimodernism, which emerged in the middle of the 20th century with new technologies, has replaced postmodernism in the 21st-century cultural paradigm. Digimodernism concept is formed by the shortening of digital modernism. It is also known by names such as "digital age" (Schmidt & Cohen, 2014), "app generation" (Gardner & Davis, 2013, p. 18), "post-postmodernism" (Turner, 1996), "transmodernism", "avantpop" ,"performatism", "new sincerity" and "hypermodernism". (Bunnell, 2015, pp. 2-3).

Technology has the power to fundamentally change and transform human nature since its existence (Gardner & Davis, 2013, p. 30). Accordingly, the effect of technology has always been in the change and transformation of the world. Mulady (2010, p. 25) also associates these changes with technology. Technologies such as the telephone, computer, and the internet, which take place in the life of the individual and are addictive to the individual, penetrate all areas of life.

In digital era, individuals have acquired the habit of instantly sharing what they experience in their daily lives with social media technologies. Thus, individuals have become content consumers as well as content producers. The mutual interactions gained in the posts made on these platforms and the voluntary disclosure of daily life cause the question of privacy in this period. Along with computer technology and digital media, many dynamics surrounding privacy protection have changed profoundly. The authority and capacity of these technologies to collect, process and use information brought about the privacy problem in this period. The recording and processing of information also show the point where the surveillance problem reached.

The new spaces created in this period are computer-based (cybernetic) spaces. The elements of this new space lack a spatial dimension. Provides an environment for the individual in which physical

barriers or temporal distances become less important (Baumann, 2012, pp. 24-26). In this space, the bodies do not matter, but the effect of this space on the life of the bodies is considerable.

An important issue that cannot be ignored is the applications of smartphone and tablet technologies that contain the interests, social connections and habits of individuals. Within these applications, individuals have a profile that reflects their identity. By sharing your personal identity in the application, they make it public. Therefore, applications often represent people's lifestyle, values and general identities (Gardner & Davis, 2013, pp. 72-83).

In this period when the culture of exposure and disclosure became fashionable, there was no shady area left and the privacy cloak disappeared (Livberber, 2018, p. 49). The fact that Mark Zuckerberg, the founder of Facebook, a popular social media network, said in 2010 that the age of privacy was over, once again demonstrated the seriousness of the situation (Niedzviecki, 2010, p. 265).

The understanding of the show in the modern period moved to digital in this period and changed the limits of privacy within the framework of consumption and hyperreality. Information technologies have infiltrated all areas of life and have deeply shaken privacy.

In summary, as in every period, the unexpected advancement of technology in the digimodern period has caused the loss of the existing privacy. Thus, it can be said that the development and use of technology is directly proportional to the loss of privacy (Livberber, 2018, p. 50).

1.3. Extent and Dimensions of Privacy

Failure to reach a consensus on the concept of privacy makes it necessary to think in detail about this concept. As we mentioned before, considering that the meaning of privacy differs from society to society, from period to period, even from individual to individual, it brings the necessity to consider privacy as a multi-dimensional concept. At the same time, it is not possible to draw the dimensions of privacy with sharp boundaries. However, in order to be able to classify and make its borders visible, there are dimensions from different angles.

The dimensions of commonly accepted privacy are; spatial, personal, and information privacy. Spatial privacy means protecting the physical area close to the person; personal privacy, protecting the person against unfair interventions; information privacy is protected on how to control personal data collection, storage, processing, and distribution (Dolgun, 2005; Fischer-Hübner, 2000). As can be clearly seen, although there are many differences of thought in categorizing the dimensions of privacy, the main focus is on similar issues. The concept of privacy has been seen and discussed primarily in times when the individual right comes to the fore. During these periods when the individual's right to privacy was legally guaranteed, mostly focused on the personal privacy dimension. Together with the new generation of communication technologies, the informative privacy dimension has become an important issue. We will discuss the dimensions of privacy in detail in the following titles.

1.3.1. Individual Dimension of Privacy

When talking about the concept of privacy, it is the first dimension of individual privacy that comes to mind. It is an important concept in terms of protecting people from harmful and unfair interventions. In addition, individual privacy is perceived more as physical privacy. Therefore, it includes the concepts of covering the body and nudity. This concept removes the human body from being a biological mass, socializes it. Apart from the feeling of embarrassment, people also feel the need to veil because it is a social taboo. In addition, the understanding of physical privacy may differ from society to society. While veiling is a legal requirement in one society, covering only private areas in another society is sufficient in terms of privacy.

Another aspect of individual privacy is the privacy of private life and ideas. Increasing the importance given to the concept of human rights in the modern period and placing the individual at the center in today's societies has increased the importance given to the concept of privacy. In addition, due to the rapid development in technology, the increase in the quality of individual life, and the use of personal rights, individuals have accepted the sharing of their information and recording their images

and speeches for security reasons. At this point, individual privacy should also be redefined in the digital age we live in (Karagülle, 2015, p. 29).

1.3.2. Spatial Dimension of Privacy

Spatial privacy refers to the protection of individuals from their close physical environment (Budak, 2018, p. 151). Urban spaces are the areas where the modern life indicators of the societies that adopt modern life are seen. In these places, there are cultural places such as theaters, shopping malls, restaurants, entertainment venues, cinemas, exhibitions, and cafes where modern societies continue their daily lives. These cities, where the individual gains the opportunity to move freely, are seen as the freedom areas of modern society members (Karagülle, 2015, p. 31).Spatial privacy, which is expressed as ensuring the protection of the physical space in which the individual lives, is mostly identified and examined with the "home". The main reason for this is that the home in which people live expresses the private space of the individual and is the place where privacy is experienced. Private space in indoor spatial privacy is among those who share a household. With the modernization, residences with separate rooms for each member of the family started to be built. However, with the modernization, this situation has also revealed multi-room privacy (Ariès & Duby, 1987).

The fact that the Internet is a cybernetic space, fading the distinct difference existing between private and public space, and moving private life to the public sphere have created the danger of the gradual disappearance of the public sphere. Hence information. The developments in technology and the development of the internet have directed individuals to private areas. As a result of this, the danger arises that the individual who is left vulnerable in the area open to privacy violation is pushed into the private sphere, and then a world where there is no public space, where individuals socialize in the virtual environment and try to survive (Aksoy, 1996).

1.3.3. Information Dimension of Privacy

Information privacy is the collection, storage, distribution, and processing of personal information without the consent of individuals. In this context, it covers the rights such as not taking photographs and videos, not taking voice recordings, not listening to their phones, and not disclosing their personal data of a person. Information privacy has emerged as a result of the requirement to legally control and control the personal information of individuals.

Although technological developments cause many positive developments, they also bring various negativities. With the development and popularization of technology, issues such as the

protection of personal data and privacy violations have gained importance. Information privacy plays an important role in the protection of personal data. Thus, individuals have to act consciously and carefully about where and to what extent other individuals, institutions, or groups will use the information concerning them.

Information privacy has brought the importance of the privacy of private life and the protection of personal data. At this point, issues related to privacy perceived as a freedom problem should be examined together with the concept of protection of personal information. While in previous societies the concept of privacy was perceived as the right of individuals to be alone; In today's information society, it is perceived and addressed as the right of individuals to control their personal information (Karagülle, 2015, p. 36).

As a result of the rapid spread of information in the electronic environment, the concept of global surveillance is emerging. Electronic tickets used by people, credit cards they use in stores, chip cards they own, personal information bill payments, and insurance companies are stored in databases. It is becoming increasingly difficult to control personal information. In this case, it can be said that people's data bodies overshadow their physical bodies (Köse, 2011, pp. 177-178)

1.4. Threats to the Right to Privacy

Threats to the privacy of individuals have been seen for a long time. However, while in the past it was like sneaking into a person's home, scrambling their belongings or reading their letters, listening to their private conversations, today the right to privacy is violated by watching and listening secretly through modern technologies (Yüksel, 2003, p. 184). In modern life, it can be said that privacy is under a two-way threat with information technologies: firstly, through surveillance; secondly it can be described as a voluntary desire to disclosure oneself.

In modern life, privacy is violated, especially through surveillance. Today, with the development of communication technologies, it has become quite easy to listen, view, record, store and share the private life of an individual in any part of the world, thanks to technological tools. (Yüksel, 2003, p. 185). Listening and monitoring are some of the most up-to-date legal problems and facts in the technological world. The fact that individuals are under constant surveillance with credit cards, ID cards, and security cameras, etc. has become an element that threatens their privacy. The registration and sharing of data of shopping or messaging that a person makes for himself can be exemplified as an important problem of personal privacy today. With technology, individuals cannot be sure that their phones are not tapped, that their messages are not read, that they are not followed by a mobile phone signal, that they are not recorded by a hidden camera, or that their personal

information is not used by someone for various purposes. Thus, concerns such as these have become a matter of concern for everyone, from top state administrators to ordinary citizens.

The concept of privacy cannot always be said to occur without the consent and will of the person. Nowadays, with the spread of social media networks, individuals carry their private lives to the public space in line with their consent and wishes. Sharing personal information, photos and videos on the internet profile publicly, sharing their daily lives and the location of their homes are some of the most well-known examples of willingly sharing private life with others. Thus, people voluntarily expose and reveal themselves on social media. Since individuals enjoy showing themselves, the concern of being visible comes to the fore. The culture created by sharing things that were considered private a few years ago is increasingly seen as "being transparent" today. The sharing of photos and videos taken in the private areas of the house on social media is popular and becomes visible to everyone.

In summary, today, when the sharp boundaries between the private and the public sphere have disappeared and everything is intertwined; the private sphere with surveillance techniques is threatened by the public sphere, on the other hand, the public sphere is occupied by the private sphere with self-disclosure and exposure.

1.5. Privacy in New Media

1.5.1. Social Media and Privacy

The use of social media, which has become a need for socialization today, includes users from different cultures and environments. Social media networks, where time and space limits are lost, offer freedom to individuals. In this way, users enjoy being comfortable and unlimited. The rapid growth of social media networks and reaching too many users have brought many problems. It can be said that the violation of privacy is one the most important of these problems. Social media was addressed with the benefits such as the transparency it provides, along with the audio, written and visual shares it initially provided. However, the process in which individuals are included voluntarily or reluctantly as subject or object transformed the phenomenon and perception of privacy (Anık, 2019, p. 119).

As social media has become one of the indispensable themes of daily life, people's sharing of their actions, thoughts, and reactions to social events with social media tools, and the effort to constantly send interesting messages to increase the number of social media followers have turned it into an ordinary behavior for the society. The actions and activities that people do in their lives are

evaluated according to their status on social media. During the use of services offered by technology companies on the Internet, the identification information provided by individuals is collected and processed. In addition, individuals personally share their personal information on their social media accounts voluntarily and today the privacy of individuals is voluntarily and widely displayed through social networks as it is not published in any mass media (Aydın, 2013, p. 127).

The use of social media means to be visible, followed, and liked by the individual. As a result, the popularity of individuals on social media and the virtual value they live in have revealed more frequency of sharing. In this context, individuals knowingly and willingly demonstrate their privacy, and this causes damage to privacy (Yüksel, 2003). According to Şişman (2019), before the digital transformation, people controlled whether they were being watched or not by means of mechanisms such as doors, windows, distance to the viewer, and walls. But today, people have no control over them, because now the architectural/spatial boundaries have been destroyed. In short, our knowledge can no longer be controlled by space and time. According to Ali Ayçil (2016), the house, which was considered private in all ancient cultures, has lost this feature forever because the new digital technology has made every room of the house opens to the outside at all times (p. 14). In fact, social networks provide a number of features to protect privacy and control what information people can access. However, most people are not aware of these features or do not know how to use them (Yüksel, 2003). For many people today, being in and interacting in social networks has become an ordinary practice of daily life with the effect of technologies such as mobile phones and tablets.

1.6. The Concept of Surveillance

Throughout history, the surveillance of the human body and life has existed since ancient times. Thus, it can be said that surveillance is a concept as old as human history. Power structures, institutions, and people have watched to learn about and control others. In every period in the historical process, surveillance takes place despite all the changes and transformations. With the developing technology and changing lifestyles, the aims and practices of surveillance have also changed over time, thus making surveillance a simple practice.

When surveillance is considered as a concept, the first thing that comes to mind is the "view towards someone". The concept in the dictionary is “1. To follow and watch (what a person does) without revealing or realizing himself. 2. Waiting (to happen, to come), to watch over” (Ayverdi, 2006, p. 1093).

Surveillance, derived from the French word, *surveiller*, meaning to “watch over”; surveillance is defined as “the focused, systematic and routine attention to personal details for purposes of influence,

management, protection or direction". Although the word 'surveillance' usually suggests the follow-up of individual activities with spying and secret investigations, it also refers to routine, daily, activities (Lyon, 2007, p. 14). The concept of "surveillance" was mentioned for the first time in the literature in Jeremy Bentham's book called Panopticon in 1791. Bentham defines surveillance as "a new method of obtaining mental power over the mind, which has not been exemplified until today" (Bentham, 1787, pp. 11-12).

According to Anthony Giddens, surveillance corresponds to two types of phenomena related to each other. The first of these is the accumulation of "encrypted information" that can be used to manage the actions of the individuals about whom it is gathered. It can be called " storage surveillance". The other involves the direct monitoring of the actions of some individuals by some other individuals who exercise authority over them. This can be called "watching surveillance". Surveillance progresses with these two phenomena (Giddens, Mahremiyetin Dönüşümü, 2010, pp. 24-25).

According to David Lyon, who has important studies on the concept of surveillance, surveillance as the main argument it suggests that there is a systematic and regular interest in personal information for purposes such as influencing, managing, protecting, and directing. Surveillance focuses specifically on individuals. Lyon underlines that this focus, which systematically concentrates on personal information, is not rare or spontaneous. Surveillance, according to Lyon; it is deliberate and is based on certain protocols and methods (Lyon, 2007, p. 31). Surveillance, which has now become routine, takes place in all areas of life. This has become a normal part of everyday life in all societies that depend on bureaucratic management and certain information technologies (Lyon, 1994).

According to Lyon (2007), surveillance has two faces and is always ambiguous. This ambiguity makes surveillance both interesting and highly sensitive. As an example, e-mail technology, which removes the distance and time barrier, provides a flexible and easy communication opportunity, but also made it easier to capture and spread messages than paper letters (Lyon, 1994).

In addition to all these, it would not be right to consider the concept of surveillance with negative connotations and to think that the effect, administration and control are used maliciously against the society. Surveillance also serves as an incentive and warning about legal requirements. Administration can exist to ensure that certain competencies, such as assistance and services, are properly exercised, and supervision can limit harmful orrences (Lyon, 2007). For example, in a place that is monitored 24/7 with CCTV camera systems, cameras act as a dissuasive for many crimes and surveillance becomes a kind of warning sign here.

According to Marx (1988), surveillance is the control of whether the workers are doing their job in the factory, while it is the basis of bureaucracy according to Weber and discipline and power according to Foucault. For Foucault, Surveillance brings supervision, and surveillance brings supervision. Control is provided by surveillance. Surveillance is a desired thing, but surveillance is never the desired phenomenon. Because it is not very plausible for an individual to consent to be controllable. In this case, the new surveillance styles of today, especially the surveillance with the media, raise a separate topic of discussion.

Considering the concept of surveillance in depth, it is seen that it is a multi-layered structure. According to Giddens (1998), surveillance is one of the main components that constitute the theoretical dimensions of modernity. However, it is a complex concept that can never be based solely on curiosity or desire impulses (p. 63).

When considering the concept of surveillance, it would be more correct to explain together with its reasons. If we count the reasons for surveillance; curiosity / information gathering, desire and wish, control, classification and security. One of the main reasons for surveillance is curiosity; living things watch other creatures that they see differently than themselves and try to get information about them. This curiosity is constantly alive and a never-ending process as the surveillance takes place. This curiosity gradually reveals the other reason, desire, and wish. Desire and wish arise both in the secret gaze of the sexes towards each other and in the pursuit of another living thing. As the person becomes curious, the desire and wish to watch continues increasingly. Another reason why a person is spying on another person or thing is control. The watcher keeps the people being watched under control, and this is, according to Foucault, a much more effective method than punishment. In the modern period, the concept of surveillance is generally handled within this framework. Another concept that we can include in the reasons for surveillance is classification. individuals or things who are monitoring are divided into different classes as a result of surveillance. They are monitored to be classified. In addition, surveillance brings with it the safety of the watcher and the ability to protect himself against dangers. Camera systems are also one of the technological developments that arise with the need to be safe. Being aware that the person is being watched makes it possible to keep the potential danger under control.

Due to the development of technology and communication, many different discussions have been made on the concept of surveillance. It has become widespread and systematic with technological developments. Surveillance has become a concept that surrounds us with the advancing technology and is increasingly accepted and consent by people. Today, the concept of surveillance points to a much more complex structure.

To sum up all this, surveillance has multiple methods of application and surveillance is often associated with specific purposes. Surveillance is not a one-dimensional concept. It is an action set in which the watcher and the person being watched take part. It often involves the power relations in which the overseer has power.

1.7. Historical Transformation of Surveillance

Surveillance is a concept that is almost as old as humanity, even if it has become widespread and systematic with technological developments. Surveillance is not a new phenomenon, people have watched over others to check what they are up to, to monitor their progress, to care for them, and to organize them (Lyon, 1994). Throughout history, the human body and life have been under surveillance. The emphasis in monotheistic religions that God is all-seeing and knowing is, in a sense, an indication of how old surveillance can be in human life. As both a social phenomenon and an institutionalized action; "Surveillance" - governments as their first agents and enforcers - began to emerge in everyday life and in an institutional form in the 19th century. The transformation of the aims and practices of surveillance over time, along with the advancing technology and changing lifestyles, has made surveillance an easier action. Thus, it can be said that surveillance takes place in every period in the historical process despite all the changes and transformations.

1.7.1. Traditional Surveillance

As mentioned before, the history of the concept of surveillance goes back to the history of humanity. Surveillance practices, which are one of the most effective mechanisms of the dominant class in all stages of human history, have been frequently used for social control in civilizations in the East and West since the Ancient and Middle Ages. It is known that religions, tribes and traditional states have used surveillance for social control purposes since the early ages (Dolgun, 2005 , p. 25).

In traditional societies (such as tribal culture, city-states, feudal systems, empires) surveillance is a practice performed by the government, where people feel they are under the surveillance of the government. The ruler keeps his subordinates under control. However, this is valid for situations where the ruler and the public confront each other. Surveillance is for the purpose of collecting population records for the purposes such as military service, taxation, immigration, or determining the need for aid. Control, on the other hand, was provided mostly by means of pressure and physical violence (Lyon, 1994).

Surveillance, according to Giddens (2008), officially started with the invention of writing and improved recording techniques such as printing facilitated new levels of surveillance. Giddens (2008) stated that writing made sense in terms of surveillance activities of states in the pre-modern period. Necessary information about both the state's records and the private areas of individuals is collected through writing. In this case, writing becomes a memory device where information is collected and organized.

For G.T. Marx (1988, p. 40), in the fifteenth century religious surveillance is powerful and dominant. It's related to the watchful and potentially wrathful eye of the biblical God. Furthermore, G.T. Marx stated that church has a huge role of keepings basic records such as births, marriages, baptisms and deaths. These recordings also involved the search for heretics, devils, and witches, as well as the more routine policing of religious consciousness, ritual, and religiously based rules such as those involving adultery and wedlock.

Social control activities in the feudal period, while fulfilling the function of protecting the empire's lands against external enemies, on the other hand, strengthened existing sovereignty relations through systematic surveillance (Dolgun, 2005 , p. 61). By the 16th and 17th centuries, political surveillance, gained importance with the heightened capacity to gather and use the information and the appearance and growth of embryonic nation-states (Lyon, 2007)).

In addition to these, the surveillance and gaze mechanisms developed by the communal communities themselves are among the observations observed in the pre-modern period. In the traditional communities, the limited space they are in has made the other known. Everyone in the community knows each other because everyone has the opportunity to follow each other. Within the community, individuals have created a transparent daily life by constantly and mutually watching each other.

1.7.2. Modern Surveillance

The institutionalization and widespread use of surveillance has been with modernity. Today's understanding of surveillance has begun to take shape in the modern period. According to Giddens (2008, p. 71), systematic surveillance of power is a characteristic of modern states. Thomas Mathiesen describes modernity in the context of the phenomenon of surveillance as "a transition from a situation where too many people observe too few people to a situation where few people observe too many" (Mathiesen, 1997, p. 215-234 as cited in Güven, 2014, p. 84).

One of the enduring features of modern societies is the economic system of capitalism with a strong surveillance dimension. Surveillance practices that became institutionalized and systematic with modern society, the emergence of capitalism, and the transformations in the military and political sphere since the 19th century have placed surveillance in an institutional framework and turned it into an instrument of power (Lyon, 1994, p. 42). Later, in modern society, surveillance has spread to every area of daily life with the aim of maintaining the current order, controlling individuals, storing and organizing data. An example of modern surveillance is the watching over of workers while they work at the factory. The administration sought to provide control and direction through surveillance (Canpolat, 2005, p. 131).

Speaking of the surveillance of workers for control and direction, according to Marx, this is one of the basic elements of capitalism. Surveillance, in Marx's opinion, was embedded in the battles between labor and capital in the business operation and the capitalist system. The capitalist production system has become a system in which workers are not forced to work, but in order to keep work competitive by producing as much as possible at the lowest cost in a given period of time, nevertheless, in which workers are controlled. Hence, management developed to watch over workers and ensure their compliance as a disciplined force. According to Marx, this capitalist system brought with it surveillance and formed the characteristic feature of modern society. Workers' surveillance has been a means of maintaining administrative control on behalf of the capital. Marx states that labor is disciplined by the surveillance of workers' activities (Lyon, 1994, p. 25).

Weber (2005), emphasizes that the surveillance mechanism does not consist solely of economic and class relations. According to him, capitalist enterprises are a product of bureaucracy and surveillance is limited to bureaucracy. Weber considers the recording of information and setting various rules for efficiency purposes in companies as a discipline (Lyon, 1994, p. 26). For him, modern organizations are characterized above all their rationality. In Weber's surveillance approach, rationalism based on knowledge surrounds the society like an iron cage (Ritzer 2011, p. 89 as cited in, 2016, p. 268). Members should have to accept the rules as rational, fair and, impartial which are made by bureaucracy.

Foucault (1995, p. 177) considered surveillance in the context of social control, discipline, and power relations. For him, as a phenomenon of modern society, the disciplinary power over bodies and minds consists of three control mechanisms. These are surveillance, normalization, and testing. The government keeps the society under surveillance in order to control it. The goal of surveillance is a normalization that is the state of making individuals obey the norms and rules of the power. In Foucault's understanding of surveillance, the power in the minority dominates by watching over the

majority. Therefore, it is related to the adaptation of the individual to the social order. In modern societies, surveillance is used by governments for social control and creating populations that conform to social norms, people are constantly watched, their activities documented and classified by the power. Thus, it can be said that all kinds of knowledge are bound up with power.

Modern civilization, in Foucault's opinion (1995, p. 137), is a disciplinary society in which power techniques and strategies are always present. Although these initially developed in certain institutions such as armies, prisons and factories, their effects also change social life. In this situation, power was a strategy to make for constant tension and struggle as those subjected to it resist it with their own tactics.

Considering all these theories, as it can be said surveillance is a central feature of modernism. Practices of surveillance during the modern era were more systemically than the traditional era. With the developing technologies, surveillance capacities of organizations were increased and routines of everyday life became more transparent than used to be.

1.7.3. Contemporary Surveillance

Everyday life is changing with the rapid technological changes. The information society is gradually transforming into a "surveillance society". In the late twentieth century, technological developments created a new sphere for surveillance. It changed wisely the aspect of surveillance. However, nowadays surveillance has become more and more inconceivable. Everyday life is constantly watched over by computer and network-based technologies. It is increasingly difficult to find a safe environment without being caught in monitoring, listening, watching, recording, or identification tool that serves a certain purpose (Lyon, 2006a, p. 11).

Nowadays, surveillance is increasingly taking place in the daily lives of ordinary people today. According to Lyon, every individual in the information society is potentially an object of surveillance (Lyon, 1994, p. 27). The main reason for this is the increasing usage rate and the purpose of new information technologies. With the technology, many systems, from shopping with credit cards to visited websites, from passport control to security cameras, monitor us. In fact, new communication technologies subject individuals to surveillance even in their homes or rooms, which are the most private areas. Computer, internet, and smartphone technologies gradually make surveillance invisible. Thus, it is not clear who is watching whom.

Lyon (2006b, p. 10), claims modern surveillance theories are related to the nation-state, bureaucracy, techno-logic, and political economics, whereas postmodern surveillance theories are

concerned with digital technologies and their ramifications. Lyon (1994) states that the rise of the surveillance society is about disappearing bodies. Through technologies, the fact that anything can be done remotely, disappears bodies. While a phone call means voice communication; there is no concretion trace when sending e-mails. This is why emojis created with letter characters or various visualizations replace the invisible face and body. These details, which are important in face-to-face communication, such as gestures and facial expressions, thus become electronic.

One of the main purposes of surveillance is to gather information about the monitored. In this respect, information technologies have provided many opportunities and facilities for surveillance. For this purpose, computers that collect, process and store, classify, and circulate data have a great place in surveillance today. All innovations brought by technology such as cameras, phones, voice recorders, credit cards, the internet, social media applications facilitate monitoring. (Eşitti, 2013)

According to Şener (2016), individuals living in the surveillance society are in a new style of confinement. Although individuals do not accept the surveillance style, the consent of individuals is provided. For example, even if we do not want to give fingerprints while obtaining a visa for a passport, we will have to consent to go abroad. Or even if we do not agree to be watched by cameras on the street, we give our consent with the concern of our safety. However, unlike this, the surveillance with the media is on a voluntary basis. On media while the watcher is watching with permission; the monitored voluntarily agrees to be watched. This situation changes the relationship between the watcher- being watched known in the past. In the information age, the person being watched by being visible; the watcher also enjoys watching. Thus, the culture of disclosure emerged. The voyeur, which was previously not welcomed by society and considered as a shame, has now become a phenomenon that encompasses the whole society, draws individuals to the screen, and creates a new entertainment industry. In short, the pleasure of watching and peeping has now become legitimate. However, being the object of the gaze turns into a pleasure due to the discomfort of being watched over the eyes. The fact that this situation makes the person known and important has become a pleasure to watch. Surveillance increasingly becomes a part of the fun, making the lives of ordinary people curious and watchable. Briefly, while surveillance was used for control, security, and information acquisition in the past, it is now used as an entertainment element in the media and social networks. It allows individuals who are accustomed to being the object of surveillance to substitute the watcher, allowing surveillance to be used as an element of entertainment (Şener, 2016, p. 52).

According to G. T. Marx (1988), new surveillance is the use of technical means to extract or create personal data. This data may be taken by people or contexts. In the old version of surveillance sending data was more difficult to comparing the new surveillance tools. In the traditional

surveillance, what the surveillant knows is what the subject knows as well, however in contemporary surveillance, the surveillant knows but the subject does not. G.T. Marx (1988) also stated that, new surveillance is not scene, it is remote and less coercive and more democratized. For him, computers have altered the forms of surveillance. With the computerizing, surveillance has become routinizing, broadening and deepening.

According to Çamdereli (2012), the surveillance in the media has revealed mediatic exposure. Çamdereli expresses the mediatic exposure as follows:

"The person wants to be seen in every state and situation, to show what he shows, to see what he shows, to know what he is seen to be seen, to realize what is seen. In short, the individual wants to exposure to media. The mediatic exposure requires first to be seen, then to be liked, and then to be confirmed by the likes; it wants to be shown again with the liking of the likes, the re-exposure of the likes, likes and dislikes." (Çamdereli, 2012).

In that case, mediatic surveillance is the approval of being watched. In short, surveillance has now become a confirmation mechanism. It is almost impossible for individuals to escape without surveillance, even if they want to.

1.8. Social Media and Surveillance

It is an undeniable fact that traditional media has drastically changed the phenomenon of surveillance. With the emergence of social media, it has been accepted by the people that it strengthens democracy and freedom of speech, however, people mostly ignored social media's potential for surveillance. Social networking sites and usage practices have also made it necessary to reconsider the phenomenon of surveillance. The widespread use of the Internet and especially social media networks have made digital surveillance widespread and inevitable all over the world. With smartphone technologies, there is surveillance in the closest, even in the home, and wherever. Thus, individuals are surrounded by surveillance. On social media, users share information about themselves voluntarily and consent to millions of people to see it. When social media users share their private spaces or information, they are either unaware of the surveillance or no longer mind it. Thus, Social media practices of watching and being watched serve to internalize, normalize surveillance, and thus surveillance has become ordinary in everyday life.

Nowadays, being visible has become a lifestyle, and Mathiesen (1997) defines today's where visibility and monitoring are at the forefront as "The Viewer Society". Likewise, Anthony Giddens outlines modern societies as "*surveillance societies*". In this context, in social media applications, the

friends of the users are much more than the audience, they are the people who do the surveillance, the victim, and the legitimate surveillance.

Social media does not only make individuals voluntary participators of surveillance, it also plays a role in normalization and adoption of surveillance. Individuals share a lot of information about their lives and respond such as questions "*What are you doing right now, Where are you, What is happening?*" on a regular basis. Social media users largely tend to assume that the purpose of surveillance is about security and leading to consumption. Users are also indecisive about whether social media has been used as social control.

Mutual surveillance is present in social media as well as in traditional media. Through the profiles created, every watcher is both watches and being watched. While it ensures that celebrities or the minority are being watched in traditional media, in social media, everyone is watching their surroundings and also being watched. In addition, the user is peeping on themself as well as peeping on others. With the social media profiles, users have the opportunity to see themselves through the eyes of others. Thus, this situation constantly pushes users to imitate themselves with the psychology of comparing themselves with others, belonging to a group, and socializing. This situation ensures the standardization of individuals and the reproduction of popular culture.

According to Danah Boyd (2007), individuals who exist in social media with their digital identities live not only with their friends in social networks; it also shares it with "invisible audiences (p. 8) ". It has been known that social media has been used for the benefit of trading companies since its emergence. Companies can easily reach their target audience via social media. It is presented to users on social media as personal advertisements for commercial purposes by large companies by collecting information on personal and purchasing trends.

Social media applications such as Facebook and Instagram are used by companies for surveillance purposes by government agencies. Surveillance practices for commercial, political, security and audit purposes are used in social media (Trottier, 2012). Julian Assange, the founder of WikiLeaks, argued that Facebook, one of the most popular networks today, serves the American intelligence service. Many information such as relationships, names, addresses, locations, relatives, and so on are stored via Facebook. Assange called Facebook "the worst spying machine ever invented" for Facebook, which has the most comprehensive database of people (Özbudak, 2011). The Facebook – Cambridge Analytica data controversy, for example, involved the British consulting firm Cambridge Analytica accessing the personal data of millions of Facebook users without their consent, mostly for the purpose of political advertising.

Briefly, mutual surveillance between individuals on social media causes surveillance to be facilitated, normalized, and ordinary. In this sense, surveillance on social media is open to abuse. Social media urges users to share for the purpose of social integration, socialization and protection, and the development of relationships. This aspect of social media that encourages sharing has made the individual a voluntary element of surveillance. In social media, people have also legitimized surveillance while sharing their own information, photos, or watching users who share. Thanks to social media, surveillance has become easy with omnipresence, spontaneity, anonymity and decentralization.

1.8.1. From Panopticon to Synopticon and Omniopticon

The notion of panopticon is connected with the character of “Panoptes” in the Greek Mythology which is “a giant character that sees everything but is never seen”. When looking at the root of the " Panoptikon"; the word "pan" means whole, the word "opticon" means to watch over, observe and see. The concept of the panopticon was designed by Jeremy Bentham in the nineteenth century as a prison architecture system that sees everything but is also invisible. Michel Foucault benefited from panopticon to explain modern surveillance and disciplinary power in his book “The Birthing of Prison” in 1975.

According to Foucault, the panopticon is the basis of discipline and power. Foucault defines the panopticon as follows:

> *“... at the periphery, an annular building; at the center, a tower; this tower is pierced with wide windows that open onto the inner side of the ring; the peripheric building is divided into cells, each of which extends the whole width of the building; they have two windows, onto the outside, allows the light to cross the cell from one end to the each other. All that is needed, then, is to place a supervisor in a central tower and to shut up in each cell a madman, a patient, a condemned man, a worker or a schoolboy. By the effect of backlighting, one can observe from tower, standing out precisely against the light, the small captive shadows in the cells of the periphery. They are like so many cages, so many theatres, in which each actor is alone, perfectly individualized and constantly invisible. The panoptic mechanism arranges spatial unities that make it possible to see constantly and to recognize immediately. In short, it reverses the principle of the dungeon; or rather of its three function – to enclose, to deprive of the light and to hide- it preserves only the first and eliminates the other two. Full lighting and the eye of supervisor capture better than darkness, which ultimately protected.”* (1977, p.200)

With the panopticon, power is transferred from the monopoly of individuals to a tower, light, body or gaze. There is a constant state of visibility in the panopticon, however visibility is actually a trap. The enormous effect of the panopticon arises from the fact that prisoners are "seen" but "unable to see". As a result, the panopticon is an asymmetrical surveillance system (Bozkurt, 2014).

According to Foucault, panopticon is a method of discipline through surveillance. In his view, power and knowledge comes from monitoring others. Surveillance is a source of power in itself, done in unobtrusive ways. Thanks to the supervision, the individual is adapted to the social order and the body and mind of the individual is dominated. It expresses the idea that panoptic oversight, always awake, will create individual power and discipline. Surveillance Foucault states that it is intertwined with all social life, from prisons to schools, from businesses to hospitals. While Helvacıoğlu (2004) was "the panopticon of the ancient Medieval God; the new Middle Ages are the panopticon of technology".

Social media and the internet have expanded surveillance, and so it has become inevitable for individuals. Mark Poster (1990) called this new form of surveillance as "super-panopticon", Zygmunt Baumann and David Lyon (2013) "liquid surveillance", and Roy Boyne (2000) "post-panopticon". All of these concepts derive from the concept of panopticon, but unlike panopticon, surveillance is not dependent on pressure; are concepts that are voluntarily accepted and used to explain an increasingly globalized surveillance phenomenon based on digital domination. Today, the rigid stability of the panopticon has not remained, the post-panopticon period plays an active role. Surveillance is no longer based on strict surveillance practices, but on voluntary surveillance (Baumann & Lyon, Liquid Surveillance, 2013). Thus, from panopticon, which expresses a coercive and oppressive local surveillance in modernity, in postmodernity it refers to synoptic and omnipotent concepts that describe global electronic surveillance based on voluntarism and individual consent. (Okmeydanı, 2017, p. 60).

The concept of synopticon was first introduced by Thomas Mathiesen in 1997, as opposed to the panopticon, meaning that the majority watching the minority. It also refers to a new process in terms of synopticon practices. It is a form of surveillance where people easily watch the lives of others by attracting them to the cyber space without leaving their place (Toktaş, 2012, p. 33). This form of surveillance created by mass media, especially television, is also reproduced by the global commercial media. Synopticon is a form of global surveillance. The person being watched has turned into the watcher. Thus, the majority watches the minority. Synopticon, unlike panopticon, directs and provokes people without the need for pressure. (Çakır, 2014, pp. 396-397). Synopticon has brought a new dimension to surveillance with its transition beyond locality in panopticon and its structure based on globalism and volunteerism.

The essential in synopticon is to make visible what will be popular on a global scale and watched continuously. Media also has a fully synoptic feature, that is, it is a system that the minority watches over the majority (Şener, 2016, p. 59). With mass media such as television, radio and cinema, the masses can easily watch minorities. These minorities are generally artists, politicians, football players and the like, a group whose lives are wondered by people. Mass media allow the society to easily watch, listen and follow these people. Today, TV programs, competition programs and shows, movies that make it possible for a minority of people to be watched by the audience from electronic screens are good examples of synopticon.

While the panopticon destroys the private space within the public space, the synopticon erodes and eliminates the public space. Thus, surveillance has become based on social consent. Apart from that, while people are being watched by force in the panopticon; In synopticon, it attracts individuals to watch without the need for any pressure (Baumann, 2012, p. 62). Although the panopticon is the control of the power in the center, that is the power, by a pressure; Synopticon is a system in which people willingly, but without realizing, surrender to power of their own consent.

The concept of synopticon was insufficient to explain this order in the new world, which consists of the transformation of information technologies on a global scale without time and space limits, and the widespread use of the internet and social media networks. Thus, the current order has laid the groundwork for the emergence of a new concept, omnipticon, to explain the new mutual surveillance today. The concept of the omnipticon was first used in 2004 by Jeffrey Rosen, a law professor, in his book The Naked Darkness. This concept is used to mean that everybody is watching each other everywhere (Sprague, 2007, p. 2). Rosen expresses this concept as the majority of people who do not know who is watching or being watched constantly watch each other at any time in the internet age.

Internet and social media networks have provided people with the opportunity to mutually observe each other at any time. Thus, it can be said that with the Internet, there has been a transition from synopticon to the concept of omnipticon. (Toktaş, 2012, p. 33). After the panopticon, in which the power is the supervisor, and the synopticon where the majority watched the minority with a global supervision and regulation, the development of technology has switched to the omnipticon, where everyone is watching everyone (Yağlı, 2015, pp. 280-281). Omniptical surveillance refers to a system where everyone can see each other mutually, follow each other and interpret them as they wish in the online environment built on voluntary surveillance. In the omnipticon, asymmetrical surveillance between power and individual continues, it also creates a symmetrical surveillance between individuals.

Where social networking sites are popular around the world and the number of followers and likes gained by users, social identity and individual satisfaction can be cited as the most well-known example of the omnipticon. Contrary to the fact that it is something that is feared and pressure is felt for everyone to spy on everyone; It is a desirable and pleasurable situation for individuals. Knowing that the identities they create on social media are being observed is also seen as a confirmation of being a part of society. The fact that identity can be reconstructed, which is one of the characteristics of postmodern culture, has created a perception that individuals can acquire a new social identity thanks to omniptical surveillance.

Concisely, asymmetrical surveillance which is defined by panopticon in modernism, has transformed to synopticon and omnipticon that is points of the surveillance in postmodernism. By this transformation, control and discipline of power has masked and deeply changed. It has transformed to base on individual consent and volunteerism in synoptic and omniptic surveillance whereas panopticon is based on external pressure and coercion. Panoptic's oppressive control has turned into a hedonistic and entertaining attribute when it comes to synopticon and omnipticon.

1.9. Conclusion: The Relation Between Privacy and Surveillance

The concepts of privacy and surveillance are interrelated in such a way that they cannot be considered independently. It is difficult to draw the boundaries of this relationship clearly. There are situations where both affect each other. Where surveillance begins, privacy is gradually disappearing; In places where there is privacy, it is very difficult to talk about surveillance. However, it can be said that surveillance has caused privacy to lose its meaning and privacy by interrupting it (Livberber, 2018, p. 100).

The phenomenon of surveillance is defined as an action performed with the aim of having information about the watch and the being watched. Privacy is defined as "the right of individuals, groups or institutions to determine when, to what extent and how they can transfer their information to others" (Westin, 1967, p. 7). Information that individuals want not to be known or to remain private becomes known through surveillance and cannot be kept private. Thus, the desire to access what is hidden about another leads to surveillance. In this respect, surveillance has the nature of a threat that can completely destroy privacy.

In terms of privacy, it refers to a field based on information. Information privacy includes the protection and hiding of private life data. Individual privacy is defined as the right of individuals to control information about themselves. Obtaining the information that individuals not want to share by

being watched by others causes the "information privacy problem". Having knowledge is a matter of power, and the desire to have knowledge creates power (Livberber, 2018, p. 101).

The privacy problem, which arises with surveillance practices, continues from history to the present. Threats against people's private areas have been made for many different purposes throughout history. Yüksel (2003, p. 184) stated this situation as *"in addition to the traditional surveillance methods such as sneaking into a person's home, scrambling their belongings, opening their letters, overhearing their conversations in the historical process; nowadays, surveillance and wiretapping by modern devices have taken their place."*

Surveillance manifests itself as a means of social control in all areas of individual and social life. Surveillance practices are also observed in all kinds of social relations, such as parent-child, master-apprentice, teacher-student, employer-employee or state-citizen relations. The individual being watched through surveillance feels necessarily limited. In this respect, surveillance has become a threat to the private life space where a person is free (Yüksel, 2003, pp. 186-187).

With the surveillance, the distinction between private and public spaces has become obscured. Neither the private sphere nor the public sphere cannot fully reveal their qualities. The fact that the Internet is a constantly watched space destroys the public sphere as well as annihilates the private sphere. Voyeurism and exposure movements are at the forefront in internet surveillance practices. For this reason, public space and private space and thus privacy is becoming indistinct by internet surveillance. However, together with the ambiguously of these spaces, the question marks about who and how the information obtained through surveillance in the public space will be used, creates a privacy problem (Lyon, 2006a, p. 46).

With the widespread use of new technologies, the relationship between surveillance and privacy has become more visible and noticeable. Çakır (2014, pp. 345-346) states that technologies such as the Internet are one of the most important sources of annihilation of privacy by causing the boundaries of private space to narrow. Surveillance practices for private life have been implemented for various reasons such as ensuring security or meeting the market requirements. These practices that annihilate privacy are spreading in the information society, including ordinary people of daily life. The globalization of interactions with developing technology leads to the monitoring of individuals' data from all over the world. These monitoring practices leave individuals intense and vulnerable to annihilate their private spaces (Dolgun, 2005 , pp. 210-211).

Van Dijk (2016, pp. 178-179) states that tracking is a threat to privacy. Cameras, phones, chips, voice recorders, and similar monitoring technologies make individuals traceable in all areas of society. Apart from this, individuals share their personal information using the internet and social

media networks. As we mentioned before, global companies also grow through the data they obtain from users. Information companies monitor and sell all this information and interactions by recording them as data. Global companies are buying this data to use them for various purposes. Nowadays, some algorithms listen to what the person talks about in daily life, and after a while of surfing the internet, they appear in front of individuals as advertisements. This is a good example of monitoring. Through the storage and use of data, which is referred to as data mining, the behavior of internet users is monitored and data is collected by observing. Online privacy is linked to the internet freedom, access and surveillance debates. However, once something is published on the web, it is no longer possible to stay private. (M., Yüksel, Yüksel, & Zaim, 2013, p. 767). Web means that the information of the person is open to everyone when they are signed in and shared things. In order to express the surveillance problem of the Internet, Schmidt and Cohen (2013, pp. 66-67) warn individuals that they should not appear on the web one day or post anything you do not want to see in a newspaper. Apart from this, pages visited, friendships on social networks, likes and similar online activities are all included the privacy and surveillance activities. Therefore, individuals need to be conscious of Internet roaming.

Social media networks allow everyone to easily monitor everyone. Networks such as Facebook, Instagram, Twitter, YouTube are the most popular among communication technologies. Individuals voluntarily share and store private information about themselves in these networks. These networks, especially based on visuality, have gradually become the basic determinants of social life (Çoban, 2014, pp. 312-315).

As described so far, it is almost impossible to address privacy without the concept of oversight. The relationship between privacy and surveillance points to an important problem. Today, internet users are losing effective control over their personal space (Fischer- Hübner, 2008, p. 230). Considering all this, surveillance annihilates privacy for whatever purpose. The privacy situation, which ended with surveillance, has become one of the most important factors that will threaten the privacy of internet users. Everything has become transparent to the public. The veil of privacy of personal life is thus fragmented (Dolgun, 2015, p. 28).

2. CONSERVATISM AND SOCIAL MEDIA IN TURKEY

2.1. Conservatism: A Background

Conceptually, conservatism means "preserving the traditional values and norms that give life to the existing structure, or opposing breaking with traditions with rapid change", meaning "protecting" or "preserving it as it is" in everyday language (Akkır, 2006). First of all, it should be noted that, in this study, the people who are defined as conservative are those who practice the religion of Islam in Turkey. Therefore, it would be more appropriate to first consider the concept of conservatism together with Islam.

Islam, as a religion, is a set of rules and practices that spans all areas of life. Haram and halal, one of the most important binary oppositions in Islam, express the line that defines the boundaries of Muslim life. Many verses of the Qur'an, concern itself with the rules regarding haram and halal. The definition of "halal" is permitted, Allah has allowed and "haram" means forbidden or unlawful (Boediman, 2017). In view of the foregoing definitions,, Muslims prefer the halal option in every aspect of life, from food to clothing, from work to investment, from vacation to entertainment. Therefore, the most fundamental distinction between the Islamic/ conservative lifestyle and others is that choices are halal. Their daily lives, consumption habits, fashions, entertainment styles, that is, their lifestyles, fall into a framework that we can call "halal lifestyle". In other words, Muslims who apply their religious preferences to their social life has to exist in social life with this identity (Sezgin, 2019, p. 49).

People who experience Islam, applying their religious preferences to their social life. Islam is a social religion, have to choose a lifestyle in the public sphere both as an individual and as a society in order to integrate these halal elements into their lives. Muslims have to exist in social life openly with Muslim identity. For example, in Turkey, veiled women sometimes are discriminated against, not allowed to enter certain places when wearing their hijab. Consequently, it can be said that religious practices that set rules for social life add certain identities and qualities to individuals.

As stated before, the term "conservative" used in the study refers to the segment of Turkey that gained power and visibility with the Justice and Development Party (AKP) government after 2002 and experienced changes in their lifestyles and statuses. I would like to declare that I will call this lifestyle both Islamic and conservative throughout the study in order not to create confusion. To clear up other misunderstandings of the word conservative, I will use both in the study. Along with all of these, this

Islamic / conservative concept will not be considered as any political ideology, but only to interpret on its reflections in social life. (Sezgin, 2019, p. 50)

2.1.1. Historical and Political Background of Conservatism in Turkey

Looking historically; in countries such as Turkey, where the political powers have not undergone a change in tradition, the definition of a person as a conservative is also associated with his religiosity and his commitment to the state-tradition-existing system (Tekin, 2004, p. 111). Similarly, Kahraman (2012) argues that conservatism in Turkey is cultural and that Islam is at the root of this situation. Being a Muslim and being a Turk is rather than being different identities that are separated from each other or whose borders are drawn; It can be said that there is a union in which both Islam and Turkishness are built together on the basis of the perception of conservatism. In this sense, many studies on what Turkish conservatism is and with which arguments it is related or differentiated include interrelated concepts such as Islamism, nationalism, religiosity, Turkishness, Muslimness, and modernity.

The perception of conservatism in Turkey is shown as a companion of modernization. Instead of conservatism as a class-based, intellectual, philosophical and political tradition as in the West; It is possible to talk about a "cultural conservatism" based on religion, which includes large masses and is not based on a certain class (Özkan, 2016, p. 14). For this reason, conservatism studies in Turkey have generally progressed through religious beliefs, religiosity, traditional-cultural codes.

According to Karakaya (2015, p. 538), in the historical process, it cannot be stated that Turkish conservatism was able to show a political practice within the system until 1950. It can be stated that the sociological foundations of liberal-conservative politics, which was first expressed in the form of center-right in Turkey through the DP, are formed by conservatism, religion, nationalism, and liberalism. These values, on which the Turkish right is based, began to gain a political identity after 1950, with the DP's coming to power under the leadership of Adnan Menderes, and in a sense, conservative thought found the opportunity to reflect its social counterpart in a political field. The center-right ideology in Turkey, which emerged as a reaction against the CHP's attitude towards religion and social values, and developed as a populist popular opposition rather than the ideological attitude of a certain class, shaped its basis over the reaction to protect religious and traditional values against the modernization process (Uluç, 2014, p. 111). With the DP, Muslims began to modernize, come to the center and join the system. The biggest contribution of the Conservative parties to the system and the official ideology in Turkey is considered as conserving Muslims and pulling them to the center of the system. (Karakaya, 2015)

The most controversial issue about conservatism in Turkey is undoubtedly the veiling/headscarf issue, which is discussed over the visibility of women. The hijab/headscarf is the traditional veil that covers the heads and necks (and sometimes the face, except the eyes) of Muslim women. (Siraj, 2011). The reason why the headscarf has become such an important issue is that it is not only a personal issue, but also has a social aspect. Depending on the constantly changing political and social conjuncture, the style of wearing the headscarf has also changed and diversified. Many changes have occurred in the lifestyles that veiled women experience with their "headscarved" identity. Since the early 90s in Turkey, the time which headscarf was accepted as a “modern veiling style” of conservative lifestyles. Then, conservatism started to manifest itself in universities and social life. In particular, representations of veiled women have become an important agenda item in social life (Bekaroğlu, 2008, p. 75).

According to Özipek (2007), conservatism is a style of thought/ political ideology that rejects radical left or right political projects and advocates a more moderate change based on values and institutions such as family, tradition, religion that society has historically possessed. As can be understood from this definition, conservatism is the general name given to a broad system of thought in many ways. In this context, conservatism is seen as one of the three most important political doctrines along with liberalism and socialism. However, the concept of conservative has many uses outside of the political literature. One of these areas is the term "conservative", which is used for people in the sociology of daily life, expressing a certain segment with their lifestyles and daily habits.

After the 1980 military coup, Turkey experienced significant breakthroughs in politics, economy and thought. Islamic and Liberal political parties started to have a greater say in Turkish politics and mutual reciprocity among the people. At the same time, economic policies have had an impact on social change. As Yavuz (2004) mentioned, the economic neoliberal efforts in this period helped the neo-conservative entrepreneurs/businessmen class previously dominated by the secular elite. While all these transformations were taking place, members of the Islamic/conservative segment also developed and rose intellectually. (Sezgin, 2019).

In the Özal period, in which Turkey started modernizing in many ways such as economic, political. The economic and political liberalization implemented by Turgut Özal enabled Turkey both to develop economically and to integrate into the capitalist world system. Especially with the Welfare Party (Refah Partisi, RP), which has a conservative attitude, came to power in 1996, the conservative sector started gain economic development. However, February 28 process in 1997 limited the economic gains of the conservative segment. We see that after the 1990s, veiling gained a modern meaning. It evaluated the capitalist system and began transforming it into fashion (Bekaroğlu, 2008).

The 2000s are years of significant changes for the conservative segment in Turkey. When the Justice and Development Party (AKP) coming to power in 2002, the conservative segment's movement from the periphery to the center and its economic progress accelerated. Moreover, the purchasing power and social status of the conservative segment have increased. The Justice and Development Party (AKP), which has a conservative and Islamic background, came to power, and the conservative Muslim segment of society regained its self-confidence and greater freedom of expression than before. As a result, conservatives gained visibility in many areas of society such as politics, media. The change seen in conservative lifestyles with modernity has also been visible in daily life practices (Sezgin, 2019).

2.1.2. Cultural Background

After the 1980s, Turkey's economic development as a result of economic liberalization and its integration into the capitalist-world system caused significant changes in Turkish society both culturally and structurally. As a result of these changes, consumption culture has started to become widespread in Turkey and has become a consumption society.

The aestheticization and commodification of daily life, which is imposed by the structure and culture of the consumer society, also transforms the lifestyles of the conservatives. With the economic development of the conservative sector in particular, Turkey's transformation into a consumer society, the conservative segment has also integrated it into the consumption society. The conservative segment, who used to resist the consumption culture, adapted to the consumption society in this period. In this way, the conservative section, which tries to reconcile religious values with consumption values and allows an eclectic hybrid culture to emerge, begins to create a lifestyle for itself with the influence of consumption society values. There are significant changes in changing lifestyles. The mentioned lifestyle sometimes includes the transformation of religious values such as the reduction of the veil to a beauty accessory or the transformation of Hajj and Umrah into faith tourism (Demirezen, 2016).

According to Demirezen (2016, p. 553), there are significant changes in the lifestyles of conservatives who have begun to integrate into the consumer society. The construction of a conservative lifestyle within the framework of values together with the consumption culture shows itself more and more every day. Significant transformations are taking place in two areas, which are the determinants of conservatives' lifestyles. First of all, the differentiations in the style of clothing began to be observed clearly. The fashion show of the hijab, its branding, the emergence of the hijab fashion magazines and the gaining of the sign value of the hijab push both the usage value and the

religious meaning of the veil into the background. In addition to this, forms of leisure time and holiday understandings are also changing. Opportunities such as the emergence of V.I.P pilgrimage and Umrah trips, and the opening of 5-star hotels offering harem-selam beaches and pools reveal the second important change.

Apart from these, the representation of conservative lives in social media, which is a result of the consumer society, has increased. conservative lifestyles became visible on social media.

2.1.3. Media Representations of Conservatism

As it is known, many lifestyles have become visible through the media. The conservative lifestyle has also become visible, especially through social media. The conservative segment's presence on media has made the religious lifestyle visible in the public and virtual spaces. Furthermore, it is also known that the religious identity of the conservative individual has changed with the digitalization provided by the media.

As it was stated before, that in the 2000s, the conservative lifestyle experienced significant developments in daily life. With the veiling fashion industry, conservative and veiled women gained visibility in many areas of Turkish society. That conservative fashion began to appear in one of the most important areas of media with advertising such as TV or magazines. Throughout the years, conservative lifestyle culture developed and improved itself. The current position of conservative lifestyle fashion is also moved to digital and social media. The conservative segment, the consumer and producer of Islamic marketing, tries to make the most of the opportunities offered by social media and tries to bring their activities and lifestyles to social media like everyone else. As an example of the conservative segment is visible on social media; particularly on Instagram, conservative lifestyle representations began to exist under #fashion hashtags, and many conservative female Instagrammers emerged. This result, of course, brought new discussions and questions. Discussions about how the social media have transformed the conservative lifestyle and the perception of conservative fashion have been on the rise recently (Bunt, 2009; Akou, 2010; Lewis, 2013 as cited in Sezgin, 2019)

The appearance of religion in the digital field is also shown by religious practices. Religious practices such as praying, reading the Qur'an, or visiting Hajj/umrah also reflect a religious/conservative view in the media (Narmanlıoğlu, 2015). The way an individual presents his or her religiosity in the media also varies according to the type of media. For example, in the use of social media, religiosity has turned into being shown through quotes, photos, or videos. It is stated that selfies taken during the Friday sermon, photographing, and sharing the closeness with the Kaaba on social media have turned into a digital worship discourse (Karslı & Aycan, 2020).

According to Okumuş (2012, pp. 64-65), the individual's self, religious identity, and religiosity have also transformed into showing and being seen through social media. Religiosity has become an element of showing off with the media. The main factors that provide this are; (i) body, (ii) word, (iv) action, (v) individual's environment. Social media users who want to show their religiosity present their body, actions, and appearance through photos and videos in their posts. The gold of his posts shows his religious life and thought style to his followers by including a series of concise and religious quotes. As mentioned, religiousness is shown by words and actions, its external appearance is shown by the style of wearing hijab and various objects (prayer mat, rosary, etc.). In the following parts of the study, these shares will be discussed and explained in more detail with examples.

2.2. The Visibility of Conservative Culture in Social Media

2.2.1. Social Media

Social media are internet-based global applications that shape today's world, affecting all areas of social life from politics to economy, from education to culture. What constitutes the infrastructure of social media is digitalization. Thanks to social media, the dimension of communication between people has changed and transformed. Social media has differentiated the flow of information production, distribution, and consumption of traditional media. Traditional media have been replaced by fast, unregulated and user-centered new media.

According to Michael Mandiberg (2012), social media is a concept that cannot be understood on its own. According to him, this concept is commercial media's favorite "user-generated content", Henry Jenkins media industries oriented "participation culture", Jay Rosen's "people formerly known as audiences", politically infused "participatory media", Yochai Benkler's process-focused "peer production" and Tim O'Reilly's computer programming oriented "web 2.0" concepts (Fuchs, 2016, p. 53).

Social media based on Web 2.0 version; It is an internet-based new media technology that enables individuals to come together by creating a public space in the digital environment, enables users to produce their knowledge and experiences as content and share it with others, and develop a participatory culture.

The most important opportunity that social media offers to the user is the ability to create one's own representation. Social media is a web-based service that allows individuals to create a public or semi-public profile within a limited system, to see who other users have connected with, and to see the

list of connections made by others within the system (Boyd & Ellison, 2007). Every social media user has the potential to create their own content. Every content created on the internet, every web page visited, every link clicked, every idea/thought shared, every photo or comment shared, every like made is an element that diversifies, enriches and nourishes the content.

2.2.2. YouTube and Vlogging

Audio and video consumption changed through time. When the Tv and newspapers were the main sources of media, nowadays, consumption changed with technological developments. With the rise of the Internet technologies, TV and traditional media concepts were shaken. Since video-sharing websites offer sharing easily and quickly to masses on the Internet, people started to create online videos like their memories, funny moments, etc.

Video sharing websites gave people an opportunity to create their own channels. It was very convincing for people to raise their own voice compared to TV or other media. Also, what is good and incentive for people for these websites, people do not need expensive and complicated equipment for creating a video. With the more affordable ways and equipment, they were able to share whatever they wanted. Basically, these websites offer freedom of sharing for them.

YouTube which is the one of the most popular media platforms on the Internet to reach people more easily than before, was built on the 14th of February, 2005 with its motto “Broadcast Yourself” by Jawed Karim, Chad Hurley, and Steve Chan (Ying, 2007, pp. 28-29). It has been 16 years since this website was used for people for many purposes. Since it grows day by day, today, YouTube is one of the biggest entertainment websites on the Internet. YouTube is used by almost everyone and mostly by young people. It has come to the fore as a platform that can offer a wide variety of content created by corporate and individual users (Van Dijk , 2016, pp. 161-162).

According to research of Hootsuite and We Are Social (2020), YouTube is the second most visited and second largest search engine site in the world. When we look into the current statistics of YouTube it can be seen that this video-sharing platform became a mass media tool which is a new way to reach the masses. In January 2021 the monthly number of logged-in users of YouTube is two-billion. One- billion is the total number of hours watched on YouTube each day.

The site’s value is co-created by YouTube Inc., now owned by Google, it is a social networking platform that connects its users with video sharing and comments on videos (Ying, 2007, p. 16). Users come to YouTube with their own goals and objectives, and together they mold YouTube into a dynamic cultural system. YouTube is a place where anyone may participate in culture. (Burgess

& Green, 2009). With all that, YouTube is based on four core values that define their purposes. These values are; freedom of expression, freedom of information, freedom of opportunity, and freedom to belong.

The motto of YouTube “Broadcast Yourself” encourages users to broadcast their own lives. As people record their special moments, YouTube encourages them to become the publishers of the future on YouTube (Ying, 2007, p. 15). The owners of YouTube have promoted their site as a community, which in real life means a tendency to belong to a group and have a common purpose; “Remember this is your community! All users of YouTube and each are the creators of the current form of the site, so don't be afraid to contact and participate” (Van Dijk , 2016, p. 166).

The main reasons for using YouTube are getting and giving information, building a reputation, developing relationships, having fun, and self-discovery (Khan, 2016, p. 238). Ying (2007, p. 16) states that the purpose of YouTube is to provide an easy and fun experience for its users. Apart from entertainment, YouTube also provides content on topics such as information, news and politics. It also attracted attention with its use for propaganda in the political campaigns of the parties in the 2008 US elections.

YouTube, like other social networks, has a variable and dynamic structure. YouTube is the world's largest video archive where individuals and organizations create and share content. Moreover, this archive stands to be watched actively on youtubers' channel/page. The viewer can also watch these videos retrospectively, like them or not, and write comments.

There are two types of users on YouTube. The first is the YouTuber, the content producer who owns the channel; the second is the follower/viewer who is the viewer of the YouTube channel. Users can choose to remain passive by simply consuming content or play an active role by participating in various interactions and even rearranging the content according to their own needs (Khan, 2016, p. 237).

People who produce video content on the YouTube social network and regularly post this content on a personal YouTube channel are defined as youtubers or vloggers. The word “vlog” derives from a video blog or video log, and it refers to the type of blog in which most of its content is video-based. The videos that people record their thoughts, ideas or experiences systematically on video and post them on the internet are called “vlogs”. People who share these vlogs are also called "youtubers" or "vloggers". Vlogs are the widest range of context options on YouTube. Any video (traveling, cooking, tidying up, routines etc.) can be evaluated under the vlog category.

The term “vlog” is also used by video streamers, they call and advertise themselves as vloggers. Vloggers are using websites such as YouTube and Facebook for posting their vlogs.

Vlogging is like a mix of blogging and streaming video. Most of the vlogs are created, edited, and made by vloggers. Vlogs are self-created videos that make them easier to shoot and share.

Vlogs had a pronounced increase in popularity around 2004. From 2004 to today, vlogs became one of the most popular types of video content on YouTube. Technological developments such as smartphones, easy portable video cameras, etc. make it easier to record vlogs. All the developments take the format a step further by carrying a camera around and filming their life experiences on the go. Smartphones helped a lot set the stage for vlogging.

The popularity of vlogs has grown exponentially over the past few years in the YouTube community. Vlogs have become one of the most popular digital video contents among YouTube users. Of the 100 most subscribed YouTube channels, 17 of them use vlogs as their main attraction style (Stefanone, 2009). These growing data-pushed researchers to investigate the causes of this great interest. Vlogs are the widest choice of context in terms of content. All kinds of videos can be evaluated under the vlog category.

According to the "Digital 2021 Report" the online content activities people consume 90.6% of people consume internet for watching videos, and also, 51.4% of people use internet watching vlogs.

Although people who transmit something with video, in general, are called vloggers; currently, when it comes to vloggers, it is understood that YouTubers who regularly share themselves and part of their life. Vloggers who are candidly captured, edit, and share their lives regularly. Vlogging is a daily or weekly practice of capturing and sharing vlog characteristically featuring a vlogger shooting themselves at arm's length throughout their everyday activities (Gunelius, 2018).

It can be said that the popularity of creators in this category has the main characteristics. They share their stories not on a specific string, but in a slightly more remarkable way, and their videos are a bit more cinematographic than other YouTubers. When you watch videos made in this genre for a while, it is possible that you will see the narrator as a friend. Such situations make vloggers more preferable than other content on YouTube.

Vlogs are the place where vloggers have the opportunity to introduce themselves to their audience. In real life in interaction, we are adjusting our behaviors according to others. However, in vlogging, it is not as possible as in normal life communication. Vloggers cannot predict every individual reaction; they can only make some guesses from comments and reactions of videos according to their subscriber's profile. It can be seen one- way communication, but with the interactions of comments are developing. Vloggers can decide their content, their vlog-style according to audiences' comments.

Vlogging is evolving into a platform for participatory communication. Vlogging entails more than just making and posting videos; it also takes into account the vloggers' social interactions (Haridakis & G. M. , 2009). Vlogging has also become a large industry, with artists striking deals and securing sponsorships from major corporations. It appears to be a real full-time career in which people can earn money.

Vloggers share their lives daily through means of self-presentation. They create and recreate their self-presentation in an online platform. That means also they shape new and rich cyberspace for the living. Vlogging is a form of social communication, which performs the function of maintaining a connection with physically distanced friends and family.

In a study focusing on the styles of the vloggers leading the videos, it was found that vlogger videos with higher scores on extroversion, openness to experience, and conscientiousness were watched with higher levels of interest on YouTube (Biel, Aran, & Gatica-Perez, 2011). In another study focusing on the mood of vloggers, it was observed that vloggers with an excited attitude showed the best performance (69%) (Kumano, 2014).

2.2.3. Conservative Vloggers on Turkey

Social media has created a new open culture with the users of different looks, identities, beliefs and lifestyles. Through social media, one of the many lifestyles that becomes visible is the one we call Islamic and conversative. It is seen that conservatives who actively use social media applications are trying to harmonize their online religious characteristics with their real-life religiosity perceptions. These are the lifestyle representation of mostly young female women belonging to Muslim communities (Sezgin, 2019).

In vlog culture everyone is able to exist with their lifestyle videos. Especially young women with their lifestyle and fashion videos are one of the main categories of vlogs. Vloggers, with their videos, affected the masses with their own lifestyles, preferences, identities. The lifestyle vlogs generally consist of topics such as cleaning, relationship, motherhood, fashion, cooking and cleaning. Conservatives who represent a considerable social segment of Turkey takes a significant place in vlogs culture with the lifestyle they presented.

Nowadays, being conservative lifestyle vlogger is wide spreading. People wants to share their daily life, routines with the details for the affecting or inspiring others. The most characteristic of these vloggers they carried every moment and subject of their lives into their vlogs.

Conservative vloggers make the reflection of their religious lifestyles on daily life visible through their vlogs. They share the thoughts, moments that they pray, read the Qur'an and listen to religious speakers. Conservative vloggers tend to use Islamic elements frequently and reflect a modest lifestyle to their audiences. Also, conservative women vloggers share instructional videos such as fashion, hijab tutorials. They have a very important place in the reproduction of religiosity. These vlogs show the relationship between how religious practices and lifestyles are performed in the digital environment and how a new digital religious identity is constructed.

As seen on the vlogs, many of the conservative vloggers share their daily routine including their worships such as praying (salaah), reading Qur'an, remembrance (dhikr). Some people think that worship should be private and personal. In addition, in Islam, some prayers are more private and some are more public. For example, when praying, making dua's and, fasting is private worship; hajj, umrah, and zakat are public.

[FIGURE 1 YouTube Channel of Leyla IS HERE]

Resource: https://www.youtube.com/watch?v=shLoEP6woIU

[FIGURE 2 YouTube Channel of Aslı Afşaroğlu IS HERE]

Resource: https://www.youtube.com/watch?v=8WPm8tQ68F4

[FIGURE 3 YouTube Channel of Minevra IS HERE]

Resource: https://www.youtube.com/watch?v=IQVwCToiw7o

[FIGURE 4 YouTube Channel of Rabia Başoğlu IS HERE]

Source: https://www.youtube.com/watch?v=RbbfEJAwtbc

Conservative vloggers who seek to present their entire lives as a lifestyle feel compelled to underline the importance of piety in their daily life. For example, these accounts make an effort to show how they spend time and also celebrate religious days and months such as Eid and the month of Ramadan.

[FIGURE 5 YouTube Channel of Aslı Afşaroğlu IS HERE]

Resource: https://www.youtube.com/watch?v=qt0kkwHdIx4

[FIGURE 6 YouTube Channel of Ahmed BatmanIS HERE]

Resource: https://www.youtube.com/watch?v=8Ik5ryHloKk

[FIGURE 7 YouTube Channel of Beyza & Burak Şahin IS HERE]

Resource: https://www.youtube.com/watch?v=Y-k4J_5dzaE

When conservative couples' vlogs are examined, we come across romantic religious videos about their relationship. Marriage and relationships are one of the most popular and commonly created content for conservative vloggers. Special memories such as how they met, how they got married, how they explain their relationships to their parents, and involving other private topics between them are generally shared in vlogs according to request of their audience/ subscriber.

[FIGURE 8 YouTube Channel of Aybüke Nur Demirci IS HERE]

Resource: https://www.youtube.com/watch?v=Y-k4J_5dzaE

[FIGURE 9 YouTube Channel of Dr. Yaşar Nurullah IS HERE]

Resource: https://www.youtube.com/watch?v=Y-k4J_5dzaE

[FIGURE 10 Figure 1 YouTube Channel of Huzme IS HERE]

Resource: https://www.youtube.com/watch?v=QWoy2iqk0G8

[FIGURE 11 YouTube Channel of Sips Ecmel IS HERE]

Resource: https://www.youtube.com/watch?v=yRp2zRY3B-Y

[FIGURE 12 YouTube Channel of Junandar Ailesi IS HERE]

Resource: https://www.youtube.com/watch?v=yRp2zRY3B-Y

Religious couples not only express their daily life with religious meanings, but also carry out social actions such as engagement, wedding and sharing in a wedding dress in accordance with the Islamic lifestyle (Özel, 2018). Looking at the content of the videos, it can be easily observed that Islamic symbols, good wishes and duas, and traditions are displayed during the ceremonies, which are highly compatible with the Islamic lifestyle.

[FIGURE 13 YouTube Channel of Pınar Zeynep Ekşi IS HERE]

Resource: https://www.youtube.com/watch?v=-yMfdqoQ3i4

[FIGURE 14 YouTube Channel of Hatice Ebrar Sağlam IS HERE]

Resource: https://www.youtube.com/watch?v=k4wwIG3lo1w

[FIGURE 15 YouTube Channel of Dr. Yaşar Nurullah IS HERE]

Resource: https://www.youtube.com/watch?v=wMM19h2rPSs

[FIGURE 16 YouTube Channel of Gülsüm & Cevdet IS HERE]

Resource: https://www.youtube.com/watch?v=f2aJKvJZDmI

Motherhood experiences among the conservative women vloggers hold a significant place in their vlogs. They present their experiences regarding pregnancy to birth, baby care and all baby related stuff. While talking about pregnancy and childbirth was considered disgraceful and private in the past, it is seen in the videos how the private borders on this subject have faded today.

[FIGURE 17 YouTube Channel of Pınar Zeynep Ekşi IS HERE]

Resource: https://www.youtube.com/watch?v=RQbdvYsRVNo

[FIGURE 18 YouTube Channel of Beyza & Burak Şahin IS HERE]

Resource: https://www.youtube.com/watch?v=fFxTGjHBCHA

[FIGURE 19 YouTube Channel of Şeyma & Sefa Yıldırım IS HERE]

Resource: https://www.youtube.com/watch?v=oEt5urh8pAA

Vlogger Mothers often share videos of a routine day with their baby, so they present to their subscribers how they spent their day and what they did. Some mothers take care of their privacy by not showing their babies' faces.

[FIGURE 20 YouTube Channel of Şeyma & Sefa Yıldırım IS HERE]

Resource: https://www.youtube.com/watch?v=Wdlw5A5IxhQ

[FIGURE 21 YouTube Channel of Seda Akdere IS HERE]

Resource: https://www.youtube.com/watch?v=irOWb0DrsJw

[FIGURE 22 YouTube Channel of Beyza & Burak Şahin IS HERE]

Resource: https://www.youtube.com/watch?v=T4iG3ZwinVc

Make-up and skin care are another significant theme in the vlogs of conservative women influencers. As we mentioned before, as conservativism adapted to modern life, their perceptions of hijab and fashion also changed. The spread of make-up among conservative women can also be considered with this situation. According to Islamic fatwas, it is not pleasant for a woman to put make-up (adornment) on someone other than her mahram (such as her husband, father, brother, etc.). However, this situation has changed in today's society. Most of the Muslim women put makeup in their daily life.

[FIGURE 23 YouTube Channel of Sips Ecmel IS HERE]

Resource: https://www.youtube.com/watch?v=T4iG3ZwinVc

(FIGURE 24 YouTube Channel of Rimel Aşkına IS HERE]

Resource: https://www.youtube.com/watch?v=bIODHggAtjk

[FIGURE 25 YouTube Channel of Aslı Afşaroğlu IS HERE]

Resource: https://www.youtube.com/watch?v=TJS66RAaIYg

Furthermore, videos such as hijab tutorial and examples of modest fashion outfits are fairly common video content. Conservative fashion vloggers utilize YouTube to provide personal information, reflect on their daily lives, and share their own personal styles.

[FIGURE 26 YouTube Channel of Rabia Başoğlu IS HERE]

Resource: https://www.youtube.com/watch?v=OlVx9ei3iJ0

[FIGURE 27 YouTube Channel of Beyza & Burak Şahin IS HERE]

Resource: https://www.youtube.com/watch?v=psn7rAAblNs

[FIGURE 28 YouTube Channel of Rimel Aşkına IS HERE]

Resource: https://www.youtube.com/watch?v=DnzcAWFco-A

[FIGURE 29 YouTube Channel of Şüheda Aydın Pehlivan IS HERE]

Resource: https://www.youtube.com/watch?v=Hikd58_Gml4

Travel category is an indispensable part of the vlogs. Along with the development of holiday opportunities suitable for the conservative lifestyle, many vloggers share their vacations on their channels and show their followers what a conservative holiday is like, including their clothing to accommodation preferences. They mostly present their swimming clothes, their hotels which provides more Islamic environment such as only-women beaches.

[FIGURE 30 YouTube Channel of Şüheda Aydın Pehlivan IS HERE]

Resource: https://www.youtube.com/watch?v=BZV4SbVef3Y

[FIGURE 31 YouTube Channel of Şüheda Türkoğlu IS HERE]

Resource: https://www.youtube.com/watch?v=8X9SQ5WOCUs

[FIGURE 32 YouTube Channel of Şule Çelik IS HERE]

Resouce: https://www.youtube.com/watch?v=m9T-qZ07OdA

Therefore, it is a subject worth examining in the context of the privacy that videos conservative vloggers share on Youtube. The question of whether the vlog culture, which brings together different types of users under similar themes, homologizes people and cultures and changes their understanding of privacy, is of great importance.

2.3. Conclusion: Debating Online Conservatism Through Privacy and Surveillance

In the digital society, which is based on being seen and shown, the appearance of religiosity has also become transparent. The form of religiosity within the framework of the individual's religious identity has changed with digitalization has suffered. In the use of social media, which is included in the digital field, religiosity has turned into being shown through aphorisms, photographs, or videos. Along with the appearance of religion in the digital area, religious knowledge and practices are also shown. Religious practices such as a rosary, sacrificing, and praying to reflect a view towards digital piety (Narmanlıoğlu, 2015).

In this direction, in the vlogs of conservative Youtubers, emotional expressions such as love, gratitude, honesty, struggle with life in daily life are included with religious discourses. In addition to the discursive expression, the detailed display of the face in the vlog posts of conservative women made the privacy area of the body transparent. Because the face is used as a commodity that is focused on being beautiful in virtual space. Showing the face by beautifying it with make-up in the vlog shares made the appearance of privacy flexible. In the vlogs of conservative vlogger female users, the display of veiled clothing and objects showing religious identity on the body from time to time as a part of consumer culture has made the area of privacy even more transparent. The way the hijab clothing, which covers the hidden parts of the female body, is displayed on YouTube and its relation with the change of privacy revealed the necessity of re-interpretation.

Along with his religious identity and religiosity, the individual's self has turned into a manifestation in the digital field. As a result, the individual's religiosity is also positioned to show. Factors such as the body, appearance, words, actions, and the person's environment, which enable the presentation of religiosity as a show, affect the presentation of religiosity in the digital area (Okumuş, 2012: 64-65).

These five elements vary according to the usage characteristics of social media, and they are also frequently seen in YouTube vlogs. The YouTube user showcases his religiousness through videos where he shares his body, actions, and appearance on his channel. Vloggers show their religiosity to their followers by including religious explanations, sharing religious practices, or objects representing religion in the environment where the video was shot.

Religiosity in vlogs gains value through image, show, and showing off. Showing and being seen by the videos forces the religious user to be active on their channels and to share regularly. For this reason, content producers always feel compelled to produce. To find different content while producing, they share more detailed information and moments of their daily lives. Apart from these, it

is known that the content and amount of the videos vary according to the curiosity and requests from the audience.

3. A RESEARCH ON YOUTUBE VLOGGERS

3.1. Purpose and Importance of Research

The main purpose of this study is to obtain comprehensive information about the privacy perception and limits of privacy of conservative vloggers who have a place in YouTube vlogs with their lifestyles, whether these limits of privacy are protected in the shares, and whether the sensitivity was shown. The limits, contradictions, and reservations of the privacy perceptions of vloggers who regularly produce and share content on YouTube and also define themselves as conservative is discussed.

These content producers have brought to mind the issue of how they protect their privacy by exposing their lives to surveillance and peeping through their video content. First of all, the concept of privacy is dealt with in detail and then its relation to the concept of conservation is discussed.

3.2. Research Methods

3.2.1. Problematics of the Research

P1. In vlog type videos, content producers expose their private lives to surveillance and watching over.

P2. Viewers, support/demand content producers to publish VLOG type of video content.

P3. Conservative vlog content producers set the limits of privacy according to their own cultural and religious lifestyle while producing their videos.

P4. Users' perception of privacy on social media and privacy in the real world is different.

3.2.2. Scope and Limitations

Within the scope of this study, in-depth interviews were conducted to determine the privacy perceptions of conservative YouTube vloggers as well as their motivation for sharing videos despite surveillance. Participants were individuals aged between 21-30 years. In-depth interviews were conducted within the framework of a semi-structured interview form with participants. The contents

are reported with analytical analysis. In the context of the research, the conservative YouTube vloggers' perception of privacy has been thoroughly examined.

It should be noted beforehand that although not all interviewees identified themselves as conservative during this research, they voluntarily participated in this study, which we clearly stated that we did with a conservative vlogger. Acceptance of participation actually indicates that a certain understanding of conservatism exists at a basic level among the interviewees. For these reasons, how the word “conservative” diversified within the context of Turkey was discussed in the previous sections.

A social media platform YouTube, which is the main theme of the study, has been used so actively for less than a decade, although it is a factor that changes the dynamics of society, so studies in this field are relatively new and limited. The content and functions of YouTube are changing so rapidly that the literature written on this subject is out of date and out of date in a very short time. For this reason, all of the studies carried out so far provide information about a very limited time and are not sufficient.

During the data collecting process, one of the disadvantages of the research is that since it is online research and they have YouTube profiles with a large number of subscribers, I could not get a response from many of my interview requests that I sent by e-mail.

3.2.3. Data Collection Technique

The method of the "The Privacy Perception of Conservative YouTube Vloggers" research has been identified as a qualitative method. The purpose of qualitative research is to uncover the motivations behind people's attitudes. The research is designed from the online-based platforms which led to face-to-face interviews with attendees called ZOOM.

Qualitative research is concerned with how people perceive their surroundings and aims to determine what human attitudes and behaviors are associated with them. to explore and research the participants' natural environment while interfering as little as possible with their daily life. It also tries to achieve as natural results as possible in an environment where actions take place naturally (Henn, Weinstein, & Foard, 2009, p. 160). In qualitative research, the researcher has the opportunity to constantly gain new insights about the research itself during the interviews. This research is more suitable for the qualitative research method than quantitative because it’s more appropriate to find out the motivations, tendencies, and how the participants interpret the YouTube videos than the number of them. In qualitative research, the researcher plays an active and dynamic role throughout the study,

attempting to uncover the underlying causes of the participants' actions and beliefs. According to Marvasti (2004, p. 32), in-depth interviews in qualitative research aim to detail the answers of the participants.

The following are some of the advantages of qualitative research in this study: the ability to observe participants' responses and the dialogue that emerged during the interview from the start, to understand the in-depth motivation of conservative people who use YouTube, and to analyze answers with regard to privacy perception.

On the other hand, the disadvantage of qualitative research may be a possible bias in the participants or an obsessive feeling and avoidance of thoughts towards the participants. It can lead to restrictive results when collecting the momentary, emotional or physical changes of the interviewer and the interviewees. In addition, since the research is qualitative and the sample size is kept small, it may not be possible to reach a wider conclusion than quantitative studies.

As mentioned before, an in-depth interview method was used as a data collection method. With this method, previously prepared questions were conveyed to the participants in the online interview. The Snowball method was used to reach the interviewees. With this method, the people interviewed were contacted by reference. Apart from this, a few of the interviewees were contacted directly via e-mail and participated in the research. The interviews were made through the Zoom program in the form of online video calls and the video was recorded simultaneously. Before the interviews, the participants were informed that the confidentiality of their answers, identities, and YouTube channels would be protected. Detailed information was given about using pseudonyms instead of real names and channel names to protect personal information.

During the interview, the participants were given time to answer the necessary questions and they were given the option not to answer the questions that they did not feel comfortable with. During the interview, it is aimed to provide an environment where their views on vlogs, surveillance, and privacy issues have listened and they can easily express their opinions without getting too inferred. Before the observation and interview process, a detailed literature review was conducted on the research topic.

Before the interview, the channels of the individuals were examined in detail. It has been observed in detail in the about section of the channel, its videos, and the comments under the videos. This process provides important clues in creating interview themes, topics and guides in general context.

Each interview lasted approximately 50-120 minutes, depending on the interviewee and their experience in producing content. While some of the interviewees stated that they shared frequent and regular content on YouTube, others stated that they did not produce or produce regular content on

YouTube. Frequent and more regular creators naturally talked more about Vlogger behaviors and habits.

Before starting the interviews, the channels of twenty-eight conservative vloggers were regularly monitored for their content for a year. I divided the channels of 15 of these vloggers into accounts with more than 50 thousand followers, and the others as channels that appeal to less than 50 thousand audiences. The differences and similarities between these two accounts also play an important role in the research findings. Of the 28 channels observed, 15 were female, 1 male, and 5 were married couples.

In this framework, semi-structured in-depth interviews were conducted with 8 people in total. All of the interviewees are between the ages of 22-30. Of those I interviewed, 1 is a Youtuber who shares content as a couple, and the other 7 are female YouTubers. All of the participants were well-educated. Within the scope of the study, from a participant with 1000 subscribers to a participant with 210 thousand subscribers were interviewed.

When the YouTube channels were examined before interviewing the participants, it was observed that although each channel made vlogs, it generally produced videos in various styles and themes. While discussing the interview results discussed in the following sections, it will be useful to provide an overview of the interviewed users, channels and subscriber base in order to handle the right interviews. The number of subscribers, views and join date regarding the participants is given in the table below.

NAME	SUBSCRIBER	TOTAL VİEWS	JOIN DATE	GENRE
Participant 1	1170	232.358	23 Nov 2013	Lifestyle, Experiences, Daily Vlog
Participant 2	2190	33.088	1 May 2015	Traveling, Daily Vlog, DIY
Participant 3	13300	609.505	4 Oct 2019	Traveling, Experiences, Daily Vlog
Participant 4	208000	179.551	20 Aug 2015	Lifestyle, Traveling, Beauty and Fashion
Participant 5	34100	1.837.872	28 Aug 2015	Lifestyle, Daily Vlog, Experiences
Participant 6	1830	144.606	21 Aug 2017	Traveling, Daily Vlog
Participant 7	4370	231.879	3 Sept 2019	Lifestyle, Art, Learning
Participant 8	44200	3.507.302	11 Oct 2015	Lifestyle, Learning, Health and Family

Table 1 Information of the Participants' YouTube Channel

As seen in the table, it cannot be said that there is a clear ratio between the number of views and the number of subscribers. As a result of this YouTube algorithm promoting videos, it increases the views of some videos. It is also known that various contents (beauty, skin care, travel etc.) are watched more on YouTube.

In addition, the date of users joining YouTube does not mean the date they started producing active content. Almost all of the users started uploading videos after a while after joining YouTube. The reasons for this will be discussed in the following sections.

Participant 1 shares a day she usually spends, her experiences, and suggestions on her very cheerful and lively YouTube channel. Generally, her most-watched videos (about 40 thousand) are her videos in which he shares her skin treatment experience. Afterward, her vlogs about her university life and the department she studied were highly watched.

Participant 2 shoots videos from a more artistic point of view. It has been observed that she pays attention to various factors such as angle, image, and sound while shooting her videos. However, the user usually stands behind the camera, and it has been observed that she avoids revealing the full angle even if she is in front of the camera. She usually shares her daily trips and the museum she went to with her friends, the exhibitions, and her experiences.

Participant 3 generally shared her trips abroad and her experiences on her channel by vlogging daily. Her most-watched videos (approximately between 100,000 and 170,000) were her vlogs describing her experiences abroad with the student exchange program and what she did in his daily life there. In these trips, visits to mosques, masjids, halal food preferences, etc. things attract attention and reflect his conservative lifestyle in his videos.

Participant 4 is a very popular vlogger due to the number of followers she has on YouTube. She is also known in the conservative community for owning a conservative clothing brand. It is also an account with high follower counts on Instagram and other social media accounts. She usually produces videos about life, beauty, and fashion. Shortly after being involved in the research, she removed her old videos from YouTube for making a dramatic change in her lifestyle. The reason for the disproportion in the number of subscribers and views is due to the fact that she deleted the videos shared before from YouTube.

Participant 5 does not share her face while shooting her videos, but generally shares videos by presenting sections from her life, daily life and ideas. She produces vlogs about hijab, religious teachings, as well as about school and work, especially in videos where she presents her conservative lifestyle. Her most-watched video (approx. 607,000) is the video which she shows how to cover/doing her hijab.

Participant 6 uses the YouTube channel for more intimate and casual vlogs. She usually shares the times she travels and spends with her friends as vlogs.

Participant 7 usually shares sections from her life and videos in the fields of art, cinema and culture. She goes in front of the camera and shares informative content or suggestions and experiences on these topics. In addition to all these, she shares daily vlogs from the places she visits such as museums, exhibitions, theater etc.

In Participant 8, the channel was created by a married couple of medical students. This couple, who usually produces content on marriage, health and life. While studying at university, they make vlogs and informative videos about their married life. Their most watched videos (523,000 and 325,000 views) are a house tour and a video about how they got married and how they made living.

The data collected about the research is stored in a safe place. These records were collected only for use in this research, they will be kept for six months and will be destroyed in accordance with scientific ethical rules.

3.3. Analysis of Data

The framework of the questions asked to the interviewees in the semi-structured interviews was based on the literature review. In this context, the interview questions to be asked in the in-depth interview to be held within the scope of the research are consist of three main parts.

In the first part, there are questions about YouTube and Vlogging activities and experiences. Various questions such as the points they pay attention to while shooting vlogs, techniques, motivation to start YouTube. The questions asked in the second part focused primarily on the problem of surveillance, then on the concept of privacy and what the privacy elements of vloggers are. In the last section, answers were sought based on how much the vlogging experience affects perceptions of privacy and the precautions they take.

One of the highlights of the interview was to observe how conservative YouTube vloggers think it brings about changes in their perceptions of privacy, both to the group they belong to in society and to their own lives.

3.4. Research Findings

As mentioned before, in this study, conservative vloggers in Turkey, perception of privacy was investigated. Research is based on the content creators' habits of vlogs of their day and changing of perception of privacy via YouTube vlogs. The concept of privacy and viewing culture, which constitute the other important parts of the research, are not restricted to YouTube in the literature in researches. The concept of privacy and viewing has been examined in the context of YouTube by comparing it with the conservative lifestyle.

According to data obtained through interviews, all of the participants described that they consider sharing vlogs on YouTube as a hobby rather than a career. In this case, it is an important phenomenon that should be considered throughout the findings of the research. The biggest distinction between viewing YouTube as a hobby and as a professional career is the issue of making money on YouTube. Since none of my participants see YouTube as a professional career, this situation can be considered as protecting their privacy.

The data obtained were interpreted according to five themes determined within the framework of the research questions. These themes created within the scope of the research are given in the table below:

	Themes
1.	The Extent of Conservatism
2.	The Concept of Privacy
3.	Motivation of YouTube and Vlogging
4.	Being Visible on Online Platforms
5.	Privacy On YouTube

Table 2 Themes determined within the framework of research questions

By observing these themes, it was desired to understand how conservative YouTuber vloggers share their daily lives and experiences, and how vloggers who open themselves to surveillance through these posts develop a privacy strategy.

3.5. Research Results

3.5.1. Extent of Conservativism

When I initially asked the participants to what extent they considered themselves conservative, some participants responded with an Islamic interpretation of the word "conservatism," while others responded with a cultural perspective. One of the participants remarked that being conservative is part of her Muslim identity and that she is simply following her religion. She claimed that she did not want to use labels like "Islamist" or "radical" to explain it. It demonstrates how the term conservative has diverse meanings and perspectives in today's thinking in this case.

> *"I would definitely call myself a conservative. I wouldn't call it an Islamist. These are two different concepts. I do not fit myself into a label, but as a Muslim woman, I am proud of my profile. I have never withdrawn myself because of this, both in real life and on social media platforms. On the contrary, I want to show that you can do something beautiful without compromising myself and my Muslim woman personality" (Participant 2)*

Another participant mentioned how the concept of conservatism is changing. She also stated that this is why she does not consider herself to be a fully conservative.

> *"I don't think I would call myself a completely conservative. Being able to call myself a conservative is also questionable in the twenty-first century for me. I can't say I'm totally conservative looking at the word's release date and now. Because concepts are also evolving. "(Participant 1)*

One of the factors behind their reluctance to describe themselves as conservative can be related to the political meaning of the word conservatism in Turkey. Another reason why people do not want to define themselves as conservative is that conservatives are often the target of harsh criticism and reactions when they do not act in accordance with a conservative lifestyle. The following is how Participant 4 describes the circumstance she usually encounters in this regard:

> *"I sometimes express my own thoughts. Yes, everything is beautiful. I feel free. But what are some people doing, for example, they take out a word from there and add other meanings. I even got lynched. So if anyone had said it these, maybe what I said would be appreciated. Because I am wearing a headscarf, because they evaluate me within the framework of Islam, I constantly hear sentences such as "How can you think like this?, It is against our religion. You are this, you are that." These were very difficult at the time, but now I don't care." (Participant 4)*

When people describe themselves as conservative or not, they often describe themselves as simply religious, as there are followers who think they are closer to or farther from a political party. In order to avoid this situation, the participants who do not want to show any worship or religious views in their videos express as follows.

> *"I don't feel the need to share my prayers. because everyone has a different interpretation. There are people from all walks of life on YouTube. The way I wear my headscarf in this way sometimes has ideological or religious interpretations for them."(Participant 1)*

Despite the fact that none of the participants entirely identified as conservatives, they all claimed that they were comfortable participating in the study and that they wanted to participate. Although the participants do not want to describe themselves as strictly conservative, they accept the manifestation of the conservative lifestyle in their lives. Apart from all of this, when conservatism is defined as "protection and preservation," it raises questions about how today's conservatives understand and evaluate the concept of privacy. In the subsequent sections of the interviews, we will proceed from the perceptions of privacy.

3.5.2. Concept of Privacy

The participants were asked what the meaning of private information means to them, how they identify the information they describe as private information, and the criteria they use in the determination process. Regarding privacy, the participants were first asked how they defined the concept of "privacy" in their lives to define their own definitions and the meanings associated with the concept. Participants expressed privacy from a variety of perspectives.

Participant 8 claims that their privacy decisions are influenced by their conscience. To clarify, if they are at ease with their conscience, they can freely share their private affairs.

> *"Privacy is a battle of conscience for us. If we have a clear conscience while sharing something, it is not private for us." (Participant 8)*

One participant, on the other hand, emphasized the concept of privacy in Islam by approaching it from a more Islamic perspective.

> *"Mahrem (privat)- what we call namahrem (unprivat). For women, those who are mahrem are spouses, fathers, uncles, and grandparents. There are also non-mahrem people, people in the social circle, for example, their cousins. The people you can marry are namahram." (ParticipAant 5)*

Privacy, according to the five interviewees, means owning something that is solely theirs. They described it as a private space where they feel protected and don't want others to know about.

> *"I always think that what is private is what should be left to me." (Participant 1)*

> *"Things that should remain private to me as an individual. Things not everyone needs to know. If it makes me feel more comfortable, at some point privacy is a comfort zone for me, of course, what determines this area is my religious belief and cultural life." (Participant 2)*

> *"In my opinion, privacy is drawing one's own personal boundaries." (Participant 3)*

> *"Privacy, to me, is private life. I don't want everyone to have an opinion about me." (Participant 4)*

> *"If we're going to talk about the private, it's basically about what we hide."*
>
> *(Participant 7)*

As a brief, expressions about the concept of privacy were similar among the participants. "Private space, personal boundaries, what is hidden" are common definitions of privacy. When looking at real life, it is not difficult to define privacy and express its limits, according to the participants' statements. As the discussion on the concept of privacy on YouTube later in the conversation demonstrates, privacy in the online world is not as clearly divided as it is in real life.

3.5.3. Motivation of YouTube and Vlogging

Various motivations were found to be effective in the answers given to the participants to the question of motivation to start YouTube and vlogging. But before that, it should be mentioned that most of the participants stated that they actively used another social media platform, Instagram before they started uploading videos to YouTube. It can be said that the participants, who see their followers on Instagram as ready subscribers on YouTube, see Instagram as a stepping stone for YouTube. In addition, all of the participants continue to actively use their Instagram profiles simultaneously.

The answers given to the participants to the question of YouTube and vlogging motivation can generally be addressed with three main factors. First and mostly, vloggers started vlogging with the desire to share their knowledge, experiences, and thoughts with the audience. As mentioned below, the participants used their desire to speak and share their information in their video content on YouTube.

"My dream since I was little is to speak in front of crowds. I love to share the things I learned to tell someone. That was my motivation to start YouTube, it will be useful to people like this." (Participant 4)

"I can say that my motivation to start YouTube was very instinctive. Most people are like that. When they see, read, or watch something new, they want to say, "Come and have a look here, it's a beautiful thing. It was a situation where I would announce to more people what I saw, what I read, what I knew. That's how I started." (Participant 7)

"I always like to talk in such environments. I can't stand still, I'm an active person. That's when I said, "Why am I not shooting this?" It also makes me happy to export the information that I have. Everything multiplies when shared." (Participant 1)

"I was already thinking about that. I am a very extroverted person. I saw that very bad, ridiculous videos are being produced on YouTube. The morals of our children, of our youth, of all our youth are deteriorating. Bad produces bad content, but let's produce something good. No need to be an expert. We can start now. We will tell within the framework

we know. We said we will tell as much as we know as we know, and we started." (Participant 8)

Another important motivation to start vlogging was expressed by two other participants as the desire to show their conservative lifestyle as a representation on social media. Especially female vloggers expressed this very dominantly. Conservative women show their daily practices along with their conservative identities in their videos.

"I was also not very happy with the way we were represented on YouTube. Usually, if there are women with headscarves on YouTube, they shoot content such as make-up and how I put on my hijab. Thus, we get the impression that we are just dressing up, putting on make-up, traveling, shopping. I said that we have a straight life, you know, we go to school. I started with such a motivation." (Participant 3)

"People want to see things, to see how you live. Taking a model, taking an example is in the essence of man. That's why the Messenger of Allah came. That's why the Quran exists. For God's sake, I made that video. One day, someone texted me and was impressed by my video and put on a hijab. At that moment, I realized that Muslims also needed this. Empty YouTube is full of content. I noticed this openness and went to YouTube because I thought I was an outgoing person." (Participant 5)

The other motivation for vlogging, which is different from all these, is to use the YouTube platform as a storage area where they record their memories and then open and watch, as there is not enough space in their phone or cloud accounts, as two participants mentioned. In particular, it may be possible to evaluate daily lives, friends' meetings, travel vlogs in this category.

"I opened my channel because there was no storage space on my phone and computer. The videos were too big, I thought I'd edit them so that my friends would laugh too. If my friends who are in my videos let me make it public, I was pretending to be a Youtuber. I uploaded it and my friends supported it. Then when everyone liked it, I said I'd upload them all. I actually use YouTube as a video diary." (Participant 6)

"Keeping everything on the phone like this. We always have memory problems in life. We really forget or. But for example, on YouTube, I look back. I watch videos in the past. I think like we went here, and I feel happy." (Participant 1)

As a result of the observations made throughout the research, the vlog content usually consists of people sharing their fun moments, trips, and what they do in a day. Participants also state that vlogs have become a space where they record their normal and ordinary days and express their feelings and thoughts freely.

"I created a profile where I have more fun. A free space where I can share my own ideas. I think that being able to express my feelings and thoughts clearly is what makes me on YouTube." (Participant 4)

"I'm just a normal girl who wears a headscarf because I share a day I usually spend in videos. I think I'm a very plain headscarf person. I think I go to school and hang out at home. I try not to miss my prayers while trying to do these, I always share them as in my video."(Participant 3)

"That's why we tried to give information by blending it into our own story. Our topics are family, health and science and medicine."(Participant 8)

When the participants were asked why their channels were watched by the subscribers, the answers were generally with words such as sincerity and naturalness. It has been suggested before that the main feature that distinguishes vlog from other video genres is the concepts of sincerity and realism. The fact that the participants stated that vlog viewers generally like sincerity and that they like to watch what a normal person does in their daily life rather than fake lives on television proves this situation.

"What my friends say is I have no filters. They might be watching because I'm trying to be myself." (Participant 3)

"Generally, we see that in the comments, they say that you are very sincere. There are also those who say that you are very realistic." (Participant 8)

Producing content on YouTube requires more time and effort than producing content on other social media accounts (Instagram, Facebook, TikTok). That's why the labor behind it should always be considered. Participant 7 outlines the production process and duration of a video as follows:

"This is what happens when I upload regularly (once a week or when I upload 2-3 times a month); I spend 5-6 hours trying to write the video text. The process of shooting the video takes about 2 hours. preparation, make-up, light setup, camera setup, sound testing, and then video shooting. My videos are usually 10-15 minutes long. I usually shoot those 10-15 minutes in 40-45 minutes. Total preparation and shooting take 2 hours. The plot is of course a

little longer. Of course, I do 7 hours of editing for a 10-15 minute video. there is also the upload time to YouTube, which is uploaded in 2-2.5 hours according to its length." (Participant 7)

Among the main reasons why participants decide to start YouTube rather than other social media applications, the desire to share their knowledge, experience or life on YouTube is the biggest factor. After that, YouTube preserves their sincerity and realism more because they can make long videos both visually and audibly. Apart from these, YouTube's ability to use their memories as a storage space as long videos can be counted as a great advantage.

In addition to these features, YouTube offers its users the opportunity to earn income according to their viewing rate. As a result, anybody can earn money simply by being visible on YouTube. This will encourage content creators to being watched and share more. It is thought that this situation may bring some problems such as jeopardizing privacy.

3.5.4. Being Visible on Online Platforms

In today's world, however, being visible includes every situation that can be made visible, such as places visited and seen, books read, food eaten, and living space, as well as one's own image. Making every situation visible/trying to make it visible requires focusing on the definition of privacy and the reasons for the current situation, along with the border crossed according to the definitions made. One of the participants expresses this situation as follows:

"If the proof of my individuality is to show itself on social media, I am here too. There is a state of being sure of my existence from everywhere. Look, I exist. There is a person named X, I am here, I am living and you are witnessing that I live." (Participant 7)

When the participants are asked about being visible to the crowd, having videos that can be accessed whenever they want, their attitude towards being seen, and the feeling it creates for them, the answer that is usually received can be expressed as that the content producers are satisfied with this situation and even make them excited and happy.

"I like this a lot. Strangely enough, I want to have millions of followers like this. Talking to them, socializing, telling them something I learned is something that increases my motivation." (Participant 4)

"It doesn't scare me, on the contrary, it makes me happy." (Participant 3)

"Honestly, it doesn't scare me, because we go through the filters many times before sharing videos. But it makes me a little excited. How many people, I wonder who watched me, heard my voice and thought about what I said. Being able to touch their lives is a little exciting." (Participant 8)

"This seems like a little bit of self-confidence given to me by the unknown. I speak in front of the camera as if there is no one who knows me. Therefore, I am a little comfortable. Even though I do not have a YouTube channel, when I type my name on Google, another information about me comes out that I did not put. I say that only the information that I want to be known can be seen with YouTube." (Participant 1)

At the same time, a few participants stated that the reason they delayed starting YouTube was that it took time for them to get used to the idea of being seen by the crowd. Although it was difficult to be visible to the crowd at first, it later became a phenomenon that content producers accepted and even excited over time.

"The anxiety never went away at first. How can a person I don't know listen to and watch my voice, video and image whenever and wherever they want? Why am I in such an easily accessible place? And it has evolved into a place I shouldn't be afraid of." (Participant 7)

"I was a YouTube watcher for many years, I loved it. I'm interested in almost all of the visual side of social media. I've been using Instagram for many years. But for some reason, my courage came to YouTube too late. Actually, I've been thinking about it for many years. But I think privacy and being visible were the most important issues that kept me away from this issue." (Participant 2)

YouTube, the virtual environment of our research, is a very effective sharing platform in making people visible, as mentioned before. If the person is sharing videos with appropriate and remarkable titles and photos, the visibility of the person who is submitting to people other than subscribers by falling into 'discover' through to the YouTube algorithm increases. It has been observed that the number of views of some videos on the channel of participants is more than the number of subscribers, which is related to the YouTube algorithm promoting some videos. Of course, this increase also brings with it an increase in the number of subscribers. As the number of subscribers

increases in the intertwined structure, the visibility of the channel increases, and as the visibility increases, the number of followers increases. The participants explain this situation as follows:

"YouTube algorithm is very strange. All of a sudden, it makes my video discoverable by unrelated people. Then people who don't know me see me with that video, so very strange comments can come." (Participant 2)

"Right now, unless you cooperate with YouTube, it doesn't highlight your videos, doesn't present it to people. But we looked, the algorithm requires it, so we tried to give the information by blending it into our own story." (Participant 8)

Two of the participants, who consider being visible as making posts that make one's own image visible, stated that they avoid sharing their own face openly. It is possible to clearly see the face and voices of all of the other participants in the videos. Participants who do not want to openly reveal their faces in the videos express the reason as follows:

"Why don't I show my face? It's not because it's about my privacy, I just didn't want to reveal my face. I don't want to show myself anyway. I don't want to have a picture of me in someone's pocket. It's like having my passport photo in someone's wallet. I don't show my face because someone isn't there. There is a Muslim person. That's why I don't show my face. It's not me, it's someone. It's person X, any model. For example, I shot the get to know me video very hard. It was very difficult. I broadcasted it much later." (Participant 5)

"For example, my reason for not revealing myself is more (she hesitates). I do not like it. I do not find myself aesthetic in front of the camera. I do not have to find myself aesthetic in photography and video, just as I do not share things that do not look aesthetically pleasing to my eyes. But like i said, that too can change." (Participant 2)

Participants believe it is acceptable to share their own images in this way because they already exist in the outside world. The participants said that they regard YouTube as a street, expressing that their exposure in the public areas is similar to that of YouTube:

"YouTube is not much different from public for me, so I look the same on YouTube as I am on the street. Because I also make strange facial expressions on the street, I joke with my friends, I get angry. For example, if there is someone who smokes next to me, I can talk to him in his face. Since I can do the things I say in front of the camera in front of people, I don't think of it as privacy on YouTube." (Participant 6)

"If I can sit and talk to someone on the street or at school in a normal way, I don't mind if anyone sees me that way on YouTube. After all, I don't try to show or expose myself differently. At this point, it doesn't seem wrong to me to speak in front of the camera with this profile as I am on the street. " (Participant 2)

As a result, the opinions of the participants on whether or not being visible on the Internet pose any problems have differed. 6 of the participants stated that being visible does not pose a problem and even excites them from time to time; 2 of them stated that surveillance poses a problem for them, so they use various precautions (such as not revealing the face) .

Lastly, their willingness or unwillingness to be visible is the most important element that will influence their privacy perceptions on YouTube. Because a content producer who wants to be seen will put everything on the line to acquire views and engagement on YouTube, even their definition of privacy. Content creators who don't want to be seen, have concerns, or set boundaries should prepare ahead and pay attention to what they need to when generating content on YouTube. They are protecting what they say is private in this circumstance.

3.5.5. Privacy on YouTube

The most crucial part of the study that we will address is the participants' privacy perceptions on YouTube, a platform where they actively produce content by revealing parts of their lives. Participants were asked several questions to see if their perceptions of privacy on YouTube differed from their views in real life, if they were concerned about preserving their privacy on YouTube, and what precautions they were taking.

The common point of the answers to the question of what is private for YouTube, which is one of the questions posed to the participants, is the sharing of people about themselves and their private areas. Social interactions such as family and friendships, as well as romantic relationships, were described by two of the participants as private information that should not be shared on YouTube. They claimed that social relationships should be kept private between individuals and not made public.

"My close friends are also private, for example, my relationship with them is between them and me." (Participant 3)

"I did not share my private life and what my mother and father do. For example, I never share my boyfriend, my parents." (Participant 1)

Another 2 participant emphasized the importance of the privacy of ideas and thoughts, stating that political and religious opinions are private to them and that they do not consider it is appropriate to share them.

> *"I try not to share religious and political issues. I try not to share my own thoughts anymore. Because I noticed something. First of all, my thoughts change a lot, and then when I change, I can regret the thoughts I share. Or I can be lynched by my thoughts. At the moment, sharing less of my ideas creates a more comfortable atmosphere for me, so I prefer this right now. I want these to be kept private to me." (Participant 2)*

> *"I do not like to share my religious and political ideologies, especially outside my close circle. I believe it should remain private to me." (Participant 1)*

A participant, on the other hand, claims that they do not share food in the videos and that sharing their meals is a private affair for them.

> *"We don't like to share what you eat and drink in vlogs. We can say that we are private. Because there are thousands of people watching and someone may want it. That's why we pay attention to it." (Participant 8)*

Participant 4, on the other hand, looks at privacy from a completely different angle. She claims that after a while, she started vlogging, and that this situation became so regular in the usual flow of life that the person no longer values her privacy as much since she didn't determine the difference between the real and virtual worlds. Participant 4 has a different view of privacy than the other participants, due to the fact that she has a large number of followers and vlogging is her full-time career.

> *"There is nothing that I see as private. When you vlog, you can't see such things as private after a while. But here's my family, private life, I can't share them too much. My personal troubles and problems are also private." (Participant 4)*

It would be more descriptive and comprehensible to divide the responses received from participants when asked them about privacy limitations on YouTube into several themes. When asked about the limits of privacy on YouTube, the answers about house and in-house activities drew attention. Moreover, as one of the most common viewpoints, the participants stated that social relations such as family, friendship and romantic relationships are a special area that should not be

shared on YouTube. They also mentioned that they make an effort to respect privacy boundaries, but that this can be challenging at times. The boundaries of privacy were said to have been loosened, especially in the face of curious questions and demands from the audiences.

According to the first chapter of the study, which covers the history of privacy, the rooms were not designated for individuals during this time. The concept of private space as we know it today did not exist at the time. People in the 17th century slept, ate, and spent time together in the same room in their homes. People in the 17th century slept, ate, and spent time together in the same room in their homes, according to the first chapter of the study, which covers the history of privacy. The rooms were not designated for individuals during this time. The concept of private space as we know it today did not exist at the time. The 18th century, on the other hand, is characterized by the emergence of the public sphere. Following that, in the 19th century, notions such as human rights and freedom, as well as modernism, gave the private sphere priority. The importance of private space has surpassed that of public space. The dominant theme became being a family and the inside of the house.

The privacy of the house is also considered an important issue in Islam. The rooms in the house (for example, the parent's room) in the house in which the person lives, relative to the household, are expressed as private areas. Personal privacy is considered as the first home in religion. In the Qur'an and hadiths, it is emphasized that it is necessary to get permission to enter someone else's house and to return if permission is not given. So much so that it is forbidden to visit other houses without seeking permission and saluting, as mentioned in a passage in Surah Nur. (Nur, 24/27) Because the interior of the house is messy or the private belongings of the owner of the house may be in around of the house.

When asked how they establish privacy limitations on YouTube, individuals explained their ideas on house and privacy with examples. Three of the participants answered that the private area does not comprise the entire house, but only selected parts (bedroom, wardrobe, etc.).

> *"I had a video about my morning routine. In this video, the inside of my bed was visible. While I was making my bed like this, the inside of it is visible. At that moment, I did not think that it was right to see the inside of my bed. Later, a friend warned me. Then I tried for the video and cut that part out because it was my private part. " (Participant 5)*

> *"For example, I don't share my own room, my house. For example, I wanted to make a capsule wardrobe for a while. I wanted to show how to combine with less clothes with 10-15*

pieces of clothes, but for example, taking people inside my closet felt like sharing my privacy. I was going to shoot a video on it, but this thought made me question " (Participant 2)

On the contrary, two of the participants stated that the bedroom is not special in the house and it is okay to show it in a certain frame as long as it is not detailed:

"We only shot a home video once, because our house is very small, that's why we showed it everywhere. For example, we didn't have an attitude like we should hide the bedroom and not show the bathroom. But we didn't show it in detail. Everyone has a bedroom, a bed after all. I don't think it's too private to be exaggerated, but I don't think it's necessary enough to show too much detail." (Participant 8)

"We used to ask permission before seeing someone's bedroom. But now they see my room, my bed, for example, while I'm shooting video. Now it seems like it's gone. I think there's a slight expansion of the limits of privacy." (Participant 1)

From a different perspective, two other participants stated that they see YouTube subscribers as guests coming to their houses, and based on this idea, they set the limits of house privacy:

"For example, I have videos from my home, from my own room. I shoot the videos at my house anyway. But here, too, I question myself; if a foreign guest comes to my house right now, I can show them on YouTube what I would show them inside my house. Maybe this idea is not very correct. People that I will never let them in see my house. But other than that, I'm asking if it's okay with me. For example, do you mind if I show you the cabinets in the kitchen? No. I'm trying to think about it or not." (Participant 7)

"I don't know who is watching me on YouTube. An 80-year-old grandfather can watch it too, and my 15-year-old sister can watch it too. YouTube is my home and I don't know who I host in my house. That's why I have to host them as if they were an anonymous brother, not like anyone else. This is how I make my videos by thinking this way. This is how I pay attention to my home, my living room, my desk, my clothing." (Participant 5)

Another remarkable point is that due to the rapidly changing nature of YouTube and the world, the participants are not sure that one day they will not violate the borders they have drawn for privacy.

"And for example, do you have someone in your life or do you have a boyfriend? I don't share this. This is confidential information for me. It may change in the future, but I do not share any information, comments, etc. about this at the moment." (Participant 7)

"...because at the point where I started and progressed, there are also changes in the level of privacy. The thoughts that I expressed today on this date may have changed a few months later. Because I believe that social media manipulates us involuntarily. This can be positive or negative." (Participant 2)

Participants had differing perspectives on the house, as stated in the quotes above. While one describes the bedroom, bed or wardrobe as a part of their privacy in the participant house; another participant states that sharing them is not a problem as long as the fine details in the fine house are not elaborated. The part referred to as "fine details" here means the protection of privacy in some way. From another point of view, it is a thought of presenting to the viewers as much as a guest can see, by seeing the viewers on YouTube as a foreign guest coming to a house. From this perspective, the person is referring to the living room, which is the house's most public area. In comparison to other rooms, the living room frequently lacks personal characteristics and can be regarded as a space that is more open to the outside.

It is known that some content and videos popularized on YouTube (home tour, a day with me, how we met my wife/lover, our marriage story, my deliver story, etc.) increase the number of subscribers, and the increasing number of subscribers directs the contents of the channel to be prepared in the future. For example, it is observed that the increase in the number of subscribers depends on the video content create about the house and marriage in the period when videos about home and marriage are on the agenda. Participants expressed their views on the subscriber-content type relationship as follows:

"In short, I share what I want to stand out with on social media. It is private for me to share the rest. For example, if I have a relationship and I want to come to the fore with my relationship, I come, but if I don't want to come, I don't tell it at all. But I know people will be curious about it most. It should ask the question whether I should produce content so that it can be watched more, or should I produce content that I love. I don't want to put my privacy in the foreground too much, but I want to be watched a lot, it is very difficult to balance the two." (Participant 2)

Even if people try to pay attention to the distinction between public and private spaces in their videos, they may encounter intense curiosity and demand from their followers. While some respond positively to this curiosity and demand and share their privacy within certain limits, others voluntarily make every situation and object visible and known. In channels with a large number of followers, it is clearly seen how much privacy limits are stretched from the details in the videos (domestic, food, and family relations). However, the interviewed participants stated that they have not had many followers (excluding Participant 4) and evaluated these demands as follows:

> *"Now people can hear my voice a little bit more and I can speak to the camera. Because it was born out of a demand. When people started demanding it, I said yes, the person watching me wants to hear my voice too, they want to see me too. That way, they feel closer to me. When you think about it, yes, I would also feel closer to someone who is looking at me and talking. Then I said why not. I started taking it little by little." (Participant 2)*

> *"In vlogs, it was usually taken upon request by subscribers." (Participant 7)*

> *"...but then I realized that when people don't know about you, they can't feel connected. There are gaps in between. They are always in a state of curiosity." (Participant 3)*

It has been observed that the number of incoming requests and interesting topics on YouTube increases in direct proportion to the channel's content. Viewers who are curious about the life of a vlogger always demand more because they are more curious about what they are watching. Marriage, family life, friendship, diverse information about job and school, health and care are some of the most frequent questions. Many followers are curious about the private life of the person they follow. It is possible to see at least one comment that threatens the privacy of the owner of the video under almost every vlog. Responding to these curiosities and requests is, of course, at the discretion of the video owner. Sharing on these subjects, on the other hand, keeps the audience engaged and increases the number of views. When compromises on personal life sharing are made, they might pile up and generate a slew of issues with regard to private life privacy.

In the second part of the research, it has been observed that the visualization of every moment of the vlog channels with a large number of subscribers is formed in line with the demands of the subscribers. Many of them say phrases like "I've been asked a lot about how I met my wife/husband" or "I've been asked a lot about how much I earn on YouTube" in their videos. In fact, a type of video was created just to satisfy this curiosity and desire. In the content produced under the title of "question-answer video", vloggers answer the questions of their subscribers. The vloggers interviewed

within the scope of the research, on the other hand, stated that although they have reached a smaller number of subscribers and have a normal life standard in terms of living standards, their subscribers sometimes request vloggers to share their private areas. It is clearly stated that the topics that subscribers are generally curious about are questions about personal information such as marriage, relationship, business life:

> *"For example, I get asked a lot that I'm married, I get very uncomfortable with it. Many questions such as are your mother and father together, why don't you talk about it." (Participant 5)*

> *"For example, this is one of the main reasons why I don't say whether I have a boyfriend or not. For example, if I say I have a boyfriend and I share something about it and break up with that person after a while. Here, there is some responsibility towards the audience. Because you showed your relationship, then show that it's over. In other words, it is not a shame for the audience to ask questions about whatever you are sharing. If you're sharing this, people will ask you about it. You are responsible for this." (Participant 7)*

> *"For example, I had a breakup, everyone is wondering. Then they say, what happened to him, what happened, what happened? They are constantly reminded. Divorced, what did you do, did you get married? This is what happened." (Participant 4)*

> *"This is the question that is usually asked the most is when are you going to have a child. It's really disturbing and an invasion of our privacy." (Participant 8)*

As mentioned before, if the number of subscribers of the channel is high, the subscribers do not want to be limited to the ones shared in the videos and demand more different and special details. For example, in a video where married couples talk about how they met and got married, about the costs of the wedding, how their families learned about their relationship, or when their children were due or how they gave birth, etc. they can share. By commenting on such questions, subscribers create a secret pressure for vloggers to share their lives with channel subscribers under the name of request. It has been stated before that these requests are mostly answered by the profile owners by answering the questions of their subscribers with the title of "question-answer video". It has also been observed that in the process of determining the videos that vloggers will shoot later, they receive opinions from their subscribers' requests for content or from the comments they make under the videos that they are curious about.

On the contrary, vloggers who do not want to share their private moments are free to refuse requests or provide limited information. The participants, who are aware of protecting their privacy, stated that they had taken the necessary precautions in this regard beforehand. In order to explain the various methods, they have applied regarding the protection of the boundaries of the private area, the participants can be grouped as follows.

First, two of the participants said that their subscribers know what is private for them, through to their representation, stance and expressions in their posts. According to these participants, the way they present themselves to the audience means that they maintain the necessary distance between them and the audience.

> *"Since YouTube is a public place, I am giving the message that "my hair, my body are private and I will not show them to you" with a headscarf, without even hearing my voice, from the very beginning. (Participant 7)*

> *"We pay particular attention to the following; our attitude in the videos, our speech, the topics of the videos, tells a little about how far I can ask the audience a question. As the viewer gets to know you, they say on YouTube: I can ask this couple this question, but I can't ask that so far." (Participant 8)*

Another three participants state that they protect their private boundaries by responding to these requests in their own private measure or by avoiding them completely:

> *"I can say that I can draw my boundaries like this; the audience may want to know a lot about you, but I don't have to answer everything. After all, I'm not a search engine. I just want to share what I want to be known." (Participant 2)*

> *"I keep getting Q&A video requests. I keep postponing even that one. Because I don't want that much information to be known. Because people are curious about everything. If you let them, they can get into their deepest privacy. I try to pick and choose the questions that I can answer in the most general way." (Participant 3)*

> *"One of the most common questions is how do you braid your hair, but I don't want to talk about my hair. I don't have to tell you the length, shape, and color of my hair. So they shouldn't be in my private space like this, it's very private. In such cases, I do not answer these questions, let them get angry with me if they want. it is my private space and cannot be entered" (Participant 5)*

As consequences, it is seen that social media platforms play a major role in changing the perception of privacy. Within the scope of this research, participants stated that their perceptions of privacy have changed with social media. However, most of the participants are sensitive to share to public what they describe as private. They take various measures to protect their privacy. In general, it was seen that they expressed their family, spouse-friendship relations and their thoughts and beliefs as private. When the videos of the participants were examined in detail, it was seen they showed sensitivity to these issues.

The participants stated that the main reason for maintaining their sensitivity to this privacy issue is the number of subscribers. It has been stated that the fact that most of them do not have many subscribers makes it easier for them to maintain their own privacy limits. As it is understood from the interviews, this situation is directly proportional to the number of subscribers and the shares made by ignoring the sensitivities of the person. It was observed that participant 4's approach to privacy was more flexible than the other participants. It can be expressed in a way that being watched, liked and followed makes it possible to lose some values or to be flexible. However, as the number of subscribers on YouTube increases, it is stated that conservative vloggers, who appeal to tens of thousands of people, do not care about their values to be protected. For example, the hijab of conservative women has become a symbol of aesthetic concern and fashion rather than protecting themselves. In another example, family relations have become more public in favor of being a private concept. People now circulate on social media by openly sharing how they met and their marriage decisions.

In this case, it is very important for what purpose YouTube and vlogging are experienced. If the aim is to be more visible, it is obvious that this is so challenging to be done while maintaining privacy. Even if the person hides his own image, the places, the books read, the words spoken, the food eaten, etc. details related to many people are shared. Thus, with these shares, the person opens himself to outsiders. However, the purpose of sharing is to inform, teach, etc. more people on various subjects, as such, it becomes somewhat more possible to protect privacy.

In summary, when conservative vloggers' use of YouTube is examined and the expressions of the participants are combined as a result of the research, it is seen that they are not indifferent to the benefits of this virtual world. However, they use this platform in a controlled way, when they feel that they have exceeded the control, they measure with their mind and conscience. Persistent concessions to privacy are normalized as users lose control.

Finally, as a result of the research, it has been observed that vloggers with a conservative lifestyle have adopted a new privacy area according to their past lives by being included in the vlog

and sharing culture. However, it has been concluded that the perception of privacy has transformed, not the concept of privacy.

CONCLUSION

With the inclusion of social media in our lives, changes have occurred in our habits, thoughts, and the way we express these thoughts. The relationship between the public and the private sphere has begun to blur more, both in the virtual world and in real life. The fact that social media networks have become routine in people's daily lives is very effective in the rapid increase in a blur. The act of making social media a part of daily life and sharing has started the process of building a virtual identity and also caused the boundaries of privacy to expand. With social media, identities have been moved to the virtual world, and at the same time, virtual identities have been moved to the real world. Thus, the blurring of the distinction between people's real and virtual identities in social media has also changed their privacy orientation. The concept of privacy has gained more visibility as a result of the widespread use of social networks and has begun to be discussed. However, since the concept of privacy is multifaceted and the concept differs as a result of periodic developments and changes; The issues related to the concept of privacy in social media and the needs for the concept also differ (Livberber, 2018, p. 257).

In order to understand privacy in social media networks, it is necessary not to leave out issues such as effective surveillance and security, existence. In the technological environment, any information belonging to an individual can become content. Individuals, in addition to communicating social media; also use it to create personal profiles, share information, and establish social bonds. While people voluntarily present their identities to the audience through their social media profiles, they are both in the position of 'being watched' and 'watcher' by surveillance private lives of other users. Social media involves its users in a process that oscillates between the roles of watching and being watched easily. In this process, users are probably not even aware that they are watching and also being watched by others while using social networks. The widespread and convenience of the internet, smartphones and social media are insufficient in controlling the privacy and private space of individuals in their daily activities (Livberber, 2018, p. 257).

Today, individuals aim to announce their existence by constantly shaping them through social media networks. As Baumann mentioned, “'being in view' is the way of being an individual; perhaps the only way of being one” (192, p. 84). Being present on social media has become a daily life practice for today's individuals. Social media is so inclusive that individuals feel incomplete when they are not connected, and this feeling and fear of exclusion play a driving role in individuals' sharing their own information. Thus, individuals voluntarily share their confidential information.

Conservative individuals, like every individual, have a great interest in and use social media. On YouTube, one of the social media networks that has become a part of our daily lives, conservative individuals want to exist in this area somehow. In this case, it is related to the person's desire to be visible. Conservative individuals, who maintain this state of being integrated into the system, incorporate social media networks into their lives by dissolving their own values in the system and normalizing some situations with the effect of seeing them frequently.

One of the most popular social media networks, YouTube has become a popular platform in recent years. It even offers its users the opportunity to generate income by producing video content. The videos in which content producers share sections from their daily lives are “vlogs”; Content producers who shoot such videos are also called “vloggers”. These vlogs, which reflect daily life, allow the infringement of the private space and the realization of the act of surveillance. One of the most important features of YouTube from other social media is that the content producer provides an area where not only those who subscribe to channel, but also almost everyone with internet access can watch. This is an important phenomenon that feeds the surveillance culture.

As in other social media accounts, people with conservative lifestyles on YouTube want to make their presence in this area somehow. This state of being is directly related to the desire to be visible. As the person becomes visible, also becomes completely unable to resist it. Conservative vloggers who say I am here on YouTube, which is one of the benefits of the visual communication age, are also integrated into the YouTube world with their question marks about visibility and privacy sharing.

As it is known, YouTube adds more realism to the content due to the interactive nature of photos and videos in changing the perception of privacy. When YouTube viewers see content producers on the street or anywhere, they will not have the opportunity to get to know and examine so many images of their lives, but they will have the opportunity to learn a lot about the person in a short time through vlog.

The fact that information and behaviors about the private are accessible to countless viewers is a reflection of the change in the minds of the concept of privacy. The fact that social media users are not uncomfortable with being spying and being watched has caused the individual to expose their personal information and life to surveillance every time. Considering that social media has an important place in the life of the individual, users must show the sensitivity of protecting the limits of the information and behaviors they share in these channels.

In order to protect privacy in social media, it will be beneficial to conduct awareness-raising activities through trainings such as disseminating social media literacy trainings and privacy and security management in social media.

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ATTACHMENTS



Figure 2 YouTube Channel of Leyla

Resource: https://www.youtube.com/watch?v=shLoEP6woIU



Figure 3 YouTube Channel of Aslı Afşaroğlu

Resource: https://www.youtube.com/watch?v=8WPm8tQ68F4

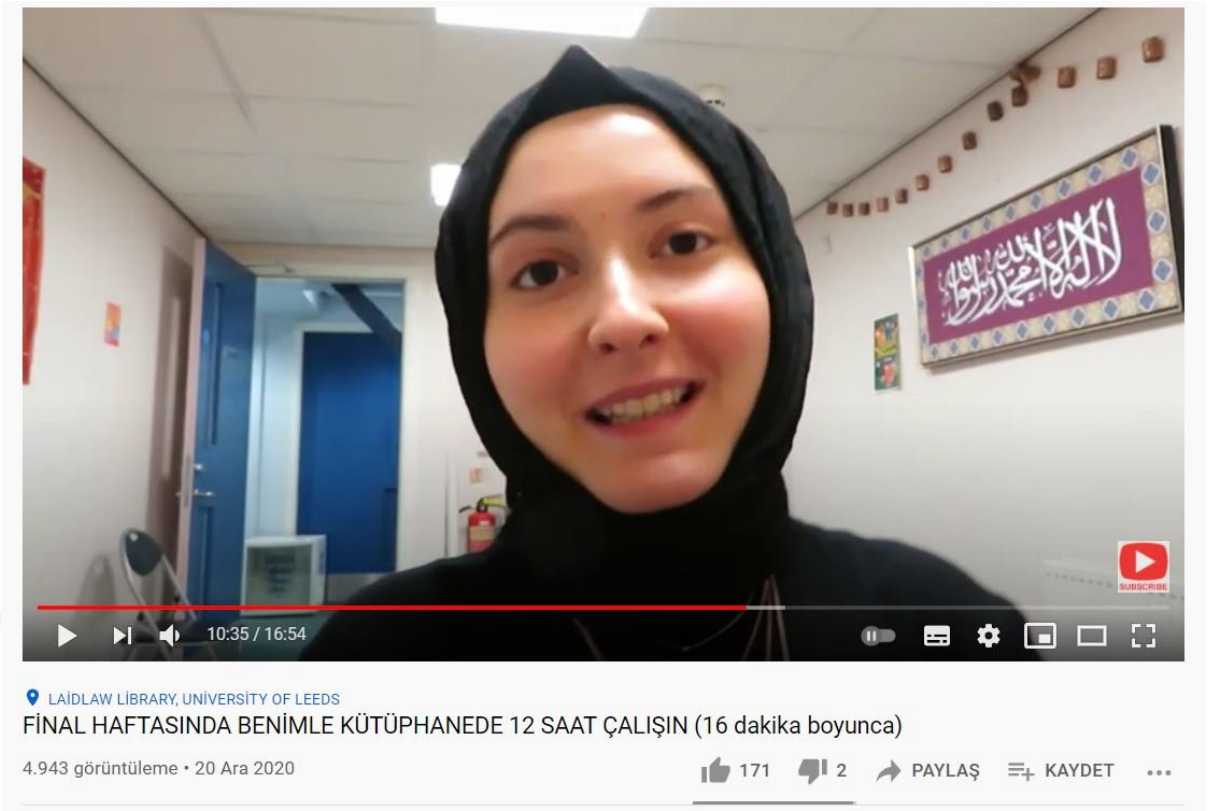


Figure 4 YouTube Channel of Minevra

Resource: https://www.youtube.com/watch?v=IQVwCToiw7o



Figure 5 YouTube Channel of Rabia Başoğlu

Source: https://www.youtube.com/watch?v=RbbfEJAwtbc



Figure 6 YouTube Channel of Aslı Afşaroğlu

Resource: https://www.youtube.com/watch?v=qt0kkwHdIx4



Figure 7 YouTube Channel of Ahmed Batman

Resource: https://www.youtube.com/watch?v=8Ik5ryHloKk



Figure 8 YouTube Channel of Beyza & Burak Şahin

Resource: https://www.youtube.com/watch?v=Y-k4J_5dzaE



Figure 9 YouTube Channel of Aybüke Nur Demirci

Resource: https://www.youtube.com/watch?v=Y-k4J_5dzaE



Figure 10 YouTube Channel of Dr. Yaşar Nurullah

Resource: https://www.youtube.com/watch?v=Y-k4J_5dzaE

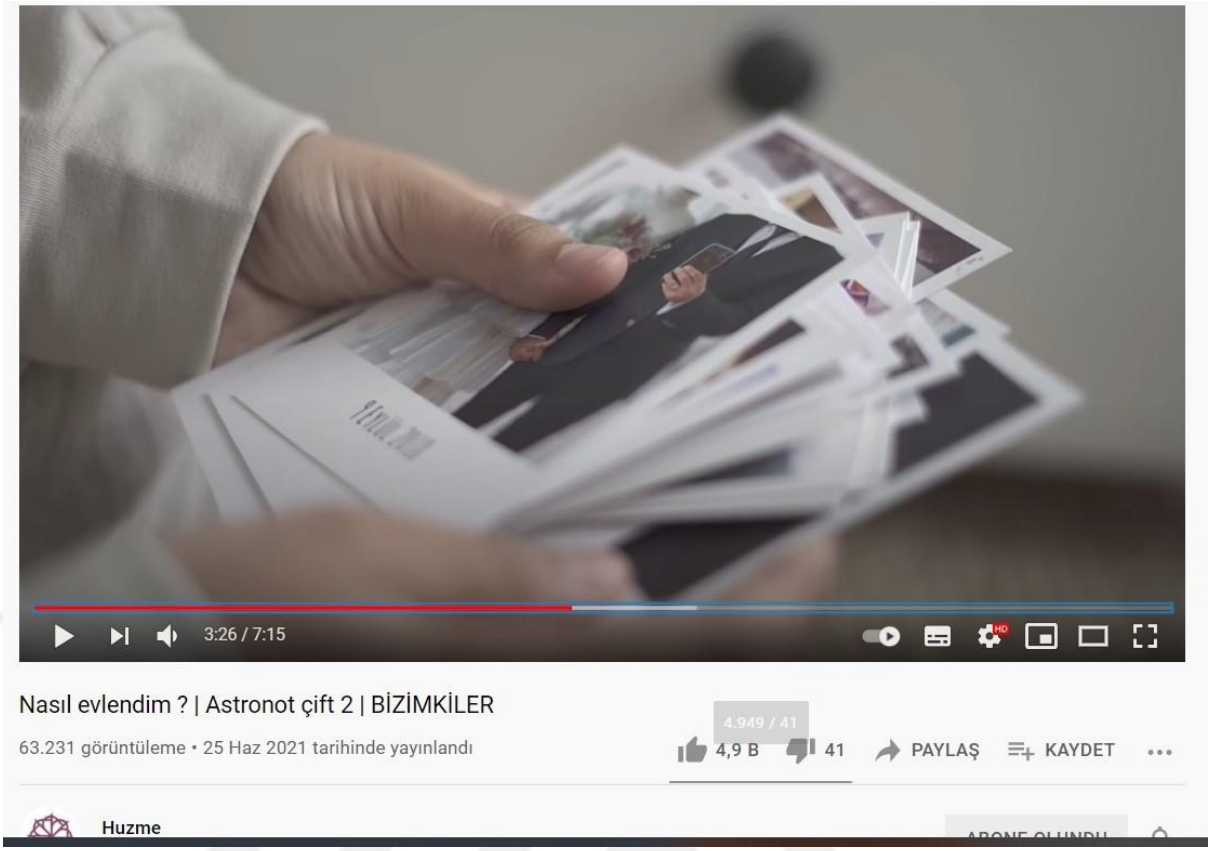


Figure 11 YouTube Channel of Huzme

Resource: https://www.youtube.com/watch?v=QWoy2iqk0G8



Figure 12 YouTube Channel of Sips Ecmel

Resource: https://www.youtube.com/watch?v=yRp2zRY3B-Y



Figure 13 YouTube Channel of Junandar Ailesi

Resource: https://www.youtube.com/watch?v=yRp2zRY3B-Y



Figure 14 YouTube Channel of Pınar Zeynep Ekşi

Resource: https://www.youtube.com/watch?v=-yMfdqoQ3i4



Figure 15 YouTube Channel of Hatice Ebrar Sağlam

Resource: https://www.youtube.com/watch?v=k4wwIG3lo1w



Figure 16 YouTube Channel of Dr. Yaşar Nurullah

Resource: https://www.youtube.com/watch?v=wMM19h2rPSs

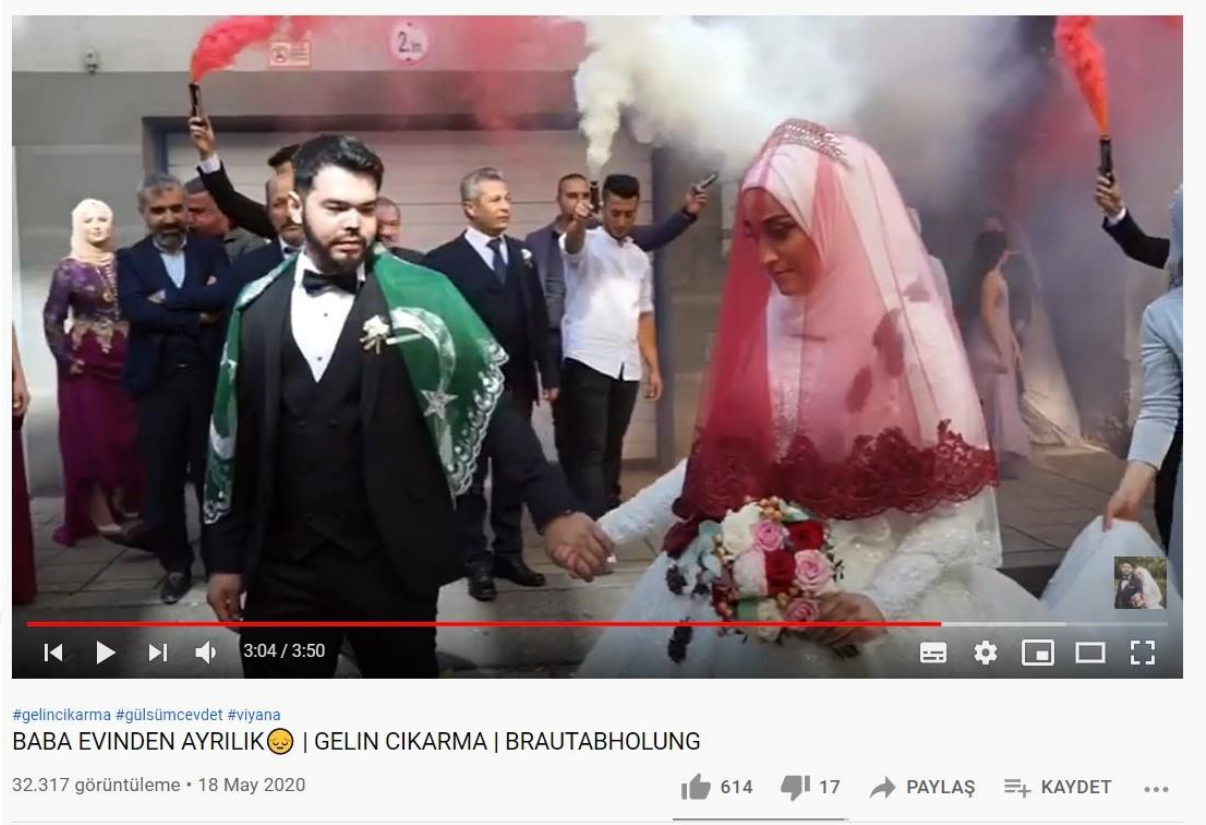


Figure 17 YouTube Channel of Gülsüm & Cevdet

Resource: https://www.youtube.com/watch?v=f2aJKvJZDmI



Figure 18 YouTube Channel of Pınar Zeynep Ekşi

Resource: https://www.youtube.com/watch?v=RQbdvYsRVNo



Figure 19 YouTube Channel of Beyza & Burak Şahin

Resource: https://www.youtube.com/watch?v=fFxTGjHBCHA



Figure 20 YouTube Channel of Şeyma & Sefa Yıldırım

Resource: https://www.youtube.com/watch?v=oEt5urh8pAA



Figure 21 YouTube Channel of Şeyma & Sefa Yıldırım

Resource: https://www.youtube.com/watch?v=Wdlw5A5IxhQ



Figure 22 YouTube Channel of Seda Akdere

Resource: https://www.youtube.com/watch?v=irOWb0DrsJw



Figure 23 YouTube Channel of Beyza & Burak Şahin

Resource: https://www.youtube.com/watch?v=T4iG3ZwinVc



Figure 24 YouTube Channel of Sips Ecmel

Resource: https://www.youtube.com/watch?v=T4iG3ZwinVc



Figure 25 YouTube Channel of Rimel Aşkına

Resource: https://www.youtube.com/watch?v=bIODHggAtjk

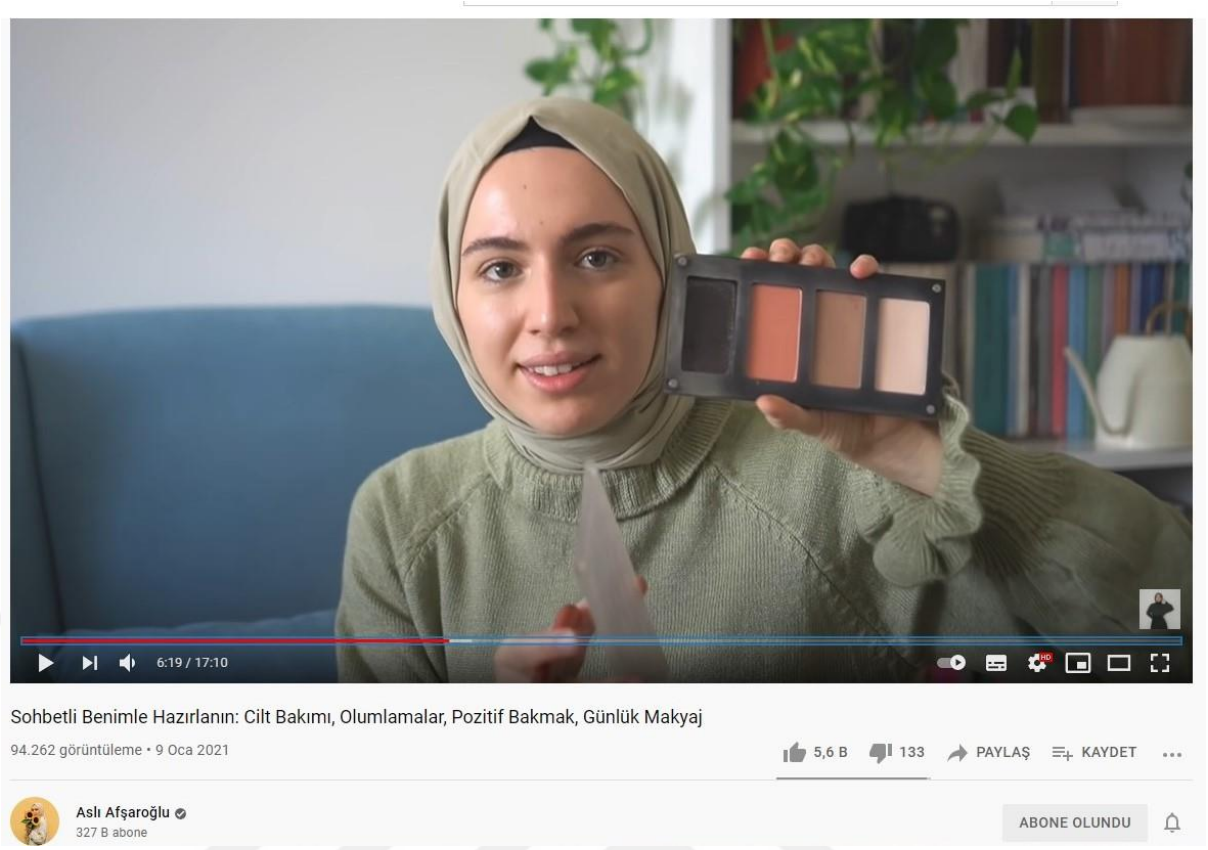


Figure 26 YouTube Channel of Aslı Afşaroğlu

Resource: https://www.youtube.com/watch?v=TJS66RAaIYg



Figure 27 YouTube Channel of Rabia Başoğlu

Resource: https://www.youtube.com/watch?v=OlVx9ei3iJ0



Figure 28 YouTube Channel of Beyza & Burak Şahin

Resource: https://www.youtube.com/watch?v=psn7rAAblNs



Figure 29 YouTube Channel of Rimel Aşkına

Resource: https://www.youtube.com/watch?v=DnzcAWFco-A

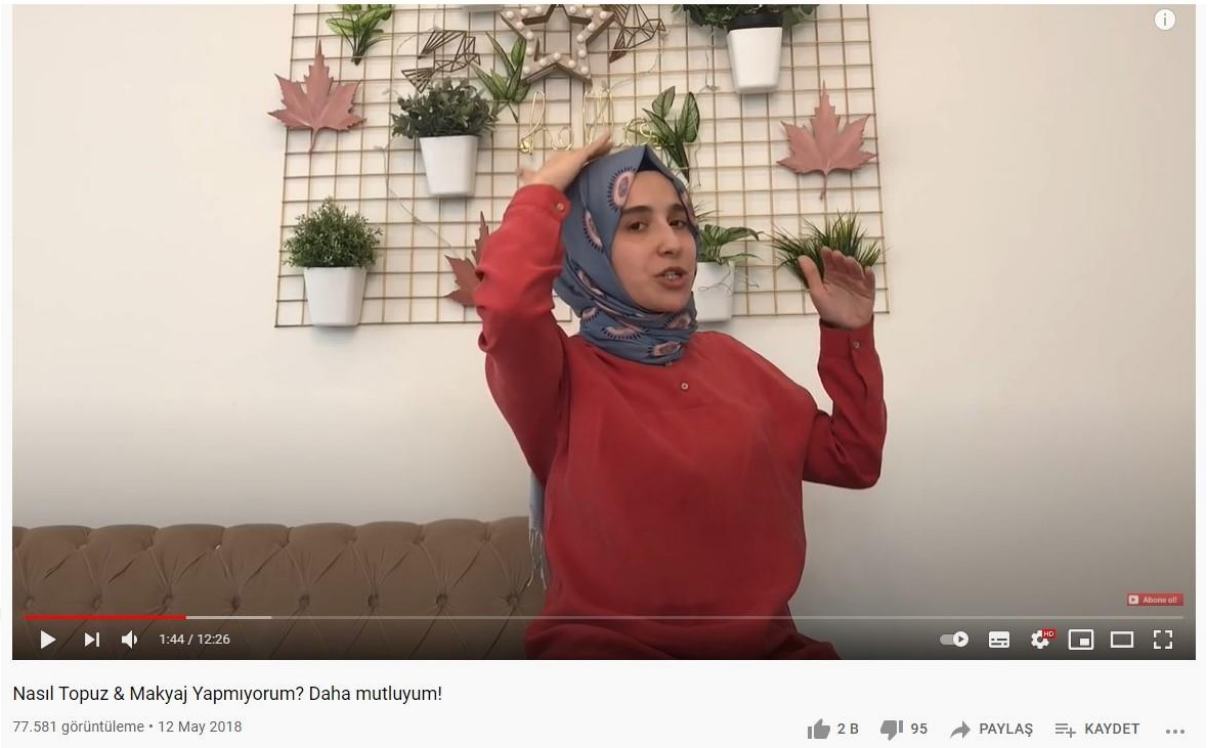


Figure 30 YouTube Channel of Şüheda Aydın Pehlivan

Resource: https://www.youtube.com/watch?v=Hikd58_Gml4



Figure 31 YouTube Channel of Şüheda Aydın Pehlivan

Resource: https://www.youtube.com/watch?v=BZV4SbVef3Y



Figure 32 YouTube Channel of Şüheda Türkoğlu

Resource: https://www.youtube.com/watch?v=8X9SQ5WOCUs

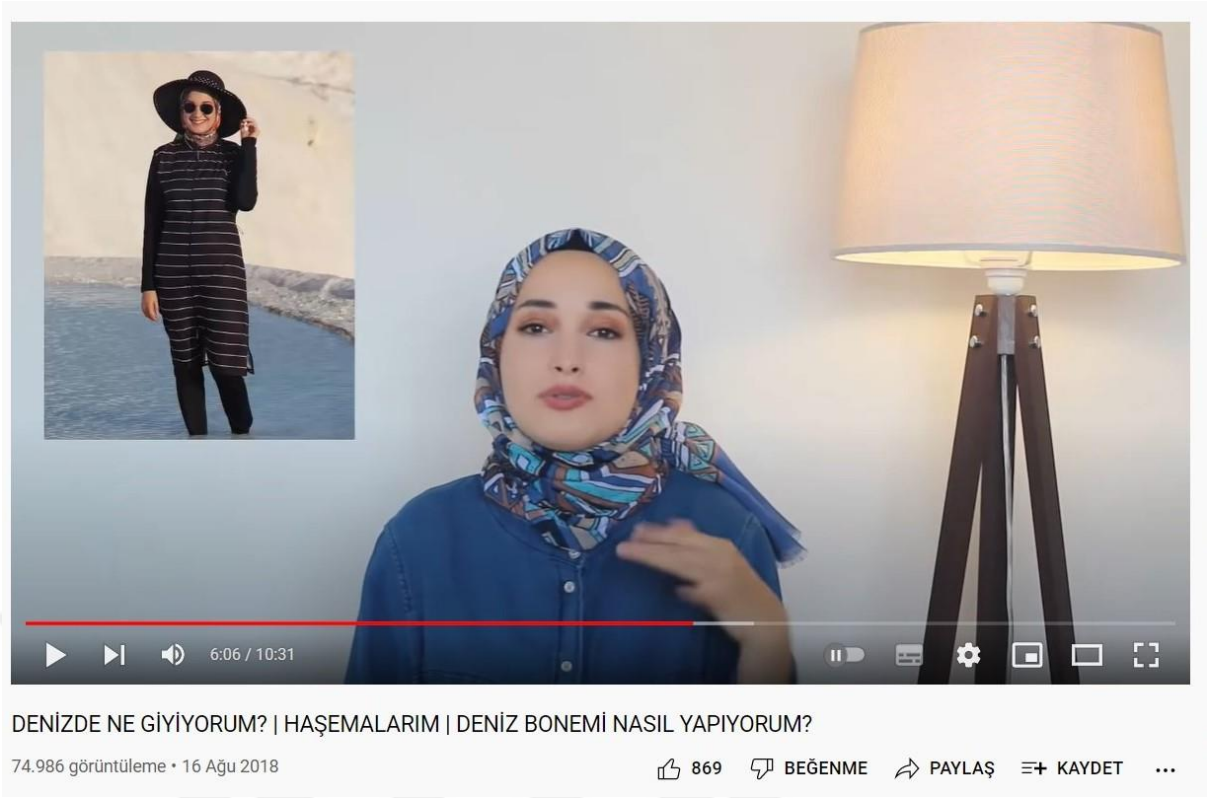


Figure 33 YouTube Channel of Şule Çelik

Resouce: https://www.youtube.com/watch?v=m9T-qZ07OdA