



Working together
www.rcis.ro

Revista de Cercetare si Interventie Sociala

ISSN: 1583-3410 (print), ISSN: 1584-5397 (electronic)

THE IMPORTANCE OF INTRA-FAMILY CONFLICT RESOLUTION STRATEGIES: CASE OF A TV SERIAL

Ozlem TOREN

Revista de cercetare și intervenție socială, 2019, vol. 67, pp. 188-204

<https://doi.org/10.33788/rcis.67.12>

Published by:
Expert Projects Publishing House



On behalf of:
„Alexandru Ioan Cuza” University,
Department of Sociology and Social Work
and
HoltIS Association

REVISTA DE CERCETARE SI INTERVENTIE SOCIALA
is indexed by Clarivate Analytics (Web of Science) -
Social Sciences Citation Index
(Sociology and Social Work Domains)

The Importance of Intra-Family Conflict Resolution Strategies: Case of a TV Serial

Ozlem TOREN¹

Abstract

Among numerous information and skills intra-family conflict resolution is learned from television. While watching television, the audiences are relaxed and they have a chance to process the information and skills presented on TV. The present study seeks to analyze intra-family conflicts and conflict resolution strategies used by family members through most popular ever Turkish television serial *Çocuklar Duymasın* (Do not Let The Children Hear). The study focuses on the Uses and Gratifications (U&G) Theory to demonstrate how the audiences benefit from this serial when they have conflicts and problems in their lives. The study examines 50 episodes of the serial broadcasted in 2013. The conflict replaced and resolution strategies used by the characters are categorized in terms of orientations to conflict, conflict resolutions strategies and the topics mentioned in the dialogues. Data has been collected and recorded on the Content Analysis Checklist. Results show that female characters are generally more constructive and influential than male characters while resolving intra-family conflicts and problems during the conversations. In addition, the audiences are able to acquire information, gain support for themselves, learn about prominent issues and help others resolve conflicts because of the distinguished topics articulated in *Çocuklar Duymasın*.

Keywords: conflict resolution strategies, content analysis, *Çocuklar Duymasın*, gratifications theory, intra-family conflicts.

Introduction

There is a fact that audiences spend a considerable amount of their lives in front of television (TV) (Gerbner 1998). TV is an important device acting as a window because it not only opens to the lives of other people but also widens every sphere of our lives. In other words, the audiences have the opportunity to look into the lives of others by watching particular serials through TV. Therefore, the audiences learn about other lives from TV in a relaxed manner when television serials attract

¹ Eastern Mediterranean University, Famagusta, North Cyprus, TURKEY. E-mail: ozlemtorenemu@gmail.com

them. It is frequently observed that the only way to attract the audiences is to include conflicts, problems and dilemmas in the content of television serials.

Çocuklar Duymasin is one of the television serials which constantly uses conflicts and problems to attract the audiences. In this serial, most of the conflicts are resolved at the end of each episode. In this sense, the audiences learn how to use conflict resolution strategies that are provided by the members of different families in Çocuklar Duymasin. The scenarist and producer Birol Güven emphasizes that there is an inevitable importance of conflict resolution strategies through the characters portrayed in the TV sitcom. In this respect, the study is an attempt to contribute to the wide literature by focusing on issues leading to conflict as respondent in Turkish families, the gender differences in looking at family related issues in those families and the kinds of conflict resolution strategies used by the characters while resolving conflict among members of Turkish families.

According to Peters (2006), conflict is defined as a situation for people, groups or countries when they have serious disagreements, arguments, disputes and dilemmas. Since conflict is prone to exist in every process of life, the way of resolving conflicts of thoughts, choices and interests has to be identified clearly for the strong intra-family relationships within the society. The family is always in need of some basic conflict resolution skills due to the existence of a family conflict. The intra-family conflict can be resolved by following three steps, which are identifying the problem, making a plan and setting goals on how individuals can jointly resolve the problem. Peters (2006) also claims that conflicts can be either constructive or destructive. Thus, individuals should be aware of the conditions surrounding them in order to avoid disagreements. Intra-family conflict resolution is a key to development and strength of a stable family system in the society. In this respect, various studies have been conducted on intra-family conflict resolution as an important issue in the society.

Early researchers and observers of the intra-family conflict generally draw the attention to the rate at which family conflict occurs in the society. When the rate of the conflict has been analyzed, Dudley (1992) contends that “within our diversity as humans, there are differences in perceptions, needs, values, power, desires, goals, opinions, these differences often lead to conflict”. For Cornelius and Faire (1995), conflict takes place unless people tolerate others’ moral, cultural, religious and political differences.

When the family is taken into account as an institution, Agboeze (2004) argues that every family is prone to experience one form of conflict or the other. Agboeze (2004) notes that the conflicts come from different sources such as poverty, sexual incompatibility between couples, infertility, infidelity, unnecessary interference by in-laws, opposing religious interests, etc. Most of the definitions based on the conflict end up with a negative situation characterized by struggle, hostility and destruction (Agboeze, 2004). Thus, Nwankwo (2007) asserts that the story of all families revolve on social, economic, traditional, cultural and psychological issues

that differentiate themselves among others. Due to the variety of these concerns in all spheres of life, individuals are expected to control the conflict because it is not possible to completely remove conflict from life activities.

According to Ezea (2001), conflict is easily observed where there is no love, peace and unity. Hence, it should be effectively managed in order to eliminate unpleasant consequences, verbal wars, fighting, provocation and divorce. Roshos, Hondal and Ubinger (2010) defend that there is a need for the development of a measure of family conflict resolution. Their study does not rely on the measurement of conflict resolution in couples by focusing on behavioral observations. Their results suggest that conflict resolution strategies result in analytic solutions, adequate internal consistency and constructive validity for the relationships in the society (Roshos, Hondal and Ubinger, 2010).

Furthermore, Sheth (1974) articulates that conflict among family members comes from different cognitive structures that consist of goals and perceptions about alternatives. For Sheth (1974), the conflict can be resolved through the use of problem solving, persuasion, bargaining and politics. There is also a prominent argument proposed by Sheth and Cosmos (1975) and Belch et al., (1980). They defend that the use of coalition strategy is rare while making decisions about familial issues. In addition, Spiro (1983) claims that families belonging to different social classes have different sex-role orientations. In this sense, each family in the society is at different stages of the family-life cycle while using different strategies for conflict resolution. As Blood (1955) indicates in his studies, there is a tendency for the families to have specific characteristics. Thus, these features expose them to the risk of potential conflict in their lives.

According to Lichtly and Ripley (1969), the conflict is a very important concern in the content of television programs. Since there is an impact of the characters presented in television programs on the audiences, the wide variety of conflict behaviors portrayed by these characters are effective (Greenberg *et al.*, 1997). In this respect, the study attempts to demonstrate how the audiences benefit from *Çocuklar Duymasin* to resolve their own conflicts which look like the conflicts depicted in this sitcom. For Ozad (2005), media not only offer information but also educate adults for a lifetime. When it has been considered from this point of view, thus articulation brings us to the fact that *Çocuklar Duymasin* would have a great influence on the conflicts of the audiences because of being a media product on TV. Mutlu (2005) also defend that television serials are the most convenient program types by its nature according to the mass production technique because they put everything together in a particular form in the life of the audiences (Mutlu, 1999). Therefore, the speeches of the characters are taken into account to show the frequency of the orientations to conflict, conflict resolution strategies, topics stated by the characters and the identification of conflict whether the problem is solved or unsolved.

While classifying the orientations toward conflict, the study focuses on Thomas and Kilman's (1974) identification. There are three types of orientations to conflict which are lose-lose, win-lose and win-win. In addition, there exists four responses for conflict resolutions which are the exit response, neglect response, loyalty response and voice response (Thomas and Kilman, 1976).

The purpose is to show how the conflict resolution strategies are configured through the portrayals of distinct characters in the TV sitcom. Thus, the study contributes to the wide literature by examining intra-family conflict resolution strategies depicted in a TV serial broadcasted in Turkey.

Orientations to Conflict

As it has been stated above, the study relies on three basic orientations that characterize reactions of people to conflict. According to Wood (2007), these distinct approaches influence the responses of people who are confronted with conflict. The first orientation to conflict is lose-lose. According to this response, conflict ends when everybody involved in a discussion loses. Wood (2007) defends that this response creates unhelpful and unbeneficial conflicts for everyone in close dialogues. In other words, people reject to talk about a problem. Hence, the conflict results in a negative way because it leads to unhealthy and unfavorable relationships. The second orientation is called win-lose. This orientation fosters a value that is associated with individualism. It not only promotes self-assertion but also completion. A person who argues with an individual does not have a desire to listen to arguments of others. However, this orientation is more favorable than the first orientation because individuals sometimes resolve their conflicts in this way.

The last orientation to conflict is identified as win-win by Wood (2007). When this orientation is used with respect to conflict, everybody gains. It is believed that there exists always a good solution to the problems for everybody. In simpler terms, there are always ways to resolve the conflict in the society, if individuals prefer to benefit from this orientation.

Responses to Conflict

People are able to respond to tension when they select one among four responses toward conflict. According to the use of the responses and people's capacity, these responses can be either destructive or constructive. The purpose of individuals determines how they use these responses. Individuals aim to resolve a tension or protect the relationship in their lives. The first response to conflict is called the exit response. During the conflict, people reject to talk about a problem if they use the exit response as a reaction. In simpler terms, people quit the place because of their unwillingness to resolve the problem when conflict arises.

Thus, this response prevents individuals from having constructive and health relationships. The second response is identified as the neglect response which denies discussions. People neglect the action or process of talking something in order to avoid reaching a decision or exchanging ideas. The lose-lose and win-lose orientations are based on the neglect response. In addition, these orientations are observed also in the exit response because individuals assume that they cannot reach a solution if they insist on the argument that they strongly agree with.

The third orientation is specified as the loyalty response moving from a lose-lose orientation toward conflict. People who use the loyalty response generally stay in communication and tolerate the differences. The last response toward conflict is called the voice response. It is known that people have desires to resolve conflicts. When they recognize a conflict, they do not hesitate to provide a solution to the problem. As Wood (2007) argues, people should be capable of improving the situations constructively and actively in the society.

Brief Information about Çocuklar Duymasin

Çocuklar Duymasin is one of the most popular Turkish television serials of all times. It was first broadcasted in 2002 and still in air now with some gaps. In this serial, the story revolves around a family and their close-circle relatives and friends. In Çocuklar Duymasin, main characters such as Meltem, Haluk, Tuna, etc. act as role models to the audience. In Çocuklar Duymasin, Meltem is a modern mother who holds western values. She is employed as a human resource manager in a firm. She is also defined as a good daughter, a helpful friend and a trustful neighbor in the serial. Meltem has a husband called Haluk. This character is “a macho” man who prefers to act as an eastern man. Haluk prefers to act according to the patriarchal values. However, at the end of many arguments, Haluk generally negotiates with Meltem.

Roloff and Greenberg (1979) emphasize that there is a strong relationship between the television characters behaviors and viewers' intentions to use modes of conflict resolution. The audience's perception of how his/her adorable character would resolve a conflict is likely to be influential, if he/she intends to use the mode of conflict resolution for the disagreements, arguments and inconsistencies in his/her life.

There are some studies which notice that television characters are important to the audience in their lives while these characters are playing their roles on TV (Bronfenbrenner, 1970; Meyer, 1973; Miller 1968). Duygu is Haluk and Meltem's daughter. Although she is young, she is married and has a child. Duygu always follows her mother in her life. Emre, Duygu's brother is the youngest individual in the family. His nickname is Havuç because he has red hair. He is a student at the university. He likes dancing, music and travelling. There is also another boy called Teo who is Emre's best friend. They love two sisters who are Melis and

Ece in the serial. These sisters' parents are İdil and Tansel who are Meltem and Haluk's nextdoor neighbors. İdil is a professional psychologist. Her husband, Tansel is an intellectual man.

Hatice and Emine are two servants in Çocuklar Duymasin. They do housework for their patrons- Meltem and Gönül in their houses. These women are married to men called Hüseyin and Şükrü. Since these men are lazy and they don't want to work in their lives, their bosses who are Gönül and Haluk assign responsibilities to them in the last episodes of Çocuklar Duymasin. Gönül who is Tuna's wife also has a close relationship with Meltem. Gönül's son is called Orçun. He is Tuna's stepson. This boy is very cute and his nickname is Beton (cement). Since Orçun likes Haluk, he behaves in accordance with what he is told by Haluk. However, Tuna is a very "passive" man who accepts everything and what Gönül does without any resistance. There are also interesting characters called Adem and Tayyar in Çocuklar Duymasin. Adem is portrayed as a philosopher whereas Tayyar is a retired man who makes fun of Şükrü and Hüseyin in the serial.

Theoretical Framework

In this study, Çocuklar Duymasin is examined by using Uses and Gratifications (U&G) theory because the subject matter of the serial is built on the conflicts met and conflict resolution strategies used by different Turkish families. U&G Theory focuses on how and why the audiences identify specific media to meet the expectations, needs and desires (Katz, 1959). This theory discusses how the audience uses the media to satisfy their needs. There are some reasons for the audiences to use the media. The audience prefers to use the media for acquiring information, getting personal security, learning about every issue in the world, gaining support for themselves, helping others to resolve the problems, creating a social network and contact, maintaining connections with others, enjoying themselves by escaping from problems and worries, having an opportunity for the imaginary world, spending their time in a comfortable and joyful way, filling time by watching or playing a game, earning money, creating a program for their daily routines and having friends in a social network (Katz, Gurevitch, & Haas 1973; Katz, Blumler, & Gurevitch, 1974). In this sense, the present study seeks to explore conflict resolution strategies used by the members of the family members in Çocuklar Duymasin by focusing on the principles of U&G Theory.

Methodology

The present study is planned as a quantitative study. Content analysis is used as the data collection method. Content analysis is a systematic, objective and quantitative analysis. Thus, the study uses the content analysis in order to

investigate conflict resolution strategies not only in human dialogues but also in portrayals of characters in *Çocuklar Duymasin*. The study is conducted to show the influence of a television program over certain worldview of audience through the use of content analysis (Hansen, 1988). Therefore, in this study, in order to prepare content analysis a checklist is prepared based on conflict resolution categories suggested by Wood (2007).

A checklist is prepared in order to code in the data collected for the study. For the coding sheet all conflict and conflict resolution strategies mentioned in Wood's book, attitudes of people mentioned by Wood (2007), and the orientations to conflict, which are laid down by Wood (2007): lose-lose, win-lose and win-win are included. Also, characteristics of responses to conflict for the conflict resolutions: the exist response, the neglect response, the loyalty response and the voice response are taken into account. In addition, the topics that are mentioned in the sitcom are classified as beauty, ageing, health and shopping, personal development, occupation, idioms, famous people's sayings, women's issues, men's issues and information giving. While both the female and male characters in this sitcom discuss their ideas in their speeches, these classifications are entered into content analysis as the data of the studies. 50 episodes were watched and coded by the researcher and a friend in order to establish inter-rater reliability. During the content analysis, when the conflict resolutions with speeches of characters are categorized, these categorizations are entered into SPSS program.

Findings

In this section of the study, the analyses based on the frequencies of types of conflict, topics articulated in the sitcom, the conflicts articulated by the female and male characters in the sitcom, the use of three basic orientations and four responses to conflict by whole characters are discussed by taking into considerations 50 episodes broadcasted in 2013. The types of conflict, which are categorized as problem solved and problem unsolved demonstrate the use of intra-family conflict resolution strategies. In this respect, Table 1 illustrates the frequency of two types of conflict for the 50 episodes of *Çocuklar Duymasin*.

Table 1. Types of conflict for 50 Episodes

Types of conflicts	Frequency
Problem Solved	2430
Problem Unsolved	773
Total	3203

The sum of total problem solved and problem unsolved in Table 1 is 3203. When the frequency of the problem solved is taken into account, it is seen that there are 2430 conflicts which are 75.86% of the total types of conflict for 50 episodes. On the other hand, there are 773 unsolved problems which are 24.14% of the total types of conflict. As it has been showed in *Table 1*, *Çocuklar Duymasin* sheds light on the use of intra-family conflict resolution strategies for the audience in a sitcom because of the high frequency of problems solved in the scenario (See Table 1). In simpler terms, this sitcom provides a much appreciated awareness for intra-family conflict resolution strategies in order to promote the state of being healthy, happy and comfortable life standards for the audience in their lives.

Table 2 below presents the frequency of specific topics for the messages that are given to the audience in the form of intra-family conflict resolution strategies. Due to the existence of intra-family conflict resolution strategies in *Çocuklar Duymasin*, the scenarist and producer Güven is in an attempt to inform and enlighten the audience through the use of prominent issues in the scenario. In this respect, *Table 2* shows the frequency of 8 distinct topics, which are explicitly articulated to the audience of *Çocuklar Duymasin*.

Table 2. Topics of 50 episodes

Topics	Frequency
Beauty, Ageing, Health, Shopping	114
Personal Development	117
Occupation	363
Idioms	80
Famous People's Sayings	16
Women's Issues	368
Men's Issues	750
Information Giving	1395
Total	3203

There are 1395 conflicts which are based on information given. These conflicts are 43.55% of the total topics of 50 episodes. Güven generally aims to indicate the importance of familial issues, marriage, sincere relations, friendship, cultural sensitivity, education, laws and regulations, etc. in society. Thus, information given is categorized as a topic in this study. For example, in episode 7, Adem talks about Einstein's special relativity theory that is well confirmed physical theory regarding the relationship between space and time. Additionally, in episode 9, Tansel is in an attempt to inform the audience about the names of the flowers that exist in the nature. Moreover, in episode 38, Idil points out the guidelines for the audiences

who have relationships in their lives. Since these examples are based on offering knowledge about different concerns, they are specified as information giving in *Çocuklar Duymasın*.

There are also conflicts including men's issues in their content. The frequency of the men's issues is 750 which is 23.41% of the total topics of 50 episodes broadcasted in 2013. Men's issues are associated with the interest of men and important topics or problem for debate or discussion specified by the characters in the serial. In other words, being a casanova, having a car, talking about football, being rich and superior, etc. are the concerns which are identified as men's issues in the study. For example, in episode 15, Emre who is Haluk's son forces his father to purchase a car for him. Furthermore, in episode 34, the male characters who are Haluk and Tansel argue for the rules of a football match. These issues are automatically associated with men's issues.

When the frequency of the women's issues is taken into account, there are 368 conflicts which is 11.48% of the total topics of 50 episodes. The women's issues are based on serving men, talking about discrimination against women, gender equality and stereotypes, doing housework in their content. For example, in episode 28, Meltem and Gönül emphasize the importance of women's role in every sphere of life. Ece and Melis also prefer to talk about women's issues. For instance, in episode 42, these girls mention the expectations, needs and wants of women from men in order to inform the audiences.

Occupation is another topic which takes place in the serial. There are 363 conflicts that are 11.33% of the total topics. This issue describes how to establish a business, be employed, set up core business functions, etc. for the audience. For example, in episode 5, there is a conversation among the characters called Haluk, Gönül and the franchisor Yamaç. The franchisor informs Haluk and Gönül about the principles of franchising and the strategies. Through the use of this conversation, the scenarist and producer aims to raise the awareness of the audience about the efficient and effective emphases on employment and entry modes to the international business environment.

The frequency of personal development is 117 which is 3.65% of the total topics. This issue emphasizes that how individuals develop and increase their capacity by education and experience in their lives. For example, in episode 43, Meltem who is the mother of Duygu and Havuç defends that the parents should put themselves in their children's shoes while their children are making decision about marriage, occupation, education, etc. In the conversation, Haluk, who is the father of these young people, agrees with Meltem.

Beauty, ageing, health and shopping is an interesting topic which is widely addressed by female characters in *Çocuklar Duymasın*. The frequency of this topic is 114 which is 3.60% of the total topics for 50 episodes. For example, in episode 3, Meltem and Gönül who are very conscious individuals recommend that olive oil should be used in cookery and salad dressings to create the health society. This

conversation is an example of health issues that is included by Güven. There is also a conversation in episode 25. Through the dialogue between Tuna and İdil, Güven is an attempt to encourage the audience run at a steady gentle pace that is especially on a regular basis as a form of physical exercise. This conversation is also based on the health issue which is very important to the audience.

There are 80 idioms which are 2.49% of the total topics. Through the use of idioms in the context of intra-family conflict resolution strategies, Güven aims to point out a group of words established by usage as having a meaning in Turkish culture. For example, in episode 6, Adem emphasizes the importance of good relationship with neighbors. In order to indicate the prominence of this issue, Adem uses the famous idiom “Don’t buy a house, buy a neighbor” for the audience.

Lastly, there are 16 conflicts which are based on famous people’s sayings in 50 episodes. For example, in episode 17, Adem criticizes the insane individuals by using Einstein’s definition based on insanity. Adem articulates that “According to Einstein, insanity means doing the same thing over and over again and expecting different results.” The use of idioms in the scenario of *Çocuklar Duymasin* attracts the audience to watch this serial for many years.

Moreover, Table 3a and Table 3b present names of the female characters and the male characters who focus on conflicts in *Çocuklar Duymasin*, respectively. As it is seen in Table 3a, the female characters articulate 1627 conflicts which are 50.80% of total conflicts in 50 episodes.

Table 3a. Female characters

Female Characters	Frequency
Meltem	484
Gönül	351
İdil	297
Emine	152
Hatice	71
Ece	49
Melis	104
Duygu	88
Didem	31
Total	1627

The frequency of conflicts uttered by Meltem is 484, which is 15% of the total conflicts. Meltem is a prominent character because her response to the conflict is favorable and beneficial for the audience. In this respect, Meltem has the greatest frequency of conflict resolution strategies. In addition, Gönül emphasizes 351 conflicts which is 10.95% of the total conflicts whereas Idil focuses on 297 conflicts

which is 9.27% of the total conflicts. Table 3a demonstrates that female characters are more influential than the male characters because of resolving conflicts in Çocuklar Duymasin. The well-educated women who are Meltem, Gönül and İdil generally resolve the conflicts based on beauty, ageing, health, shopping, personal development, famous people's sayings, information giving and women's issues. On the other hand, Emine and Hatice are prone to talk about issues based on occupation.

Table 3b illustrates the frequency of conflicts uttered by the male characters. The male characters utter 1576 conflicts which are 49.20% of total conflicts in 50 episodes. The greatest frequency belongs to Haluk who is a traditional and macho man. 11.17% of the total conflicts are stated by Haluk. Moreover, Tuna aims to resolve 176 conflicts which are 5.49% of the total conflicts whereas Tansel talks about 175 distinct conflicts which are 5.46% of the total conflicts in Çocuklar Duymasin. The male characters generally indicate the issues based on men's issues, idioms and information giving. As it is stated above, when two tables are compared, the female characters carry out more conflicts than the male characters.

Table 3b. Male characters

Male characters	Frequency
Haluk	358
Tuna	176
Tansel	175
Hüseyin	161
Şükrü	33
Tayyar	88
Adem	61
Emre	281
Teo	65
Yakup	78
Kemal	30
İsmail	33
Beton	4
İdris	23
Korhan	2
Berke	8
Total	1576

Table 4 presents the frequency of responses to conflict in 50 episodes of *Çocuklar Duymasin*. As it is shown in Table 4, there are 3203 conflicts that the characters deal with in the serial.

Table 4. Responses to conflict

Responses to conflict	Frequency
Voice	1654
Loyalty	723
Neglect	485
Exit	341
Total	3203

1654 voice responses which are 51.63% of the total four responses to conflict aim not only to address the conflict directly, but also make an effort to find a solution to it in 50 episodes of *Çocuklar Duymasin*. People who would like to act in response to the conflict with the voice response attempt to point out problems or tensions and cope with them. In this respect, the voice response is the most beneficial way of reacting to the conflict (Wood, 2007). As it is stated above, the female characters generally engage in voice responses while resolving the intra-family conflicts.

There are 723 loyalty responses, which is 22.57% of the total four responses to conflict. If there exists a loyalty response to conflict, a person aims to stay in a relationship and tolerate the differences (Wood, 2007). In other words, the loyalty response is a commitment, which does not address the conflict. Wood (2007) emphasizes that it may be constructive in the short term because of being a passive response. 723 loyalty responses demonstrate that *Çocuklar Duymasin* includes also a constructive way of resolving conflicts by using the loyalty response.

485 neglect responses, which are 15.16% of the total four responses to conflict, are in an attempt to deny or minimize problems, disagreements, anger, mental, or emotional strains in *Çocuklar Duymasin*. According to Wood (2007), the neglect response can be an influential response to conflict in some cases when the problem cannot be resolved. In other words, people use the neglect response not to deal with the conflict in order to protect a relationship's health among them. When the neglect response is observed in interpersonal communication, people deny the problem (Wood, 2007). In simpler words, individuals accept that the problems are not important to them. In case of *Çocuklar Duymasin*, the use of this response demonstrates that the characters sometimes fail to care properly even though there exist a conflict in their lives.

Lastly, when the number of the exit response is taken into account, it is seen that there are 341 exit responses, which is 10.64% of the total four responses to conflict. The exit response is defined as an action of physically walking out or

psychologically withdrawing (Wood, 2007). The exit response generally does not address problems. In other words, it is vigorous way to avoid conflict. Thus, this response is actively observed while dealing with 341 intra-family conflicts in 50 episodes of *Çocuklar Duymasin*. Table 5 is based on the frequency of orientations to conflict.

Table 5. Orientations to conflict

Orientations to conflict	Frequency
Win-Win	1551
Win-Lose	860
Lose-Lose	792
Total	3203

There are 1551 win-win orientations which are 48.44% of the total orientations to conflict. The voice response illustrated in Table 4 is generally involved with a win-win orientation toward conflict. Voicing concerns include solutions to problems, conflicts, dilemmas and disagreements. For example, Emre and Teo who are very close friends are most likely to address conflict directly and prefer to resolve it whenever they have or express different opinions. Through the characters of these young boys, Güven demonstrates the favorable impact of the constructive win response for relationships that matter to people and they would like to maintain. Furthermore, Haluk and Meltem's conversations also shows that both of them are willing to give voice to the problems, conflicts and disagreements in order to provide a peaceful atmosphere for their children in many episodes. As it has been illustrated in Table 5, the voice response, which is associated with the win-win orientation has the greatest percentage (48.44%) in 50 episodes of *Çocuklar Duymasin*.

When the number of win-lose orientations is taken into consideration, there are 860 win-lose orientations which are 26.84% of the total orientations to conflict. For example, the neglect response (See Table 4) is associated with the win-lose. This orientation avoids discussion. In this respect, it is not only destructive, but also very passive.

In addition, Table 5 presents 792 lose-lose orientations which are 24.72% of the total orientations to conflict. For example, the loyalty response and the exit response are generally associated with a lose-lose orientation toward conflict because individuals generally prefer to be loyal to the relationship and not to work through the differences in *Çocuklar Duymasin*.

In line with the articulations above, the research findings confirm that Güven asserts the importance of preferred responses and orientations to conflict, which are very skillful, constructive and beneficial for the audience. If the audiences

are not able to cope with the conflicts, problems and disagreements in their lives, the audiences cannot communicate sensitively and effectively in their personal relation.

Conclusion

The present study revolves around intra-family conflict resolution strategies proposed by Thomas and Kilman (1974) in relation to the beneficial, effective and sensitive communication among individuals. In order to examine intra-family conflict resolution strategies, one of the TV sitcoms called *Çocuklar Duymasin* is examined in this study. Since *Çocuklar Duymasin* broadcasted in Turkey includes conflicts, disagreements and problems among the characters of different Turkish families, the study examines the dialogues among the male and female characters through the use of content analysis. While analyzing 50 episodes of *Çocuklar Duymasin* broadcasted in 2013, three basic orientations and four responses to conflict provided by the characters of *Çocuklar Duymasin* are taken into consideration. In this respect, the study includes Uses and Gratification Theory because the theory automatically provides opportunities for the researchers to have knowledge about social interactions, diversion, communication and intra-family conflict resolution strategies.

The results confirm that the sum of the total conflict is 3203 (See Table 1). While analyzing 3203 conflicts, they are categorized according to the inclusion of three basic orientations and four responses to conflict in their content. When the four responses to conflict are taken into consideration, the voice response has the greatest percentage which is 51.63% in 50 episodes of *Çocuklar Duymasin*. Since the voice response is always associated with the win-win orientation, Güven defends that there are usually ways to resolve differences so that everyone gains at the end of the conversation. Therefore, the characters are willing to offer a good solution that everyone finds satisfactory in most of the episodes of *Çocuklar Duymasin*. In other words, through the representation of the win-win orientation among the characters in this sitcom, the Turkish audience is able to resolve their problems, disagreements and intra-family conflicts. The study also points out the importance of the loyalty response and neglect response which are 22.57% and 15.16%, respectively. In *Çocuklar Duymasin*, the neglect response minimizes the conflict and avoids the discussion among people whereas the loyalty response promotes to remain loyal to the relationship despite the differences. Lastly, the exit response, which is 10.64% of the total conflicts, is used to refuse a problem or a conflict physically and psychologically (See Table 4).

When the frequency of orientations to conflict is taken into account, 48.44% of the total conflicts belongs to win-win orientation. In addition, the win-lose orientation to conflict is 26.84% whereas lose-lose orientation to conflict is 24.72% of the total conflicts (See Table 5).

Furthermore, the study provides the frequency of 8 distinct topics, which are explicitly articulated to the audience of *Çocuklar Duymasin*. 43.55% of total conflict is based on information giving. When the men's issues and women's issues are analyzed, the study provides that 23.41% of the total conflict belongs to men's issues whereas 11.48% of the total conflict is associated with women's issues. The topic called occupation is observed in the 11.33% of the total conflicts. In addition, the topic of personal development is seen in the 3.65% of the total conflicts. Beauty, ageing, health, shopping issues are indicated in 3.60% of the total conflicts. The last two topics, which are idioms and famous people's sayings have the percentage of 2.49% and 0.49% of total conflicts, respectively (See Table 2).

The present study finds out that the female characters articulate 1627 conflicts which are 50.80% of total conflicts in 50 episodes (Table 3a). On the other hands, the male characters utter 1576 conflicts which are 49.20% of total conflicts in 50 episodes (See Table 3b). As it is stated above, when two tables are compared, the female characters carry out more conflicts than the male characters.

Moreover, Güven uses the character of a psychologist called Idil in this sitcom to provide expert-advice for the intra-family conflicts. Through the lip of Idil, Güven is successful enough to raise the awareness of the Turkish audience about conflicts, problems and dilemmas. In this respect, the conflicts that have been portrayed in *Çocuklar Duymasin* help the audience resolve their conflicts when they face in their real lives. For instance, Haluk is created as a macho man who holds eastern values in *Çocuklar Duymasin*. Haluk acts according to the patriarchal concerns whereas Tuna is portrayed as a character who does not resist to anything and accepts whatever he is told by his wife called Gönül. In addition, Meltem is an important character who is a good daughter, a helpful friend, a successful manager and a trustful neighbor in this serial. Through the representations of these characters, the scenarist and producer Güven provides different alternatives to resolve conflict for the audience. In other words, these characters which are accepted as a role model by the audiences satisfy their cognitive needs, affective needs, personal integrative needs, social integrative needs and tension release needs as Katz, Gurevitch and Haas (1973) articulate in their study.

In conclusion, *Çocuklar Duymasin*, which has been one of the most influential media products in Turkey. In this respect, through the analysis based on intra-family conflict resolution strategies in *Çocuklar Duymasin*, the study points out the use of these strategies. As it is stated in this study, there are many conflict strategies used which are used by the main characters. These conflict resolution strategies affect the audiences. When the audiences are not aware of using these strategies, they cannot interact with each other sensitively and effectively. Thus, the audiences should create their responses to conflict in a constructive way in order to maintain good relationships among them in their lives.

References

- Agboeze, P.C. (2004). *Conflict Resolution Methods used by Nigerian Women in Settling Disputes in their homes*. PhD Thesis, Department of Social work University of Nigeria, Nsukka.
- Belch, M.A., Belch, G.E. and Sciglimpaglia, D. (1980). Conflict in family decision making: an exploratory investigation. In: Olsen, J. (Ed.), *Advances in Consumer Research*, Association for Consumer Research, Anne-Arbor, MI, pp. 475-479.
- Blood, R. (1955). Resolving Family Conflicts. *Conflict Resolution*, 4(2), 209-219.
- Bronfenbrenner, U. (1970). *Two worlds of childhood*. New York: Russell Sage.
- Cornelius, H. & Faire, S. (1995). *Everyone can win*, Australia: Simon and Schuster Press.
- Dudley, W. (1992). *The Eight Essential Steps to Conflict Resolution*, Los Angeles: Jeremy P. Tarcher Inc.
- Ezea, S.O. (2001). *Family Conflict in Nigeria: A case Study of Nsukka Local Government Area*, B.Sc Thesis, ESUT, Enugu.
- Gerbner, G. (1998). Cultivation Analysis: An Overview. *Mass Communication and Society*, 3(4), 175-194.
- Greenberg, B., Atkin, C, Edison, N., & Korzenny, F. (1977). *Prosocial and Antisocial behaviors on commercial television in 1976-77*. Washington, DC: U.S. Office of Child Development.
- Hansen, A., Cottle, S., Negrine, R., & Newbold, C. (1998). *Mass Communication Research Method*, New York: Design and Patents Act.
- Katz, E. (1959). Mass Communications Research and the Study of Popular Culture: An Editorial Note on a Possible Feature for This Journal. *Departmental Papers* (ASC), 1-6.
- Katz, E. Gurevitch, M., & Haas, H. (1973). On the Use of the Mass Media for Important Things. *American Sociological Review*, 38(2), 164-181.
- Katz, E., Blumler, J. G., & Gurevitch, M. (1974). Utilization of mass communication by the individual. In J. G. Blumler, & E. Katz (Eds.), *The uses of mass communications: Current perspectives on gratifications research* (pp. 19–32). Beverly Hills: Sage.
- Lichty, L. & Ripley, J. (1969). *American Broadcasting: Introduction and Analysis*. Madison, Wis.: College Printing and Publishing.
- Meyer. T. (1973). Television's Behavioral Models and Children's Perceptions. *Educational Broadcasting Review*, 7, 25-33.
- Miller. W. (1968). *Popular television heroes as behavior models: A report submitted to the National Association of Broadcasters*. Athens: Ohio University.
- Mutlu, E. (1999). *Televizyon ve Toplum*, Ankara: TRT Yayinlari.
- Mutlu, E. (2005). *Globalleşme, Popüler Kültür ve Medya*, Ankara: Ütopya Yayinlari.
- Nwankwo, Chimezie A. (2007). *Factors that Induced Stress in Nigeria Families and Its Implication to Social Work Practice*, PhD Thesis. Department of Social Work, University of Nigeria, Nsukka.
- Ozad, B. E. (2005). *Medya Okuyazarlığı ve Yetişkin Eğitimi*. Paper presented at the I. Uluslararası Medya Okuyazarlığı Konferansı, Istanbul.
- Peters, I. (2006). *Conflict Management, Prevention and Resolution*. *The Institute of Medical Research and Training*. University College Hospital: Ibadan.
- Roloff E. M. & Greenberg S.G. (1979). Sex Differences in Choice of Modes of Conflict Resolution in REAL-LIFE and Television. *Communication Studies*, 27, 3-12.

- Roskos, T. P., Handal, J.P., & Ubinger, M. E. (2010). Family Conflict Resolution: Its Measurement and Relationship with Family conflict and Psychological Adjustment. *Psychology, 1*(5), 370-376.
- Sheth, J.N. & Cosmas, S. (1975), Tactics of conflict resolution in family buying Behavior. Paper presented to the American Psychological Association, Chicago, IL: American Psychological Association.
- Sheth, J.N. (1974). A theory of family buying decisions. In: Sheth, J.N. (Ed.), *Models of Buyer Behavior*, pp. 17-33, New York: Harper & Row.
- Spiro, R.L. (1983). Persuasion in family decision-making. *Journal of Consumer Research, 9*, 393-402.
- Thomas, K. W., & Kilmann, R. H. (1974). *Thomas-Kilmann conflict MODE instrument*. New York: XICOM.
- Thomas, K.W. (1976). Conflict and conflict management. In M. D. Dunnette & L. M. Hough (Eds.), *Handbook of industrial and organizational psychology* (pp. 889-935), Chicago: Rand McNally.
- Wood, J.T. (2007). *Interpersonal Communication Everyday Encounters*. U.S.A: Sage.