

**Celebrity worship; Reality TV and the Pursuit of
Stardom**

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Abstract

Research suggests that the desire for fame appears to be increasing among preteens and teenagers (Uhls & Greenfield, 2012) and, as the findings of a survey conducted in Ireland suggests, many would drop out of school if they had an opportunity to fulfil their dreams of fame (Regan, 2006). Some commentators attribute this growing desire for fame to the rise of reality TV formats, which appear to have become a platform for ‘ordinary’ people to become famous regardless of talent (Turner, 2010).

Given the growing fascination with celebrities over the recent years, and based on Bandura’s (2001) social cognitive theory of mass communication, the aim of the present study was to examine the relationship between celebrity worship and the desire to participate on reality TV shows. A correlational, cross-sectional design was utilised. A random sample of one hundred and eighteen participants were administered the Celebrity Attitude Scale (CAS), the Aspiration Index Revised (AI-R) and three short scales to measure the desire for fame, reality TV participation and Facebook usage. The results indicated a significant moderate positive correlation between celebrity worship and the desire to participate on reality TV ($r = .366$, $p = .001$) as well as a significant moderate correlation between the desire for fame and the willingness to put a career on hold if the opportunity to take part on reality TV was offered ($r = .399$, $p = .001$). The conclusions drawn from the results suggest that celebrity worship has an influence on people’s desire for fame and future aspirations and that people would be willing to sacrifice their career in order to pursue it. Future research could focus on a qualitative approach to further explore the reality TV participation and desire for fame.

1. Introduction

A survey carried out for a RTÉ Radio One programme, “Fame”, which explored the phenomenon of fame and what drives people to achieve it found that 85% of boys and 40% of girls, between 13 and 19 want to be famous. Almost half of all teenagers, 56% of boys and 40% of girls, said that they would drop out of school if they had an opportunity to fulfil their dreams of fame (Irish, Examiner, 2006; Regan, 2006).

Discourse of celebrity invades all kinds of areas today, from celebrity look-alike contests in shopping malls to the management of major political campaigns, indicating that the concept of celebrity has become integrated into the cultural processes of our daily lives, taking part in social and personal identity formation (Graeme, 2004). According to Rojek (2001:19) fame is not a new thing, as he argued that “forgers, criminals, whores, balladeers and thinkers have been objects of public attention since Greek and Roman times”. However, they did not carry the illusion of intimacy which is part of celebrity status in the age of mass media and the concept of celebrity has changed in recent times; while before it was generally necessary to have demonstrated a great deed or action in order to become a well known and attention drawing star as the celebrity status was attributed based on the perceived accomplishments of the individual (acting skills, writer..), (Rojek, 2001) the contemporary celebrity will usually have emerged from the sports or entertainment industries, are highly visible through the media and their private lives attract greater public interest than their professional lives. The celebrity’s fame does not necessarily rest on the achievements that gave them prominence in the first place, but on their concentrated media representation (Graeme, 2004).

Recently the media, in particular commercial television, seem to have decided to manufacture its own celebrities using ‘ordinary’ people, with no special abilities and achievements as the talent in their programmes. It has become commonplace to notice the increasing number of opportunities for ordinary people to appear in the media as they have gained unprecedented access to representation, which many would argue, has not necessarily benefited them. Rojek refers to this type of ordinary celebrities as ‘celetoids’; “they enjoy exceptional visibility over shorts periods of time, but their public careers are almost entirely articulated to the needs of the media organization which produced them” (Rojek, 2001, p. 33).

The media and in particular television have developed new capacities for constructing identities that are producing social effects that are beyond just the production of reality TV shows (Turner, 2010). Turner (2010, p.3) argues that “the function of the media has mutated as it has participated, increasingly directly, in the construction of cultural identity”, spreading the opportunity of becoming a celebrity beyond the various elites and into the expectations of the population in general.

Therefore, it can be argued that the causes for the increasing desire for fame are, among others, the pervasiveness of celebrity, the shift from television to ‘live’ formats and the interactivity of Web 2.0 (Turner, 2010)

1.1. Celebrity worship

In recent times there seem to be a growing fascination with celebrity which has led some researchers to explore the historical, psychological and sociological roots of that fascination (McCutcheon, Maltby, Houran, & Ashe, 2004).

McCutcheon, Lange and Horen (2002) introduced a scale to measure celebrity worship that would identify celebrity worshippers in order to assess its pathological and non-pathological forms. Based on the findings the authors proposed a model of celebrity worship based on psychological absorption (leading to delusions of actual relationships with celebrities) and addiction (fostering the need for progressively stronger involvement to feel connected with the celebrity). Contrary to their expectations, extensive analyses provided little reason to distinguish between pathological and non-pathological forms of celebrity worship, therefore they suggested that it is a progressive scale that even at lower levels would lead to pathological celebrity worship and concluded that celebrity worship is essentially unidimensional.

However, later research conducted by Maltby, Houran, Lange, Ashe, & McCutcheon (2002) among larger UK samples, suggested that celebrity worship is not unidimensional but that it consists in 3 different aspects. Maltby et al. (2002) utilised the Celebrity Attitude Scale (CAS) among 1732 United Kingdom respondents, (M=781, F= 942, age= 14-62) and found three different dimensions to celebrity worship: entertainment social (ES), intense-personal (IP) and borderline-pathological (BP). The entertainment- social level indicates a low level of worship in which fans are attracted to a favourite celebrity because of their perceived ability to entertain and capture their attention; the intense-personal level reflects individuals’

intensive and compulsive feelings about the celebrity; and at the highest level, borderline-pathological, is the most extreme expression of celebrity worship and reflects an individuals' social-pathological attitudes and behaviours.

It is important to note that the celebrity culture it is not exclusive to the Western world, it appears to be spreading driven by market and media forces as a study conducted in Malaysia indicated. The study was conducted to examine the validity of the factor structure of the CAS in a non-Western setting for the first time and it revealed that a three-factor solution of the CAS was consistent with previous studies. Another finding of the study indicated that the majority of participants (N=781) selected pop stars and movie stars as their favourite celebrities, mirroring findings in western settings (Swami, Chamorro, Mastor, Siran, Mohsein, Said, Jaafar, Sinniah & Pillai, 2011).

Stever (2011) considered that one problem of the application of the celebrity worship scale lies in the absence of a conceptual definition for what is meant by a celebrity worshipper, arguing that the term fan, deriving from fanatic, has fallen into common usage and has become a synonym for worshipper. Stever (2011) sampled fans who met the criteria for serious or committed fans. The participants of the study were fans who wrote letters to celebrities, attended events where there was access to celebrities, were members of fan clubs and collected memorabilia focused on a single celebrity. Two fan bases were sampled in his study; the first sample included 87 Star Trek fans attending the Las Vegas Star Trek convention in August 2007 and the second one included 105 Josh Groban fans who were attendees at a fan club. Surveys were given to all attendees.

The data from the study indicated that not all fans met the criteria for celebrity worship. In fact, while most fans in both fan bases scored low on the BP subscale (16% JG, 7%ST) and the IP subscale (34% JG, 17%ST) the scores on the ES subscale were higher than most community samples (88%JG, 51%ST). Stever concluded that since a significant percentage of the fans surveyed did not meet any criteria for celebrity worship, the use of celebrity worshipper as a synonym for fan appears to be conceptually flawed. (Stever, 2011).

Recent work has examined the CAS (Celebrity Attitude Scale) in relation to, among other factors, personality and aspects of religiosity.

1.2. Celebrity worship, personality and religiosity

A number of studies have been conducted aiming to determine the personalities of celebrity worshippers (Maltby, McCutcheon, & Lowinger, 2011 and (Ashe & McCutcheon, 2001). Ashe and McCutcheon (2001) administered measures of shyness, loneliness and attitudes toward favorite celebrity to 150 participants. The study found no relationship between shyness and loneliness and the creation of strong parasocial bonds with celebrities. However, findings from a research conducted by Maltby, McCutcheon, & Lowinger (2011) using a bigger sample (N= 329) and based on the five-factor model of personality, found that females who scored high on the CAS intense-personal subscale also tended toward neuroticism and both males and females who scored high on the entertainment-social subscale also tended toward extraversion.

Many studies have also focused on the role of religiosity and its relation to engaging in celebrity worship attitudes, as some authors suggest that the cultural functions of the celebrity today contains significant parallels with the function normally attributed to religion (Graeme, 2004). Celebrity worship is regularly condemned as idolatry and it is bracketed with triviality and superficiality; in a time when religion seems to be losing its relevance, celebrity appears to be “an imaginary resource to turn to in the midst of life’s hardships or triumphs, to gain solace from, to beseech for wisdom and joy” (Rojek, 2001, p. 52). Jindra (1994) suggested that some fan behaviour, such as Star Trek fans at conventions, often resembles religious acts and practices of organized religions, although Stever’s (2011) found very low levels of celebrity worship on his study of Star Trek and Josh Groban’s committed fans.

Many studies found negative correlations between religiosity and celebrity worship; Maltby, Houran, Lange, Ashe and McCutcheon (2002), found a negative correlation between celebrity worship and religiosity, however some participants scored high in both scales suggesting that the reason for the negative correlation could be based on participant’s adherence to Divine Law and the Ten Commandments. In order to examine the hypotheses that celebrity worship is negatively related to religiosity as a result of following one of the Ten Commandments “Thou shalt worship no other gods”, Maltby (2004) administered the CSA and the religious puritanism subscale to 257 undergraduate students at the university of Leicester and found a negative correlation between attitude toward celebrity worship and religious puritanism (Maltby, *Celebrity and Religious Worship: A Refinement.*, 2004).

A more recent study conducted on an Irish sample (N=100) of undergraduate college students, have supported the previous findings, indicating a weak negative correlation between religiosity and celebrity worship in Ireland (Wilkinson, 2007).

The previous studies may suggest that it is possible that, as Rojek (2001) claimed, the gap left by the decline in the cultural purchase of organised religion has been partly filled by celebrity as most argue that while celebrity culture is not a direct substitute for religion within contemporary society, there is a relationship between them at least as competing faiths (Graeme, 2004).

After looking at different factors influencing celebrity worship attitudes, it is important to look at the impact that the different dimensions of celebrity worship have in people. Although research has not successfully determined the role of personality types on the engagement of celebrity worship, many studies have focused on the impact of celebrity worship on mental health.

1.3. Celebrity worship and mental health

There is a growing evidence that celebrity worship may be of interest of psychologists as the phenomenon appears to occur more in adolescents and young adults than older persons (Maltby, Day, McCutcheon, Gillett, Houran, & Ashe, 2004). Researchers have examined the relationship between celebrity worship and self-reported mental health among a UK sample and found evidence to suggest that celebrity worship is significantly related to poorer psychological well-being (Maltby, McCutcheon, Ashe, & Houran, 2001). Further studies examining the relationship between celebrity worship and mental health within personality and coping factors, suggested that celebrity worshippers who do so for intense personal reasons are neurotic, use denial and experience mental behavioral disengagement (Maltby et al., 2004). An study conducted in Ireland also found a significant strong correlation between celebrity worship and obsessive-compulsive personality disorder (Wilkinson, 2007).

There is also an interaction between intense-personal celebrity worship and body image between the ages of 14 and 16 years according to an study conducted on the impact of celebrity worship on body image on adolescents. However the author suggests that evidence has been found that this relationship disappears at the onset of adulthood (Maltby, Giles, Barber, & McCutcheon, 2005). Most of the studies above have focused on adolescents and

adults, however, based on the findings of his study it is relevant to explore how celebrity figures shape children's and young adult's perceptions and beliefs as possible role models and if that influence disappears in adulthood.

1.4. Idol adoration among children and young people

It is believed that role models influence the attitudes and behaviours of many people, especially teenagers and young adults and this can determine what kind of person they become, including their appearance, attitudes and goals in life (Kimathi, 2013). The phenomenon of idolisation is a characteristic of adolescence; an idol is someone whose talents, achievements, status, or physical appearance are especially recognized and appreciated by his or her fans. Since objects of idolisation come from various domains in life, sport champions, movie actors/actresses, television personalities, pop stars, and political or religious leaders can all be idolised figures (Lin & Lin, 2007).

A study surveyed 1,636 adolescents in Taiwan and found that the worship levels intensify when idols are media stars or when they are attracted by an idol's exterior trait (Lin & Lin, 2007). However, the idolisation levels were negatively correlated with the interior trait. To support this finding, another study (Xiaozhong, 2006) revealed that stars were the idols of first choice, accounting for more than half, whereas very few children and young people worshipped entrepreneurs and persons in commercial circles. The study indicated large differences among students of different ages and school years in terms of idols they worshipped, suggesting that as the youngsters increase in age, the proportion of pop stars, film stars and TV stars they worship tends to decrease. An interesting finding showed that idols worship was found to be more common among students of vocational senior middle schools (accessed by students with lower examination scores) as compared to students of senior middle schools. (Xiaozhong, 2006).

Although the previous studies were conducted in a non-Western setting, it was previously discussed that celebrity culture is not exclusive to the Western world. According to research conducted in Malaysia, both Malay and Chinese participants, overwhelmingly selected pop stars and movie stars as their favourite celebrities (Swami, et al., 2011).

1.5. Reality TV consumption and influence

Some critics argue that “reality TV poses a new low denominator for television content, promoting models of questionable social validity and promoting a culture of exhibitionism and voyeurism (Graeme, 2004), while mixing the serious traditions of documentary with the entertainment purpose of populist formats (Kavka, 2012). The fixation with “authentic” personalities, situations, problems and narratives is considered to be reality TV’s primary distinction from fictional television. However Murray & Ouellette (2008), argued that viewers have been well trained in the ways of reality TV since its initial emergence and are quite sceptical when it comes to how much is actually real.

Contrary to what was predicted by Murray & Ouellette (2008), findings from a survey conducted using a sample of 157 college students (Papacharissi & Mendelson, 2007), indicated that although the most salient motives for watching reality TV were found to be ‘to pass the time’ and reality entertainment, additional analysis indicated that those who reported enjoying reality TV for its entertainment and relaxing value, also tended to perceive the content of reality interaction as realistic. Another interesting finding showed that viewers valued the entertainment and habitual pass-time motives over that of voyeurism, which did not support the idea that reality TV promoted voyeurism (Graeme, 2004).

Other research that has focused on the consumption and appeal of reality TV (Dyer, 2010) explored the para-social relationships in order to define the success of reality programs, based on the notion that programming has become much more interactive for viewers, giving them the opportunity to become part of the show by becoming a contestant or vote on the fate of another contestant of the show. Information collected through focus groups, formed by participants aged between 18-34 years, suggested that as predicted, viewers of reality television formed para-social relationships with the characters. The focus groups conducted through the study were divided by gender, which according to the findings seemed to play a significant role in the formation of para-social interaction in viewers of reality TV. Female participants were found to be more willing to discuss how they saw their relationship with the characters of the programs they were watching.

Findings from a survey on teens and preteens in the United States (Patino, Kaltcheva, & Smith, 2011) suggested that for adolescents, popularity was found to be a pronounced driver of reality TV connectedness and more importantly, a relevant finding indicated that the

value of academic achievement was unrelated to connectedness among both teens and preteens.

The previous studies have suggested different explanations for the appeal of reality TV; most of them indicated that those who watched reality television shows interpreted the content as realistic and created para-social relationships with the characters. According to Riddle & De Simone (2013) those 'realistic' interpretation of reality TV content influence people's beliefs about the real world and shape young people's behaviour; this idea was supported by the findings of their research as heavy viewers of surveillance programs were found more likely to interpret the behaviours of reality TV characters and content as representations of the real world, these included the belief that females in the real world engage in inappropriate behaviours, such as gossip, more than males do and the prevalence of relationship discord (cheating, divorce, promiscuity...etc) providing support to the idea that the exposure to content patterns on reality TV is related to viewers' beliefs about the real world.

A study conducted in Texas on Hispanic college students (Paredes, Cantu, & Graf, 2013) indicated that some behaviours are normalised and encouraged through reality TV. The depictions of alcohol consumption as 'glamorous' in reality shows have an influence on individual's alcohol related beliefs as the majority of participants in the study agreed that reality TV encourages alcohol consumption. However, most participants were single, unemployed and full time undergraduate students, factors which could also influence alcohol consumption behaviours.

1.6. Desire for fame

Some commentators regard the modern desire for fame as a reasonable impulse given that fame represents the achievement of 'a magical moment of perfection' (Graeme, 2004, p. 60), however, according to Bandura's (2001) social cognitive theory of mass communication, the recent growing interest on fame may be shaped by the media and the celebrities represented through it; this representations may be responsible for teaching new forms of behaviours, creating motivators for action by altering people's value preferences, beliefs, outcome expectations of opportunity structures (Bryant & Zillmann, 2002), making fame more appealing through over representation.

Data from the UK's Learning and Skills Council (2006) indicates that 16 percent of 16-19 year olds believe they are going to become famous regardless of any particular talent, and 11 percent admit to be prepared to abandon formal education in order to pursuit that goal. As discussed above, mass media may be playing an important role in the preadolescent's desire to search for fame; a historical content analysis of TV programming was recently conducted in the United States (Uhls & Greenfield, *The Rise of Fame: An Historical Content Analysis*, 2011), aiming to document an historical change in values communicated to 'tween' (preadolescent) audiences aged between 9 and 11 years old. The findings indicated that there had been a dramatic change over the values transmitted from 1997 to 2007; fame, an individualistic value was judged the top value in the shows of 2007, up from number 15 (out of 16) in most of prior decades, while community feeling fell to eleventh place in 2007, from the first or second place in all prior decades. In order to conduct the analysis based on people's perceptions of the transmitted values, Uhls and Greenfield (2011) developed a new method for content analysis, using personality indices to measure value priorities and desire for fame in TV programming. Participants, 60 adults living in the United States, were asked to answer survey questions regarding how important certain values, drawn from a well validated index, were to textual descriptions of popular television shows for tweens.

Following the findings of the previous study, Uhls and Greenfield (2012) conducted further research, this time focusing on the actual targets of the TV programming, preadolescents. The previous study explored adult's perceptions of the values transmitted to preadolescents on TV programming, therefore this study was set to examine how those messages are interpreted by preadolescents and how those interpretations influence their media practices and future goals. The author adopted a mixed method approach to do so, conducting focus groups, in depth interviews and some questionnaires. Quantitative analysis revealed that fame was the number one value, supporting the findings of the content analysis, and was selected as the most important value for future goals, while the findings of the focus group reveal that their interpretation of these messages highlight the value of public recognition and it revealed that the majority of participants used online video sharing sites. These findings suggest that a potential connection exists between observing the fame-oriented content of popular TV shows and enacting the value of fame by participating in or posting online videos. However, Uhls and Greenfield (2012) argued that only longitudinal research can tell us about the implications of these transmitted values, as it is argued that children's aspirations may become more realistic as they grow up but it is in that age group that achievement and self concept values begin to form and, as the historical content analysis

suggested (Uhls & Greenfield, *The Rise of Fame: An Historical Content Analysis*, 2011), the shift in the transmitted values appears to be more prominent in recent times. However, some limitations of the study, revealed by the authors, argued that the sample was small and that the research was conducted in Los Angeles, a city in which fame is more apparent given that it is home for many Hollywood stars and studios.

The interest in the increasing desire for fame seems to be increasing among researchers not only in the United States, the growing fascination for fame and celebrities has led researchers explore the different driving forces behind the appeal for fame. A study conducted in Australia (Gountas, Gountas, Reeves, & Moran, 2012), focused on adolescent's desire for fame and its relation to extrinsic (material achievement, social recognition...etc) and intrinsic (self acceptance, affiliation...etc) aspirations and goals. The findings indicated that a stronger desire for fame correlated positively with extrinsic goals and aspirations and correlated negatively with intrinsic goals and aspirations. Based on the self-determination theory, Gountas et al. (2012) argued that the desire for fame based in social recognition and materialism may be related to deficits in personal growth. However, some limitations for the study were found arguing that there may be other issues driving this desire that were not included in the research, such as celebrity worship and the perceived importance of fame.

Some researchers have focused on the appeal for fame related to concerns with mortality, arguing that yearning for fame and the immortality has been around since ancient times (Greenberg, Kosloff, Solomon, Cohen, & Landau, 2010); research findings suggested that the appeal for fame partly derives from existential needs as a desire for continuance beyond death. Greenberg et al. (2012) argued that the continued ascendancy of mass communication has contributed to the desire to transcend one's death through celebrity obsession and mass media opportunities which allow ordinary people to claim Warhol's fifteen minutes of fame.

1.7. Social network and video sharing sites

Social media and video sharing sites have also given the opportunity for ordinary people to become visible (Turner, 2010). Research is increasingly focusing on the relationship between traditional mass media and social media usage arguing that RTV consumption could explain user behaviour in social network sites (Stefanone, Lackaff, & Rosen, 2010). Based on Social cognitive theory, Stefanone et al.'s (2010) study found that there was a consistent relationship between RTV consumption and the length of time spent on

these sites, the size of user's networks, the proportion of friends not met face to face and photo sharing frequency. This supported the theoretically based prediction that there is a likely relationship between behaviour modelled on reality television and user behaviour on social networking sites.

Social networking and video sharing sites have become platforms for fame, as many artists are discovered through these sites, through which a group of amateurs have risen from obscurity to become YouTube sensations with millions of fans and substantial earnings (Lavaveshkul, 2012). It is possible that this makes people believe that fame is accessible through social networking sites. The rise of celebrity culture and the recent access of ordinary people to fame through reality TV could be influencing young people's interest in fame and this interest could be also being represented through social network use.

1.8. Conclusions from the literature review

The literature review revealed only one study conducted in Ireland in relation to celebrity worship (Wilkinson, 2007); most of the studies on the areas of celebrity worship, desire for fame, reality TV and social media were conducted in the United States and in the UK. The studies on the area of reality TV indicated a focus on attitudes towards and consumption on reality TV programming rather than on the appeal and motivations for participation, although research suggested that the desire for fame appears to be increasing especially among preteens and teenagers (Uhls & Greenfield, 2012; Gountas, Gountas, Reeves, & Moran, 2012) and some commentators argue that reality television has become a platform for 'ordinary' people to become famous (Turner, 2010). The studies indicated that children's aspirations may become more realistic as they grow up, however it was also suggested that only longitudinal research will tell us whether fame will remain an overarching goal (Uhls & Greenfield, 2012). As for the driving force of this desire, Gountas et al. (2012) argued that there could be other issues driving this desire which were not included in their research, such as celebrity worship and the perceived importance of fame.

Since the literature review revealed no studies relating celebrity worship attitudes directly with the desire to become famous, and based on the notion that reality TV appears to have become a platform for achieving that fame, this research will focus on young adults' desire to access fame through reality TV and its relationship to celebrity worship attitudes.

Therefore the proposed hypothesis for the research is that young people with higher levels of celebrity worship, will show a higher desire to appear in reality TV shows.

2. Method

2.1. Design

The design of this study was quantitative and correlational in nature in order to explore the relationship between celebrity worship and reality TV participation. It was also cross-sectional as questionnaires were administered once. There were two predictor variables and one criterion variable. Young people and celebrity worship levels were the predictor variables and the desire to appear on reality TV was the criterion variable. Participants were selected from those willing to be respondents.

2.2. Participants

A random sample of participants was used for this study. The sample consisted of 118 respondents (39 males and 79 females) currently living in Ireland and aged between 18 and 44 years. They were divided into three age groups; 59 participants belonged to the 18 to 24 age group, 47 belonged to the 25 to 34 age group and 12 to the 35 to 44 age group. The respondents were a mix of DBS students and a sample of young adults accessed through Facebook via online questionnaires. Participants were selected from those willing to be respondents.

2.3. Materials

In this study a questionnaire which contained five scales was administered to all respondents. These were the Celebrity Attitude Scale (CAS) developed by McCutcheon et al. (2002); the 23-item Aspiration Index Revised scale (AI-R) developed by Kasser and Ryan (1993) and adapted to suit the present study; a 6-item desire for fame scale and a 6-item reality TV participation scale developed by Gountas, Gountas, Reeves and Moran (2012) and

a short 4-item Facebook usage scale. Participants were also asked to indicate their age group and gender.

The Celebrity Attitude Scale was administered. The 23-item version was used (see appendix I). The respondents are first asked to indicate the area which their celebrity is famous in. They are then asked to respond to statements concerning this celebrity. These items are scored on a five-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). There are three subscales in this questionnaire. The first corresponds to the entertainment-social dimension (items 4, 6, 9, 13, 14, 15, 18, 19, 21 and 22). This subscale contains items such as item 22 ‘One of the main reasons I maintain an interest in my favourite celebrity is that doing so gives me a temporary escape from my life’s problems’. The second corresponds to the intense-personal dimension (items 1, 2, 3, 5, 7, 8, 10, 11 and 12). This subscale contains items such as item 8 ‘If I were to meet my favourite celebrity in person, he/she would already somehow know that I am his/her biggest fan’. The third corresponds to the borderline-pathological (items 16, 17, 20, 23) this subscale contains statements such as item 16 ‘If someone gave me several thousands of dollars (pounds) to do with as I pleased, I would consider spending it on a personal possession (like a napkin or paper plate) once used by my favourite celebrity’.

The Aspiration Index scale was also administered. A revised 23-items version was used (see appendix II). Kasser and Ryan’s (1993) version comprises ratings on importance and chance for each item; for this study, however, only the importance of each item was rated. Respondents are asked to indicate the importance of statements regarding the future. These items are scored on a five-point Likert-type scale ranging from 1 (not at all) to 5 (very important). There are six subscales in this questionnaire. The first is for self-acceptance (items 5, 9, 12 and 18) containing statements such as ‘You will be the one in charge of your life’. The second is for affiliation (items 7, 10, 16 and 22) containing statements such as ‘You will share your life with someone you love’. The third one is for community feeling (items 11, 14, 17 and 21) containing statements such as ‘You will look for the betterment of society’. The fourth one is for financial success (items 3, 6, 13 and 19) containing statements such as ‘You will have a job with high social status’. The fifth one is for attractive appearance (items 2 and 23) containing statements such as ‘Your image will be one others find appealing’. The sixth is for social recognition (items 1, 8, 9, 15 and 20) containing statements such as ‘You will do something that brings you much recognition’. The self-acceptance and community feeling subscales represent intrinsic aspirations and the financial success, attractive appearance and social recognition subscales represent extrinsic aspirations.

A desire for fame scale was administered. This is a 6-item scale which measures the desire for fame in relation to perceptions of being famous (see appendix III). The items are scored on a five-point Likert-type scale ranging from 1 (strongly agree) to 5 (strongly disagree).

The reality TV participation scale was also administered. This is a 6-item scale measuring the wish to appear on reality TV (see appendix IV). Two more items were added to the original 4-item scale developed by Gountas et al. (2012), these items being 'I would put my career on hold if I was offered the opportunity to take part on a reality TV show' and 'I would sacrifice my privacy to appear on a reality TV show'. The respondents are asked to rate the list of statements on a five-point Likert-type scale which ranges from 1 (strongly agree) to 5 (strongly disagree).

Finally a short Facebook usage scale was administered. This is a 4-item scale to measure the different ways of using Facebook (see appendix V). The respondents are asked to score each item on a five-point Likert-type scale which ranges from 1 (never) to 5 (very frequently).

2.4. Procedure

The participants were told that the purpose of the research was to examine factors affecting young people's desire to take part on reality TV shows, and how this desire relates to people's interest in celebrities and fame. They were presented with a questionnaire which included the following scales: the Celebrity Attitude Scale, the Aspiration Index Revised (AI-R) and a short desire for fame scale, reality TV participation scale and Facebook usage scale (see appendix). In addition to these scales the questionnaire required them to indicate their age group and gender. They completed the questionnaire in single sessions in small groups and through online questionnaires. All respondents were also thanked for their participation and offered an email address for questions regarding the study.

3. Results

A number of descriptive statistics were first obtained in relation to this data. A total of 118 respondents were used in this research. There were 39 males and 79 females. 59 participants belonged to the 18 to 24 age group, 47 to the 25 to 34 age group and 12 to the 35 to 44 age group. Participants were asked to give the area, or multiple areas, in which their favourite celebrity is famous in. The majority of respondents chose the area of music ($n = 47$). The next highest area was acting ($n = 43$); this was followed by sports ($n = 22$); artists ($n = 19$); authors ($n = 14$); politics ($n = 11$); radio or TV ($n = 10$); royalty and modelling ($n = 9$); news ($n = 8$); science ($n = 6$); religion ($n = 4$); and talk show ($n = 3$).

There were a number of inferential statistics performed on this data in order to explore the relationship between the variables of celebrity worship, reality TV participation and desire for fame.

3.1. Celebrity worship and reality TV participation

A number of correlations were performed in order to test the predicted hypothesis 'young people with higher levels of celebrity worship, will show a higher desire to appear in reality TV shows' (see appendix VI).

The first correlation was between the total celebrity worship score as measured by the Celebrity Attitude Scale (mean = 46.949, SD = 16.055) and the reality TV participation variable 'I would like to be on a reality TV show' (mean = 1.492, SD = 1.036). A Pearson product-moment correlation coefficient showed a significant moderate correlation between these two variables ($r = .366$, $p = .001$), with high levels of celebrity worship associated with higher levels of reality TV participation desire.

In addition to this, the previous correlation was measured separately for the different age groups; 18 to 24 age group (mean = 48.118, SD = 14.856), 25 to 34 age group (mean = 46.171, SD = 18.242) and 35 to 44 age group (mean = 44.250, SD = .7977). A Pearson product-moment correlation coefficient showed no significant correlation on the age groups of 18 to 24 ($r = .222$, $p > .05$) and 35 to 44 ($r = .566$, $p > .05$), between the two variables. For the 25 to 34 age group, a Pearson correlation coefficient showed a strong positive correlation

between the two variables ($r = .508$, $p = .001$), with a high level of celebrity worship associated with higher levels of reality TV participation desire.

3.2. Celebrity worship and aspirations

Correlations were performed to measure the relationship between the total celebrity worship as measured by the Celebrity Attitude Scale, and extrinsic and intrinsic goals as measured by the Aspiration Index. The first correlation was between the total celebrity worship as measured by the Celebrity Attitude Scale (mean = 46.949, SD = 16.055), and intrinsic goals as measured by the Aspiration Index (mean = 32.186, SD = 5.511). A Pearson correlation coefficient showed no significant correlation between high levels of celebrity worship and intrinsic goals.

The second correlation was between the total celebrity worship as measured by the Celebrity Attitude Scale (mean = 46.949, SD = 16.055), and extrinsic goals as measured by the Aspiration Index (mean = 32.653, SD = 8.412). A Pearson correlation coefficient showed a significant moderate positive correlation between these two variables ($r = .300$, $p = .001$), with high levels of celebrity worship associated with extrinsic goals.

In order to assess the relationship between the desire for fame (an extrinsic goal) and reality TV participation, a correlation was tested between 'one day I would like to be famous' variable (mean = 2.059, SD = 1.127) and 'I would put my career on hold if I was offered the opportunity to take part on a reality TV show' (mean = 1.364, SD = .9214). A Pearson correlation coefficient showed a significant moderate positive correlation between these two variables ($r = .399$, $p = .001$), with high levels of desire for fame associated with higher levels of willingness to put a career on hold in order to take part on a reality TV.

To further explore the desire for fame, a correlation was performed between the variables 'one day I would like to be famous' (mean = 2.0593, SD = 1.127), and 'I would like to be famous because people will perceive me as having more power and influence'. A Pearson correlation coefficient showed a significant strong positive correlation between these two variables ($r = .625$, $p = .001$), with the desire for fame associated with the perceived power and influence of famous people.

3.3. Facebook and fame

A correlation between 'posting photos' (mean = 2.712, SD = 1.155) and 'one day I would like to be famous' (mean = 2.0593, SD = 1.127) was measured. A person correlation coefficient showed a significant small positive correlation between these two variables ($r = .355$, $p = .001$), with high levels of posting photos associated with a higher desire for fame.

An independent t-test was also conducted to compare scores for males (mean = 1.744, SD = 1.272) and females (mean = 1.177, SD = .6152). The t-test showed no significant difference ($t(46.98) = 2.64$, $p > .05$) between males and females on the desire to put their career on hold if they were offered the opportunity to take part on a reality TV show (see appendix VII).

4. Discussion

The aim of this research was to examine young people's desire to appear on reality TV in relation to the phenomenon of celebrity worship and desire for fame. The main hypothesis under scrutiny was that young people who scores highly on celebrity worship will score highly on the desire to appear on reality TV shows. In other words, there will be a positive correlation. A Pearson product-moment correlation coefficient showed a significant moderate correlation between these two ($r = .366$, $p = .001$), with higher levels of celebrity worship associated with higher levels of reality TV participation desire. The results from the statistical analysis provide evidence in support for this hypothesis. This finding adds evidence to the theoretical prediction that those who engage in celebrity worship are more likely to desire to take part on reality TV shows. Having now related the results to the research, an interpretation will be given.

This finding from the present research is particularly relevant as it focuses on the influence of celebrity worship on young people's goals and aspirations, in this case on the desire for fame and its access through reality TV programs. Gountas et al.(2012) argued that the desire for fame could be driven by issues not included on their study such as celebrity worship and the perceived importance of fame. As previously discussed (see introduction), according to Bandura's (2001) social cognitive theory of mass communication, the recent growing interest on fame may be shaped by the media and celebrities represented through it, altering people's outcome expectations of opportunity structures and making fame more appealing through over representation. It has also become commonplace to notice the increasing number of opportunities for ordinary people to appear in the media; they have gained unprecedented access to representation as reality TV spreads the opportunity of becoming a celebrity beyond the various elites and into the expectations of the population in general (Turner, 2010). The finding of this study suggests that the representation of celebrities by the media has an influence on people's fame interest and aspirations, while reality TV becomes the platform which provides the access to that fame.

The present study found that the two most prominent type of celebrities chosen by the respondents were musicians ($n=47$) and actors/actresses ($n=43$). Only 14 of the respondents chose authors, 11 chose politicians, 6 scientists and 4 chose religious figures. These figures show that pop stars and film and TV stars are still the bigger proportion of celebrities admired by people from 18 to 44 years of age. Although previous research suggested that as young

people increase in age, the proportion of pop stars, film stars and TV stars they worship tends to decrease (Xiaozhong, 2006), the findings of this study are consistent with previous research conducted on young adults, which found that actors and musicians were the most prominent types of celebrities chosen by young adults (Wilkinson, 2007). This could be due to the mass media attention concentrated on these type of celebrities which makes them more accessible to the public; however, it is not known whether the actors and musicians chosen by the respondents are represented through mainstream media or other channels.

In order to explore the theoretically based prediction which estates that people's aspirations become more realistic as they grow up, a correlation was performed separately for the different age groups; 18 to 24 age group (mean = 48.118, SD = 14.856), 25 to 34 age group (mean = 46.171, SD = 18.242) and 35 to 44 age group (mean = 44.250, SD= .7977) to explore any age difference in the relationship between celebrity worship level and reality TV participation desire. A Pearson product-moment correlation coefficient showed no significant correlation on the age groups of 18 to 24 ($r = .222, p > .05$) and 35 to 44 ($r = .566, p > .05$) between the two variables. For the 25 to 34 age group, however, a Pearson product-moment correlation coefficient showed a strong positive correlation between the two variables ($r = .508, p = .001$), with higher levels of celebrity worship associated with higher levels of reality TV participation desire for this age group. The finding suggests that the strongest relationship between celebrity worship and reality TV participation desire is found in this age group. Therefore the celebrity influence appears to be higher for that age group, contrary to what it was predicted by the theory (see introduction), arguing that children's aspirations may become more realistic as they grow up (Uhls & Greenfield, 2012). This could suggest that a generation that have experienced a higher exposure to mass media, with the increasing amount of celebrities represented through it, and who grew up with the reality TV phenomenon, is more influenced by mass media's depictions of fame, celebrities and the accessibility of fame through reality TV.

To further examine the influence of celebrity worship on future aspirations, a correlation was performed between celebrity worship and extrinsic (material achievement, social recognition...etc) and intrinsic goals (community feeling, self-acceptance, affiliation...etc). A Pearson product-moment correlation coefficient showed no significant correlation between high levels of celebrity worship and intrinsic goals and a significant moderate positive correlation between celebrity worship and extrinsic goals ($r = .300, p = .001$), with high levels of celebrity worship associated with extrinsic goals and aspirations. The findings indicated that a higher level of celebrity worship correlated positively with

extrinsic goals and aspirations and that it did not correlate with intrinsic goals and aspirations. This suggests that while intrinsic goals and aspirations do not appear to be influenced by celebrity worship attitudes, extrinsic goals and aspirations are influenced.

Intrinsic motivation is extremely important but much human behaviour occurs through extrinsic motivation which has externally regulated reward and it is argued that in general, people pursue goals that they believe will satisfy their needs (Gountas, Gountas, Reeves, & Moran, 2012). It was previously discussed (see introduction) that based on self-determination theory, extrinsic goals may be related to deficits in personal growth; therefore, a desire to appear on reality TV influenced by celebrity worship and based on extrinsic motivation such as desire for fame, social recognition, physical appearance...etc focused on externally derived rewards, may lead to poorer adjustment (Gountas, Gountas, Reeves, & Moran, 2012).

In order to further explore the impact of extrinsic goals and aspirations in young people's lives, a correlation was performed between the desire for fame (an extrinsic goal) and the desire to put a career on hold if the opportunity to appear on a reality TV show was offered. A Pearson product-moment correlation coefficient showed a significant moderate positive correlation between these two variables ($r = .399$, $p = .001$), with higher levels of desire for fame associated with higher levels of willingness to put a career on hold in order to take part on a reality TV show.

This finding from the present research is particularly relevant as previous research has focused on pre-teens and teenager's desire to quit education to pursue fame through reality TV programs (Regan, 2006). It suggests that the recent possibilities opened for 'ordinary' people to access fame, may be affecting the more realistic expectations associated with growing up. A concept of fame that was previously associated with the perceived accomplishments of the individual seems to have been transformed by the recent success of reality TV programming. As previously discussed (see introduction) the reality TV format transforms the desire for fame into something achievable as the participants of these shows, regardless of especial talent, are made extremely visible, turning fame into something accessible for everyone. This new concept of fame, as something achievable for the general population, appears to be now part of 'realistic' expectations, which can be seen in the willingness of the respondents to put their careers on hold if the opportunity to take part on a reality TV show was offered, in order to pursue an interest on fame.

An independent t-test was conducted to assess any gender differences on the willingness to put a career on hold in order to pursue fame. No significant differences were found ($t(46.98) = 2.64, p > .05$), suggesting that both males and females would be willing to sacrifice their careers in order to pursue fame.

To further explore the desire for fame in relation to the phenomenon of celebrity worship, a correlation was conducted between the desire for fame and the perceived power and influence associated with fame. A Pearson product-moment correlation coefficient showed a significant strong positive correlation ($r = .625, p = .001$), with the desire for fame associated with the perceived power and influence of famous people. This finding suggests that people's desire for fame is influenced by the perceived importance of fame. Celebrities are very often portrayed voicing their opinion on important political matters, criticizing or supporting political leaders, economic situations, political decisions...etc; very often they are portrayed breaking the law (taking drugs, breaking speed limits, drink driving...etc) and there appears to be a belief that 'when you are famous you can get away with everything'. These behaviours may be perceived by the public as displays of power and influence, which, as the findings of the study illustrate, are factors strongly associated to the desire for fame.

The last correlation was conducted to examine the link between social networking site's types of usage, in this case Facebook, and the desire for fame. A Pearson product-moment correlation coefficient showed a significant small positive correlation between these two variables ($r = .355, p = .001$), with high levels of posting photos associated with a higher desire for fame. This suggests that social networking sites are becoming, or have become, the medium through which people enact an illusion of fame. As previously discussed (see introduction) social networking sites such as Facebook, provide people with the opportunity to create an image of themselves. These platforms provide people with the possibility to pick and choose what kind of image of themselves they want to present, while getting social recognition through 'likes' and comments. They can do with their own image what media does with the images of celebrities. It is the medium where a desire for fame can be reproduced and as it was previously noted (see introduction), social networking and video sharing sites have become platforms for fame (Lavaveshkul, 2012). Having now discussed the hypothesis and offered an interpretation of the results, a number of limitations of this study will be offered.

4.1. Methodological flaws and limitations

There are a number of limitations within the current study which had an impact on the outcome. Firstly, the random sampling may prove problematic, especially considering the small size ($n = 118$) of the sample. This is particularly apparent when looking at the number of participants belonging to the different age groups; 59 participants belonged to the 18 to 24 age group and 47 belonged to the 25 to 34 age group, while only 12 participants belonged to the 35 to 44 age group which may have had an impact on the findings for this age group. Had a larger sample been used, more participants belonging to the 35 to 44 age group may have been recorded which would have been useful in looking at the impact of celebrity worship on older adult's aspirations and to explore any differences on the types of celebrities cited at different ages.

Another methodological limitation lies on the age grouping of participants used on the questionnaire. Participants were asked to indicate which age group they belonged to, these age groups were divided between 18 to 24, 25 to 34 and 35 to 44. While participants belonging to the 18 to 24 age group may not show, in general, significant differences between them in terms of aspirations and desire for fame, significant differences may be found within the participants included in the age group of 25 to 34, as expectations may be very different for participants on their early 20s and participants on their early 30s. Had the participants been asked to indicate their age instead of the age group they belonged to, more significant differences may have been recorded between the different ages.

The final limitation of this research lies in the use of the CAS. In terms of this questionnaire a celebrity is defined as 'a famous living person (or one who died during your lifetime) who you greatly admire'. This definition itself could be problematic as the word 'famous' is ambiguous and a subjective term that may be interpreted in different ways. Some famous figures chosen by the respondents may not be famous on mainstream media channels but on more alternative/underground scenes (independent cinema, alternative music...etc), meaning that their image is not as manipulated and over-represented as the image of celebrities portrayed in mass media channels. The focus of this section will now turn towards possible forms that future research in the area could take.

4.2. Applications and directions for future research

Based on the findings of this study, several directions for future research can be proposed. Firstly, the replication with a bigger sample is needed. Secondly, while the present research was concerned with a small random sample from Irish population, future research could concern itself with specific nationalities. The reason for this is that although research indicates that the celebrity culture is not exclusive to the Western world as it appears to be spreading driven by market and media forces (Swami, et al., 2011), no study was found focusing on the impact of celebrity worship on the future aspirations of a non-Western sample. Future research could also focus on the different types of celebrity worshiped and the impact on aspirations based on the type of media attention they receive. Differences between fan and worshipper should also be taken into consideration.

Future research on the desire for fame, as driven by celebrity worship and reality TV, could take into consideration the socio-economic background of respondents, as this may have a significant impact on the type of celebrities worshiped and the aspirations for the future. Lastly, a qualitative study based on interviews with participants of reality TV show castings could give a better insight into the relationship between celebrity worship, the desire for fame and the expectations of fame through reality TV participation.

Regarding the role of social networking sites on young people's increasing desire for fame, future research could focus on narcissistic behaviour and social media use, as the rise of social media may be playing a significant role on people's desire for fame driven by the narcissistic behaviour encouraged through these sites.

4.3. Conclusion

In conclusion, it seems there is a definite relationship between celebrity worship and the desire to appear on reality TV shows. Therefore, it can be said that celebrity worship has an impact on people's desire for fame and future aspirations. The growing fascination with celebrity, more concerned with media representation than with actual achievements, appears to be shaping and altering people's value preferences, beliefs and outcome expectations. Celebrities are used to sell products, telling consumers that they can also look and experience what being a celebrity feels like, but celebrities have also become the product of mass media. reality TV not only provides ordinary people the possibility to achieve fame, but it also

provides mass media with a product that it easier to shape to their needs and that is more 'disposable'.

The reality TV format has spread the opportunity of becoming famous into 'ordinary' people's expectations, representing a new kind of celebrities, referred to as 'celetoids' by Rojek (2001), who enjoy exceptional visibility regardless of possessing no especial talent. The belief that fame is achievable it does not appear to be part of childhood dreams anymore, the access of fame through reality TV shows has turned fame into something seemingly achievable, becoming a part of those more 'realistic' expectations related to the process of growing up, while the rise of social media has provided people the possibility to experience a degree of 'fame' and the illusion to be closer to their favourite celebrities.

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Appendix I – Demographics and Celebrity Worship Attitude Scale (CAS)

The purpose of this survey is to identify your views about famous persons. The responses you give are confidential. There are no right or wrong answers, so please answer as openly and thoughtfully as you can.

Please indicate your:

Age: 18-24 ; 25-34 ; 35-44 **Gender:** male female

For purposes of the survey we are defining the term “celebrity” as a famous living person (or one who died during your lifetime) that you greatly admire.

Just in case your famous celebrity is unknown to us, please underline one or more of the following to describe why your celebrity is famous:

Acting **Author** **Artist** **Modelling** **Music** **News** **Politics** **Religion**
 Royalty **Radio or Tv** **Talk Show** **Science** **Sports** **Other**

Please use the following scale in response to the items below.

1=Strongly Disagree; 2=Disagree; 3=Uncertain or Neutral; 4=Agree; 5=Strongly Agree

1. If I were to meet my favourite celebrity in person, he/she would already somehow know that I am his/her biggest fan 1 2 3 4 5
2. I share with my favourite celebrity a special bond that cannot be described in words 1 2 3 4 5
3. I am obsessed by the details of my celebrity’s life 1 2 3 4 5
4. My friends and I like to discuss what my favourite celebrity has done 1 2 3 4 5
5. When something good happens to my favourite celebrity I feel like it happened to me 1 2 3 4 5
6. One of the main reasons I maintain an interest in my favourite celebrity is that doing so gives me a temporary escape from my life’s problems 1 2 3 4 5
7. I have pictures and/or souvenirs of my favourite celebrity which I always keep in the same place 1 2 3 4 5
8. The successes of my favourite celebrity are my successes also 1 2 3 4 5
9. I enjoy watching , reading or listening to my favourite celebrity because it means a good time 1 2 3 4 5

10. I consider my favourite celebrity to be a soul mate 1 2 3 4 5
11. I have frequent thoughts about my favourite celebrity, even when I don't want to 1 2 3 4 5
12. When my favourite celebrity dies (or died) I will feel (or felt) like dying too 1 2 3 4 5
13. I love to talk to others who admire my favourite celebrity 1 2 3 4 5
14. When something bad happens to my favourite celebrity I feel like it happened to me 1 2 3 4 5
15. Learning the life story of my favourite celebrity is a lot of fun 1 2 3 4 5
16. I often feel compelled to learn about personal habits of my favourite celebrity 1 2 3 4 5
17. If I were lucky enough to meet my favourite celebrity, and he/she asked me to do something illegal as a favour, I would probably do it 1 2 3 4 5
18. It is enjoyable just to be with others who like my favourite celebrity 1 2 3 4 5
19. When my favourite celebrity fails or loses at something I feel like a failure myself 1 2 3 4 5
20. If someone gave me several thousands of dollars (pounds) to do with as I pleased, I would consider spending it on a personal possession (like a napkin or paper plate) once used by my favourite celebrity 1 2 3 4 5
21. I like watching and hearing about my favourite celebrity when I am in a large group of people 1 2 3 4 5
22. Keeping up with the news about my favourite celebrity is a n entertaining pastime 1 2 3 4 5
23. News about my favourite celebrity is a pleasant break from a harsh world 1 2 3 4 5

Appendix II – Aspiration Index Revised (AI-R) questionnaire

The following questions asks about your future; check the boxes to rate each item on how important it is to you that it happen in the future.

1= not at all; 2= a little; 3= so/so; 4= pretty important; 5= very important

IN THE FUTURE...

1. Your name will be known by many people. 1 2 3 4 5
2. You will have people comment often about how attractive you look 1 2 3 4 5
3. You will have a lot of expensive possessions 1 2 3 4 5
4. You will be famous 1 2 3 4 5
5. You will be the one in charge of your life 1 2 3 4 5
6. You will have a job that pays well 1 2 3 4 5
7. You will share your life with someone you love 1 2 3 4 5
8. You will be admired by many people 1 2 3 4 5
9. At the end of your life, you will look back on your life as meaningful and complete 1 2 3 4 5
10. You will have people who care about you and are supportive 1 2 3 4 5
11. You will look for the betterment of society 1 2 3 4 5
12. You will deal effectively with problems that come up in your life 1 2 3 4 5
13. You will have a job with high social status 1 2 3 4 5
14. You will work to make the world a better place 1 2 3 4 5
15. Your name will appear frequently in the media 1 2 3 4 5
16. You will know people that you can have fun with 1 2 3 4 5
17. You will help others improve their lives 1 2 3 4 5
18. You will know and accept who you really are 1 2 3 4 5
19. You will be financially successful 1 2 3 4 5
20. You will do something that brings you much recognition 1 2 3 4 5

21. You will help people in need 1 2 3 4 5
22. You will have a couple of good friends that you can talk to about personal things
1 2 3 4 5
23. Your image will be one others find appealing 1 2 3 4 5

Appendix III – Desire for fame scale

Please use the following scale in response to the statements below.

1=Strongly Disagree; 2=Disagree; 3=Uncertain or Neutral; 4=Agree; 5=Strongly Agree

1. One day I would like to be famous 1 2 3 4 5
2. I love the idea of becoming a famous person 1 2 3 4 5
3. I would like to be a famous celebrity because it would give me a higher social status
1 2 3 4 5
4. I would like to be famous because other people would perceive me as having more power and influence
1 2 3 4 5
5. The lifestyle of famous celebrities appeals to me a lot 1 2 3 4 5
6. If I were famous I would be happier 1 2 3 4 5

Appendix IV – Reality TV participation scale

Please use the following scale in response to the statements below

1. I would like to be on a reality TV show 1 2 3 4 5
2. I would love to be on Big Brother 1 2 3 4 5
3. I admire winner on programs such as Big Brother 1 2 3 4 5
4. It is good to be famous from being on (reality) TV 1 2 3 4 5
5. I would put my career on hold if I was offered the opportunity to take part on a reality TV show
1 2 3 4 5
6. I would sacrifice my privacy to appear on a reality TV show 1 2 3 4 5

Appendix V – Facebook usage scale

How frequently do you perform the following activities when you are on Facebook:

1=never; 2= rarely; 3= sometimes; 4=frequently; 5= very frequently

- | | | | | | |
|---|----------------------------|----------------------------|----------------------------|----------------------------|----------------------------|
| 1. Posting status updates | 1 <input type="checkbox"/> | 2 <input type="checkbox"/> | 3 <input type="checkbox"/> | 4 <input type="checkbox"/> | 5 <input type="checkbox"/> |
| 2. Commenting (on statuses, wall posts, pictures... etc.) | 1 <input type="checkbox"/> | 2 <input type="checkbox"/> | 3 <input type="checkbox"/> | 4 <input type="checkbox"/> | 5 <input type="checkbox"/> |
| 3. Posting photos | 1 <input type="checkbox"/> | 2 <input type="checkbox"/> | 3 <input type="checkbox"/> | 4 <input type="checkbox"/> | 5 <input type="checkbox"/> |
| 4. Posting videos | 1 <input type="checkbox"/> | 2 <input type="checkbox"/> | 3 <input type="checkbox"/> | 4 <input type="checkbox"/> | 5 <input type="checkbox"/> |

Thank you for completing this survey. For any queries regarding this study please feel free to contact me 1508963@mydbs.ie

Appendix VI – Correlations

Correlations

		total_celebrity_ worship	I would like to be on a reality TV show
total_celebrity_worship	Pearson Correlation	1	.366**
	Sig. (2-tailed)		.000
	N	118	118
I would like to be on a reality TV show	Pearson Correlation	.366**	1
	Sig. (2-tailed)	.000	.000
	N	118	118

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

age			total_celebrity_ worship	I would like to be on a reality TV show	
18-24	total_celebrity_worship	Pearson Correlation	1	.222	
		Sig. (2-tailed)		.091	
		N	59	59	
	I would like to be on a reality TV show	Pearson Correlation	.222	.091	1
		Sig. (2-tailed)	.091	.091	.091
		N	59	59	59
25-34	total_celebrity_worship	Pearson Correlation	1	.508**	
		Sig. (2-tailed)		.000	
		N	47	47	
	I would like to be on a reality TV show	Pearson Correlation	.508**	.000	1
		Sig. (2-tailed)	.000	.000	.000
		N	47	47	47
35-44	total_celebrity_worship	Pearson Correlation	1	.566	
		Sig. (2-tailed)		.055	
		N	12	12	
	I would like to be on a reality TV show	Pearson Correlation	.566	.055	1
		Sig. (2-tailed)	.055	.055	.055
		N	12	12	12

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

		total_celebrity_ worship	extrinsic_goals
total_celebrity_worship	Pearson Correlation	1	.300**
	Sig. (2-tailed)		.001
	N	118	118
extrinsic_goals	Pearson Correlation	.300**	1
	Sig. (2-tailed)	.001	.001
	N	118	118

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

		total_celebrity_ worship	intrinsic_goals
total_celebrity_worship	Pearson Correlation	1	.023
	Sig. (2-tailed)		.807
	N	118	118
intrinsic_goals	Pearson Correlation	.023	1
	Sig. (2-tailed)	.807	.807
	N	118	118

Correlations

		One day I would like to be famous	I would put my career on hold if I was offered the opportunity to take part on a reality TV show
One day I would like to be famous	Pearson Correlation	1	.399**
	Sig. (2-tailed)		.000
	N	118	118
I would put my career on hold if I was offered the opportunity to take part on a reality TV show	Pearson Correlation	.399**	1
	Sig. (2-tailed)	.000	.000
	N	118	118

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

		One day I would like to be famous	I would like to be famous because other people would perceive me as having more power and influence
One day I would like to be famous	Pearson Correlation	1	.625**
	Sig. (2-tailed)		.000
	N	118	118
I would like to be famous because other people would perceive me as having more power and influence	Pearson Correlation	.625**	1
	Sig. (2-tailed)	.000	
	N	118	118

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

		One day I would like to be famous	Posting photos
One day I would like to be famous	Pearson Correlation	1	.355**
	Sig. (2-tailed)		.000
	N	118	118
Posting photos	Pearson Correlation	.355**	1
	Sig. (2-tailed)	.000	
	N	118	118

** . Correlation is significant at the 0.01 level (2-tailed).

Appendix VII - T – test

Group Statistics

	gender	N	Mean	Std. Deviation	Std. Error Mean
I would put my career on hold if I was offered the opportunity to take part on a reality TV show	male	39	1.7436	1.27151	.20360
	female	79	1.1772	.61518	.06921

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
I would put my career on hold if I was offered the opportunity to take part on a reality TV show	Equal variances assumed	30.749	.000	3.268	116	.001	.56637	.17329	.22315	.90960
	Equal variances not assumed			2.634	46.984	.011	.56637	.21505	.13375	.99900

