

New Privacy Concept in Social Media in Digital Surveillance Society

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Abstract

One of the changing phenomena in the globalized world is privacy. The right to privacy has been central to the democratic society since its inception. In the post-modern world, some of the concepts considered as privacy in the past are shared by a wide network. Technology has increased the surveillance potential of an average citizen, along with laws allowing extended government control over the lives of the people. Rapidly evolving information and communication technologies take place at every moment of our lives. While individuals' lives go towards digital life, this brings about many changes. While privacy in real life is the one-sided areas digital privacy is a very different matter. When we write our feelings on a piece of paper and share it with the people we want, we can save it from what we want and when we share them in digital media, these thoughts that are converted into digital data are not so easily erased. Social media also makes us think about the concept of privacy, and the shares made by individuals force the limits of privacy. In this virtual medium, individuals share their private spaces more freely, while individuals share videos and photos of their private spaces without being bold and limiting. For this purpose, the social media tool of the individuals who stand out as prominent in the society on Instagram has been analyzed. The aim of the article. Digital Surveillance and New Intimacy lend is to reveal how we are being watched in the digital age without changing our knowledge in the changing conditions of life with new technologies. It is another aim of the study to reveal how the perception of privacy has changed with the emergence of different surveillance methods. For this purpose, the contents of Instagram accounts of selected celebrities have been analyzed and it is investigated whether there is a confidentiality phenomenon.

Keywords: Digital Age, Surveillance, Digital Media, Social Media, Privacy.

Introduction

The digital world is the best creation of modern technology. Digital networks have brought people closer and gave them the opportunity to interact with people all over the world. The digital world is a kind of social structure consisting of dual connections such as individuals and organizations. There are many privacy issues in digital media network services, a subset of data privacy that allows people to store, reassign, share with third parties, and provide personal data for information exchange over the Internet.

The Internet is a global computer network covering the entire world. Previously, the network was used only as a tool for transferring files and e-mail, but today more complex tasks of distributed access to resources are solved. In fact, the Internet is made up of several local and global networks that belong to different companies and enterprises, connected by various communication lines. The Internet offers unmatched for cheap, reliable and confidential global communications around the world.

Internet and information security are incompatible with the nature of the Internet. Social networks and social apps have attractive features that fascinate users about messaging, sharing

photos, and sharing personal information in open platform applications. These privacy concerns about the digital world often cause great problems for the whole community. WhatsApp, Facebook, tinder, Line, Hike and many other social sites and apps capture the user's personal information.

Today, one of the most urgent problems in the field of information and computer systems is the protection of information on the Internet. Few people live without an electronic global network. People conduct various financial transactions on the Internet, order goods, services, use credit cards, make payments, speak and write, take many actions that require privacy and protection.

The aim of the article “Digital Surveillance and New Privacy” is to reveal how we are being watched in the digital age with new technologies in changing life conditions without our knowledge. It is another aim of this study to reveal how the understanding of privacy changes with the emergence of different surveillance methods. For this purpose, the contents of the Instagram accounts of selected celebrities were analyzed and the presence of privacy was investigated.

From the beginning of history, we have to talk about a force that has been constantly changing, that we are all together, sometimes harm and sometimes benefit. This power is “power. Although this concept changes in form, it is a reality that will never disappear. Although invisible today, power is stronger than before. This power is aware of the developments taking place in the world and is also the observer and creator of these developments. Foucault, one of the sociologists of the 20th century, combined Panopticon metaphor with the understanding of power and made studies on the invisibility of modern powers.

Nowadays, individuals want to be appreciated in digital environment just as they expect their speech in the community to be appreciated and applauded. These efforts to be liked, the content being shared is becoming more and more interesting, especially the sharing of private life is increasing. The fact that these special moments, which are defined as intimate in traditional societies, are made open to the public as a result of the desire to be appreciated, suggested that the limits of the concept of privacy should be revised. We need to know the rules we need to follow while we are in the digital environment, the subjects about how and with whom we share the information. Digital natives born with technology should know digital life and real-life rules, and parents should be informed about digital privacy. The fact that individuals share their problems, secrets and special situations with individuals or groups from psychological and sociological needs is a violation of privacy (Kuruoğlu, 2016: 257).

The concept of social media, which emerged with technological developments, is rapidly spreading to all segments of society and this situation becomes important in consumption culture. The functionality of social media imposing unilateral thinking in order to serve the consumption culture coincides with the “op panopticon” approach based on the concept of surveillance. While Panopticon is seen as power over the human mind, it has kept human behavior under control with the development of technology and aimed at the formation of individuals who do not oppose social control (Demir, 2017: 57). Individuals are subject to surveillance with the information technologies they use every day. With this surveillance, personal information of individuals is recorded, and individuals become the voluntary distributor of this information.

Literature Review

The concepts of digital surveillance and the concept of privacy in the digital environment have emerged with the development of the digital age. No extensive research has been conducted on these concepts of the new era. The reason for this situation is the recent inclusion of these concepts in our lives. Çetin and Asil (2017) examined the emerging surveillance society. According to them, digital surveillance is the collection of personal information through technological means. They stated that this concept is now included in all areas of life with the help of technology. In this study, it has been stated that changes in the lives of individuals and some cultural values have disappeared with the introduction of new technologies into the lives of individuals. According to them, in this recent situation, people now want to show the situations that they were uncomfortable to show before. This leads to the fact that even the privacy of individuals is monitored by everyone and this is not always safe.

Yanık (2017) examined the new media as a superpanopticon. He criticized surveillance through new media. According to him, it is important to use the concept of superpanopticon to describe the newly emerged phenomenon of surveillance. The aim of this study is to explain the role of new media in surveillance systems that have changed from panopticon to superpanopticon. He

concluded that private and social information of individuals was collected as a result of the services provided through surveillance systems. This led to unaware of the great powers to learn about them.

Sunal (2018) examined the relationship between body and privacy in a supervised society. In the study, it was stated that Facebook's public areas, social identities and body were publicized, and surveillance was accepted by the supervisor; It is stated that the internet phenomenon is both voyeur, exhibitionist and informant, and presents us as an area where so-called free time can be used freely. Ultimately, as Foucault puts it, the dominance of the observer in the panoptic society has indicated that individuals have subtly penetrated into their daily lives and bodies.

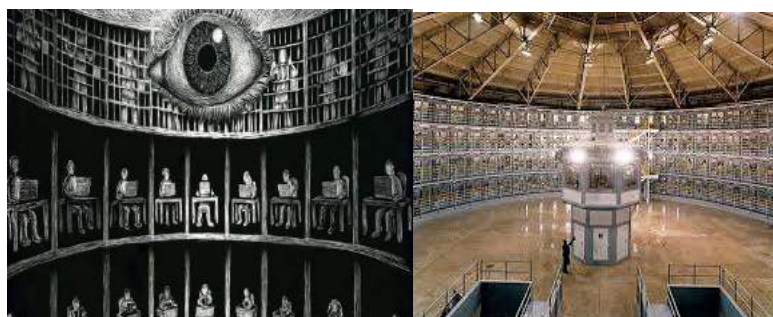
Kalaman (2017) examined the transformation of New Media and Privacy through the case of Facebook. In the study, Facebook users use the internet and new media practice in Turkey, be aware that they observed a violation of privacy and confidentiality levels and the sharing levels were investigated. The purpose of the study, individuals living in Turkey but also in the privacy be included in the new media together with the perception of life is to uncover differences occurred.

Panopticon Concept

The empires, which were periodically mixed, were trying to establish authoritarian control systems in the 18th century in order to control their own people. It was during this period that a new type of structure emerged.

In 1785, Samuel Bentham was asked to design a building. Samuel Bentham is an architect and collaborates with his brother Jeremy Bentham. While many sources provide information about the design of the structure, he spends Jeremy Bentham as a designer. However, when a detailed examination is made, it is understood that the design of the building belongs to Samuel Bentham and the ideas based on the systems within the design belong to Jeremy Bentham. This building was designed in 1785 and is called Panopticon. Panopticon, which consists of two different words as pan and opticon, means "pan" in whole, while "opticon" is defined as observing. Therefore, as to pry the concept of the panopticon is encountered (Foucault, 1992: 157).

Figure 1. Panopticon Design



(url1)

Throughout history, human beings have gone through different periods and sometimes have a more limited life by transferring their freedom, and sometimes they have been able to live freely. With the establishment of modern states, the formation of crowded societies has been the factors affecting the individual and society. The power owners who controlled the individual wanted to use the management effectively. Hence, mass administration has become a priority of states throughout history. The establishment of mental hospitals, the emergence of prisons, while aiming to prevent the chaos in society, on the other hand, confined individuals by confining society into a single mold.

The French philosopher Michel Foucault stated that the surveillance tools on this subject are used as the basic instruments in modern societies to manage people. Foucault evaluated the prison model designed by the philosopher Jeremy Bentham. Bentham was a philosopher who put social institutions into his works. According to his design, which he called the op panopticon, many prisoners could be traced through a supervisory house consisting of a small number of guards. With a bill in the middle of the inspection house, guards can easily monitor prisoners. He is aware of the fact that prisoners are being monitored because the cells are clearly visible from the tower and he acts

accordingly. This Bentham's "panopticon project impressed Michel Foucault. In Foucault's conception of power, there is self-control that belongs to the panopticon system (Foucault, 1992: 117).

Jeremy Bentham, in a letter he wrote to his friend in 1787, described the idea behind the structure as follows: "The basic thought in Bentham's design is the philosophy of controlling large masses. He states that authority is focused on the main theme of the structure, and that power will be the discipline of authority as the provider of authority. Bentham states that there are two important points in ensuring control, the first of which is the essence of the plan, and that there is surveillance at the core of the plan. The main purpose of using invisible surveillance in this plan is that even when the observer is not there and cannot observe it, the person has the feeling that he / she is being supervised and has to constantly control himself / herself in the way that an authority may want. At this point, power makes the authority it wants continuous (Watkin, Pentham, 2008: 91).

Within the panopticon, which Bentham planned as a control mechanism, individuals were the objects of factors such as closure, loneliness and safe detention. The Internet detaches and isolates people from the real world in a virtual environment, and at the same time detects them securely with the possibility of instant access to information about individuals. Together with the information it provides, it directs individuals as they wish. In panopticon, the aim is to make individuals something they do not think or become individuals they are not. In the Internet, with the unlimited alternatives it offers people will voluntarily, with the information it creates after a while turns individuals into personalities they do not aim to be (Dolgun, 2008: 105).

Mobese and street cameras are the main tools that provide supervision in societies. Anyone who has acted illegally through cameras can easily be found or can be counted as evidence. The cameras also have a deterrent side. It is easier to control and control a person who thinks they are being watched every moment on the street. Drivers on the street with Mobese cameras are unlikely to break the rules. In short, illegal movements can easily be detected through such surveillance tools, while the rules that make up the order continue. Foucault mentioned the negative aspects of these audits. The fact that people are aware of the fact that they are being observed restrict their movements due to pressure leads to uniformization in society. Foucault states that societies that cannot think differently, cannot act differently and that are similar to each other will emerge and can be excluded by the society as soon as people who are afraid of being caught and punished are declared to be contrary. Foucault, dynamic normalization yak to act like a very different person than with fear of being punished and caught (Althusser, 2008: 113).

Foucault explained the metaphor of Panopticon by establishing a relationship between the prison and the factory and pointed out how people are being supervised at every moment of their lives. Foucault explains that individuals who are being watched cannot see them when they are seen, and in this way, they are the objects of knowledge, but they cannot be a subject in the communication process in any way. This is the main feature of the concept of panopticon. Panoptic society is based on continuous supervision and is defined as a form of power which is directly applied to individuals, aiming to transform individuals based on a certain rule by means of punishment and reward". (Foucault, 2007: 296-297). It doesn't matter who the surveillance person is anymore, the important thing here is that the system becomes continuous. Banks, hospitals, universities, schools, tax offices and many other institutions have special files about us. We forget these files or accept that these files are inevitable in organizations.

Digital Surveillance Concept

Today, surveillance has emerged as a key technique in systematic and routine attention focused on personal details for influencing, managing, protecting or directing government authorities, companies and individuals (Lyon, 2007: 14). The lack of a serious response to these activities shows that the political will seems to be an unbroken tendency to apply technologies to digital surveillance. Furthermore, the collection and processing of digital data is not limited to confidential programs. For some time, and in particular within the framework of the "War against Terror", public authorities, governments and supranational institutions have openly advocated the need to use surveillance technologies for security purposes (Amoore and De Goede, 2005: 150).

The privacy of individuals is a private area that belongs to him / her and that he / she can only wish to share with his / her relatives and who holds this right. Privacy is defined as "confidentiality da

in the Turkic Language Institution (Turkish Language Institution, 2018). Mass media, which have the power to direct societies, have a great importance in the transformation of privacy. Although technology makes people dependent on itself, this is defined as the determinism of technology and technological determinism. The dependence on technology also imposes on the user the way he wants to behave. With technological determinism, the limits of privacy are being reshaped. When they talk within the community, they want their words to be liked by the audience, and the users want their shares to be appreciated and appreciated by the followers. Shares made for the sake of liking are mostly related to private life.

The control of the information or society has led to the strengthening of the powers and has brought the paranoia of the citizens to a higher level. Therefore, the problem is no longer a technology but a problem of power and management. The centers of power are anxious to direct the information together with the society in order to maintain the power they have. With the development of technology, “transparency” and “secrecy have been connected to power relations. People’s actions, thoughts and preferences, all the information that belongs to them becomes transparent, while the existence of power is hidden by technology. Therefore, it is possible to say that the internet is becoming a panoptic device. Today, with the developing technology, the society structure, which is defined as information society, has become a surveillance society. As a result of information technology, information is at our fingertips and every day everything is carried to virtual environment. The desire to keep people under my eyes by imprisoning them in a closed space with their own will is one of the situations especially demanded by the governments (Dolgun, 2008: 134).

The phenomenon of surveillance appears in many different ways and somehow takes its place in our lives, and the recording of everything we do in social life has naturally started to be met. This situation is so natural that the state that wants to register its citizens does not make a special effort for this, and citizens themselves are registered in this system in some way. Social scientist Anthony Giddens states that surveillance and surveillance have two meanings. The first is the accumulation of encrypted knowledge and the other is that those who establish authority follow the movements of others (Giddens, 1998: 71).

According to McLuhan’s technological determinism, the means of communication in which the recorded information is transferred and the developments in communication technology are effective in the communication processes of individuals. Societies are shaped more by the nature of the tools used during communication than by the content of communication (McLuhan, 2005: 8). Advances in technology in technological determinism is a process that changes and affects people’s behaviors and lifestyles. Technology is increasingly influencing individuals, putting individuals aside and pushing everyone into a standardized life.

When the criminals caught with cameras placed on the outer walls of shopping malls and prevented crimes are examined, the concept of digital surveillance provides security and deterrence. While technological developments such as mobile phones, computers and the Internet make life easier, they also have the ability to keep people under surveillance. Individuals are recorded in a very large database at every moment of daily life. In this way, all things are taken under control and the situations that will prepare the ground for behaviors that can be considered as crime are intervened. However, because of this intervention, private and ordinary information of individuals is in the hands of the state and private companies. In the 1980s, security policy became more popular due to neoliberal policies. Therefore, the concepts of crime and security are among the basic concepts of neoliberal (Okmeydan Bitirim, 2017: 99).

Surveillance is a control mechanism that the power has frequently resorted to. Today, the concept of surveillance has come to the fore with the phenomenon of e-government, which is positioned by communication and information technologies, e-democracy and e-governance. The aim is to provide a process of democratic participation to the public and to allow them to participate in all kinds of practices. In our country, many personal information is collected and recorded for various purposes. Individuals are not aware of many of these and cannot interfere with the information collected. The fact that the legal regulations related to the protection of personal data is not sufficient reinforces this situation. For example, the Republic of Turkey ID number used in the process not only individuals linked to government agencies, while shopping on the internet, and related operations are secure membership in the registration process in many applications using the credentials.

Nowadays, some popular sites reveal people's private spaces and perceive private life as peeking shows us how important the situation has become. The Internet functions in the private sphere, in the public sphere, for privacy rules. In this way, people living at home through the glass and the concept of surveillance was perceived and accepted as popular culture and the public space began to shrink, causing this space to gradually disappear. An example of the control mechanism of Panopticon is the employees (supervisors) and their bosses (supervisors). As slaves are kept under control in the times of slavery system, the performances of the employees are monitored by hidden cameras (Dolgun, 2008: 77). The concept of surveillance has always been associated with power. Today, in this period defined as information society, surveillance, again in connection with the power, has become a characteristic depending on the possibilities of technology (Dolgun, 2008: 37).

We are in an oversight process where the majority follow each other continuously. Along with electronic networks, we can say that life continues in cyberspace. Two elements come to the fore here. One of them is asymmetric communication and the other is digital divide. Asymmetric communication cannot participate much in the process by making people become objects. Digital divide is the inequality of people in accessing communication technologies (Bauman & Lyon, 2013: 15). Today, all kinds of information about our personal life are recorded. Inspection and surveillance mechanisms, which are connected to power by many means, from credit cards to police cameras, are increasing. In many places, from private to public, information about the daily life of people is monitored through electronic eyes. While these eyes control people's lives, they become even more alienated from themselves.

The light reception and window systems of the cells have been designed entirely for the strengthening of the observer. While the outer windows of the cells are used only for receiving light, the windows facing the inner courtyard are designed to increase the visibility of the person inside the cell on behalf of the observer. The windows in the watcher's tower are a special design. In this design, inmates who will look through the windows cannot see if the observer is there or if he is observing. So, they feel like they're being watched all the time. When the observer looks at the cells, he takes on the role of an invisible power against the prisoners in addition to finding a clear surveillance opportunity. Individuals now think that the more they are followed and, in the position, they are observed, the more they are approved and liked, and this situation seems very normal for the observers and becomes a habit (Giddens, 2010: 17).

Investigation of Instagram Accounts as An Example Of Digital Privacy Concept

Foucault` question “Is seen is power, is not seen or is seeing without being seen?” forms the basis of panoptic civilization. We live in a world called “surveillance society. According to the panopticon system, the observer is hidden and is a virtual product. Actually, there's always an observer. His presence is felt by those who are spied on. Here, the power of vision is the dominant power. What is essential in invisible surveillance is that even when the observer is not there, he or she has the feeling that he or she is being observed and continues to maintain his authority. Foucault thinks that “individuality is controlled by power and we are individualized by power and according to him, power is afraid of the violence and power of the groups (Foucault, 2007: 75).

There are those who feel they are being watched by a force while spending time on social media. Both the paranoid behavior and the obvious imposition of this authority increase the tension between the observer and the observer. In the virtual environment everyone is involved in the arena, but in fact they are under constant surveillance here. This arena is such a place that it has billions of windows and everyone can see the windows of others from their own window. The world is a gigantic scene and we are actors here. We allow ourselves to be spied on everything used from mobile phones to ATM machines. The store owner who has a camera in the workplace to monitor his customers, the employer who uses a camera to supervise his employees, the mother and father who supervise his children, and many more examples can be seen. They describe their actions as taking precautions against risks rather than observing others”. The phenomenon of surveillance is now being met so naturally that the recording of every stage of our lives does not disturb us most of the time.

It is no longer necessary to be behind bars, as in Panopticon, to be observed today. People who escaped surveillance are now able to share their private lives in private spaces without the need for cameras. While individuals allow themselves to be supervised, they also monitor other people. In

social networks, individuals' renouncement of their privacy rights in line with their own wishes implies the transformation of privacy, and at the same time leads to social classification of individuals.

In modern societies, people's movements take place in places with clearer borders (prisons, factories, offices). In this way, the dominant groups had the opportunity to clearly monitor the movements of others. The concept of surveillance has been applied more effectively in modern societies than non-modern societies (Giddens, 2010: 71). With the development of technology, the volume of those who are supervised is gradually expanding, and private information of individuals is recorded by both state and non-state organs. Many technologies, from fingerprint readings to chip or biometric cards, make people's record and surveillance of every moment. Although these technologies aim to control the safety of society, they are mostly used for risk management. Nowadays, with the dimension reached by technology, people do not have protection from being observed. So much so that even people who did not go out of their house were caught in the surveillance network somehow. Thanks to the heat-sensitive tracking systems, even in a closed environment, all movements of people are observed (Toprak and at all., 2009: 146).

The concept of "panopticon an, defined as "seeing everywhere", represents the prison model designed by Jeremy Bentham in 1775. In this model, the building is ring-shaped, and the sentry and the outside light in the tower can be traced to prisoners placed in the cells. With this structure, the aim is to create an ambiguity such that the prisoners are sure that every moment is monitored or not (Bauman & Lyon, 2013: 187). The prisoner, who is aware of the fact that he will face a penalty after misconduct as a result of continuous monitoring, will tend to act in accordance with his consent. The concept of "Synopticon, which is described as the majority surveillance of the minority against the panopticon, appears. The difference from Panopticon is that monitoring is replaced by peeking, a concept where there is no pressure, and people allow surveillance. This concept, which is defined with examples such as magazine programs and marriage programs, is defined as peeking culture (Toktaş et al., 2012: 32).

Users in social media are pushing the limits of privacy with their shares. Users feel quite free and share in these channels. Individuals share videos and photos they prefer not to share with many people in their daily lives. 7 people were chosen from the famous media. Information of photos, number of followers and how to share were given from Instagram accounts of these 7 celebrities between 28.02.2019-30.03.2019. Even if celebrities are in front of the public, these people have their own private lives. The limits of the concept of privacy are differentiated with social networks and in return, money is tried to be gained. In order to be on the agenda, sharing every moment of their private lives with their followers causes their own private spaces to be destroyed.






Instagram accounts of famous people were taken into consideration in the research. In this context, the photographs shared by the celebrities in their private properties, which are designated as private areas, were evaluated. In this research, celebrities with more followers were preferred. 7 celebrities were selected in the research. Considering the 1-week sharing of the celebrities who make up the sample, the shares of the private areas are also shown in the table. With the advances in communication technologies, the limits of privacy are redrawn, and the limits of privacy are becoming more and more uncertain. In this study, with the development of technology, it is possible to reveal that individuals make their private areas unclear by sharing their social networks.

The concept of privacy is defined as the confidentiality of individuals that belong to individuals as well as being a phenomenon that shows differences from society to society and from person to person (Budak, 2018: 147). In this context, celebrities whose Instagram accounts are examined have photographs taken in their private living spaces. 2 of the 7 celebrities sharing 5 male and 5 females. In the Instagram accounts examined, women share more photos than men. Especially female celebrities share their private lives more than family photographs. In addition to the photos of the men's family, they also share their own photographs. Male and female celebrities share photographs of their children or their spouses with their spouses, while male celebrities share only their own photographs at regular intervals. This situation is less common in women. The photos shared by male and female celebrities are examined between Table 3 and Table 8. When the photographs in the tables are examined, the photographs in which the natural state of home life is shared are taken into consideration. One of the most special areas of private life, defined as privacy, is undoubtedly family members. Celebrities also often include family photographs on their pages.

Table 2: List of Celebrities Instagram Share






Instagram Account	Sharing	Followers
Doğa Rutkay Kamal	7162	1,4 m
Ceyda Düvenci	3454	2 m
Enis Arıkan	799	1,8 m
Eylül Öztürk Özkan	2188	2 m
Alp Kırşan	782	826k
Pelin Akil Altan	2732	1,6 m
Uraz Kaygıaroğlu	358	671k

Table 3: Eylül Öztürk Özkan Shares

				
Number of likes: 165,118 Number of Views: 2,408,999	Number of likes: 252,201	Number of likes: 281.792	Number of Views: 1,398,286 Number of likes: 229.605	Number of likes: 150,560

Celebrities do not hesitate to share family photos in private areas. Because of the social media, these shares of celebrities are sometimes met naturally. Eylül Öztürk has recently made a name for himself in social media. The fact that she shared her moments with her followers during the prenatal period and especially the moments she experienced during her birth caused us to hear her name frequently. There are few celebrities who share their moments before birth so clearly and momentarily. Although he has recently shared photos with his son and wife, which we would describe as rem intimate, he has shared his videos with his followers about his pre-natal suffering. While celebrities especially shared their babies' birth, postpartum photos with their spouses, their babies' videos and photos with their followers, especially because of the high number of likes of celebrities who are mothers, it was seen that they did not go out of these photographs very much and did not share their own shares much more than before.

Tablo 4: Pelin Akil Altan Shares

				
Number of likes: 200,561	Number of likes: 116.914	Number of likes: 95.817	Number of likes: 76.190	Number of likes: 202.349

Pelin Akil Altan, together with her husband Anil Altan, was one of the couples who shared their most special moments on social media. He has also increased the number of followers by sharing his prenatal moments day by day. He also shares his private photos taken with his wife on social media and makes video and photo sharing about his preparations for his twins to be born. The fact that the player, who also has dogs in the house, will feed the dogs in the same house as the children to be born, is also followed with interest by animal lovers. Celebrities show the importance they attach to their families with their sharing with their families and it can be seen as actions taken in order to increase the number of followers or not to lose followers and to get good comments considering the concept of family is important in the society.

Table 5: Ceyda Düvenci Shares











				
Number of likes: 107,076	Video Views: 2.162.839 Number of likes: 222.954	Number of likes: 80.745	Number of likes: 126.527	Number of likes: 73.097

Table 6: Doğa Rutkay Kamal Shares

				
Number of likes: 60.136	Video Views: 603.776 Number of likes: 63.059	Number of likes: 24.295	Number of likes: 77.725	Number of likes :41.156

Celebrities, especially mothers, share every moment of their children and attract the attention of their mothers or prospective followers. When we look at the photographs of the female celebrities in the tables, we can see that they mostly share the development of their children, especially the moment of birth and postnatal children with their followers. Ceyda Düvenci uses social media every day with the videos and photos she shares. The player who does not hesitate to share his moments with his wife in his house, which we do not know as intimate space, without make-up and who shares his moments with his children in his natural home state, is especially appreciated by the mothers with his appreciation and comments. How much interest is followed by Düvenci's is also clearly seen when viewed the videos of the videos he shot.

Actress Doğa Rutkay is one of the celebrities who share her videos and photos with her husband and newborn twins in the area which is defined as intimate space, as well as with the dogs she feeds in her house and shows every moment to her followers especially the growth of her children day by day. The player, who uses social media effectively by sharing photos almost every day, increased the number of followers especially with the photos he shared after his newborn babies. The actress shares her thoughts clearly on the days defined as special days (Women's Day, Dow Syndrome, Theater Day) and shares the photos of her husband and children at home. Even






though there are celebrities who want to look more well-groomed on social media, many famous women share their natural, housework, make-up, or new awakening. With these photos, celebrities tell their followers that they are one of them, that they do housework, they can share their own photos without make-up.

Table 7: Enis Arıkan Shares

				
Number of likes: 203.644	Video Views: 921.355 Number of likes: 122.700	Number of likes: 179.141	Number of likes: 178.574	Number of likes: 178.669






The photographs shared by some celebrities in the table with the pets show the followers of the celebrities that they are an animal lover and thus support their followers. While millions of videos are shared about the private spaces of celebrities, it turns out that the photos do not receive much attention. Enis Arıkan is one of the celebrities who have been sharing a lot of photos with her cat especially at home. In the period that followed, the celebrity who shared his own photo with his sister and finally presented his special moments to his followers and received appreciation.

Table 8: Uraz Kaygıaroğlu Shares

				
Number of likes: 59.783	Views: 600.642 Number of likes: 63.024	Number of likes: 24.273	Number of likes: 77.473	Number of likes: 40.911

Actress Uraz Kaygıaroğlu was one of the celebrities who filled social media especially with the photographs he shared with his wife and child. Kaygıaroğlu, who does not hesitate to share her most special moments while having dinner or sleeping with her child at home, has increased the number of followers recently. In particular, celebrities who prefer to share their family environment, their spouse and moments with their children receive more admiration and comments and increase the number of followers. Some of the photographs, formerly known as special moments are now shared in this medium very easily, and as the player has shared, these moments are presented to followers without any hesitation.

Tablo 9: Alp Kırşan Shares

				
Number of likes: 13.965	Number of likes: 26.175	Number of likes: 29.844	Number of likes: 16.261	Number of likes: 24.703

Alp Kırşan was one of the celebrities who preferred to share his family photos and the time he spent with his family. He presents his moments with his father, mother, spouse and children at home and his moments as intimate places to his followers and he is liked. It is seen that Kırşan, who has very few photographs of hers, shares photos and videos with her children, and shares photos with the games she plays when she spends with them. The photographs he spent during his stay in the house with his guests, especially his mother and father, were mostly shared with his wife and two children.

Conclusion

In the process up to the present, the concept called power has been with people. The change of power that began with Jeremy Bentham and continued with Althusser and Foucault has so far. Now people are in a stronger and more conscious society. However, it is the existence of power that does not change during this time. Power, regardless of opinion, sees the individuals involved in society as a threat. Today's technology focuses on monitoring and observing the private lives of people, leading not only the powers but also the individuals oriented to surveillance. When we go to a shopping center, we are watched by a couple of eyes belonging to an official that we do not know at every point and this shows us the concepts of power and surveillance in our lives. Now we are talking about a culture called social media, and although it is one of the most terrible addictions of the period, it has become a medium where we know that we are being watched in this environment. Although Foucault and Bentham have the same fear of surveillance, the observer follows us in the form of invisible surveillance, as Bentham points out, which makes us feel constantly under pressure.

Today, one of the most vulnerable areas of privacy has been social networks. The social media that makes people feel free to share their views or situations as they wish, and the fact that followers realize and interpret these shares adds an interactive feature to this medium. This medium is as real as people can express their thoughts in any way they want, but also as virtual as they cannot take responsibility for what they say. The space and time limitation of these sites is gradually disappearing and the real and the virtual are intertwined. In the digital age, what individuals say is not there, they are recorded and appear when they never expect it.

Against the concept of panopticon is the concept of "synopticon, which means that the majority watches the minority. In Panopticon, instead of viewing, peeking took place. The pressure in Panopticon is not present in Synopticon. People want to be voluntarily monitored. Marriage programs, magazine programs, or contests about the regular surveillance of ordinary people in a home are examples of this. With the television being a part of separation, the majority had a minority. In this era, the shared video is socialized in connection with the number of photographs, messages or followers.

Developments in communication technologies are manifested in all areas of life. In the past years, it is a shame to share with other people, everything is easily shared today. Surveillance is a must in every consumption. Consumer surveillance has discipline as in panopticon, but it is not as compelling, incarcerated surveillance as in panopticon. Panopticon continues to exist with the concepts of superpanopticon and synopticon. While transparent barriers and cameras in the workplace are panopticon, developments in information technologies are seen as superpanopticon. It is also synoptic programs where the majority of the majority have been watching entertainment, or people are forced to become customers of similar products in order to make more profits.

As a result of capitalism and modernization, individuals become more and more lonely and individuality becomes more prominent in this way. Individuals who are not able to meet their needs such as attention, consideration and sharing by their environment, meet this situation by social networks, and need to convey their success, love, drinking, thoughts or rebellion. The underlying reason for this is seen as the longing of modern man for publicity in traditional societies. Modern man wants to continue the spiritual ties that bring people together. These people long for collective living, but they also do not want to obey the rules of this life. People who want to be able to see others at any time, enjoy the observation of others. People who want to be watched and followed at any moment share their privacy without any doubt to be liked more in social networks. The desire of people to be admired, admired and followed makes it natural for them to reveal their private lives and the perception of privacy is also collapsing.

Social media are the media where individuals willingly expose themselves, share many contents such as photography and video, and help to publicize the perception of the society against privacy for surveillance and control purposes. In social networks, people make their own advertisements, try to show how they dress, who have fun with, where they go. Today, there are systems that monitor individuals at anytime, anywhere. Surveillance television that Orwell has mentioned is taking place in our lives today. Surveillance is made everywhere from Mobese cameras, internet, security cameras, credit cards, control and satellite signals. Privacy is one's own secret space. The concept of privacy, which constantly changes depending on society and culture, has started to be shaped by the technological, economic and social characteristics of societies. Public disclosure of special situations means extending the boundaries of the public sphere and crossing the line of the private sphere. Social media sharing is the private spaces taking place in public. In particular, the sharing of celebrities in these channels attracts thousands of followers and is followed. The fact that famous people exhibit their private spaces in public places leads to differentiation of the perception of privacy in the society.

In today's surveillance society and consumer society, privacy has become an easily accessible object. When this situation is evaluated from the social point of view, the display of privacy in this way without obeying the rules of ethics has revealed different results. In the flexible life provided by digital technology, digital privacy is a matter to be considered. In this environment, every information we share is within the scope of digital privacy and this information is stolen, shared, changed.

Social media also has positive aspects such as eliminating the distances between space, time and people and increasing personal communication. However, it is possible to say that the negative sides are more dominant. In addition to increasing their communication with their followers and people who follow them, there are celebrities who use social media frequently with their promotional and advertising activities. However, social media is also a medium where celebrities have been abused in this regard, sharing information about the worlds of celebrities that are seen as private outside their own boundaries. Today, the limits of privacy have narrowed and there are risks that endanger the lives of individuals using this medium. With technological advances, the virtual world has become a part of separation in our lives. With the social media, the immunity of the private life living behind the doors has disappeared. The public display was a giant screen, and on this screen special circumstances were revealed to be approved and watched by others. Therefore, in today's surveillance and consumption society, privacy has become an object that can be easily reached by everyone.

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