

Araştırma Makalesi | Research Article

# Reading Utilitarianism Through TV Series Characters

## Faydacılığın Dizi Karakterleri Üzerinden Okunması



Mahmut KUTLU (Ph.D.)  
Independent Researcher  
Türkiye  
mahmudsami3@hotmail.com

Başvuru Tarihi | Date Received: 21.02.2022  
Yayına Kabul Tarihi | Date Accepted: 20.05.2022  
Yayınlanma Tarihi | Date Published: 22.07.2022  
<https://doi.org/10.17680/erciyesiletisim.1076669>

### Abstract

Television series carry the structural traces of the society in which they are produced. The social, cultural and ideological values of the society are revealed to the audience through the characters portrayed on the screen. The TV series discussed in the study are examined as an indicator of social life. The sitcom named "Jet Sosyete", written by Gülse Birsell, is an important production based on utilitarian characters. This sitcom, which reflects the utilitarian attitude in social relations and the utilitarian character that emerges as a result of it, to the screen with an important degree of reality, constitutes an important example of utilitarianism critique. In this direction, the analysis of the TV series, which is considered as the research object, from a sociological perspective was made within the framework of John Stuart Mill's "utilitarianism" theory and Alain Caillé's "criticism of the utilitarian mind". Discourse analysis method was used in the study. The study, which aims to investigate and reveal the utilitarian relations and functioning in the social structure through the discourses in the series, also emphasizes the sad end by emphasizing the fate of utilitarianism.

**Keywords:** Utilitarianism, John Stuart Mill, Critique De La Raison Utilitaire, Alain Caillé, Jet Sosyete Sitcom.

### Öz

Televizyon dizileri, üretildikleri toplumun yapısal izlerini taşımaktadır. Ekranda canlandırılan karakterler aracılığı ile toplumun sosyal, kültürel ve ideolojik değerleri izleyicinin gözleri önüne serilmektedir. Çalışmada ele alınan dizi film, toplumsal yaşamın bir göstergesi olarak incelenmektedir. Gülse Birsell'in senaristliğini yaptığı "Jet Sosyete" isimli durum komedisi, faydacı karakterler üzerine kurgulanmış önemli bir yapımdır. Toplumsal ilişkilerdeki faydacı tutumu ve bunun neticesinde ortaya çıkan faydacı karakteri önemli bir gerçeklik ölçüsünde ekranlara yansıtan bu durum komedisi, faydacılık eleştirisinin önemli bir örneğini teşkil etmektedir. Dizideki insani ilişkiler, olaylar ve söylemler ağırlıklı olarak menfi beklentiler üzerine inşa edilmiştir. Faydacı söylemler ile sosyolojik mesajlar komiklik algısı üzerinden birbirine eklenerek üretilmiştir. Bu doğrultuda araştırma nesnesi olarak ele alınan dizi filmin sosyolojik perspektiften analizi John Stuart Mill'in "faydacılık" teorisi ve Alain Caillé'in "faydacı aklın eleştirisi" çerçevesinde yapılmıştır. Çalışmada söylem analizi yöntemi kullanılmıştır. Dizideki söylemler aracılığı ile toplumsal yapıdaki faydacı ilişkileri ve işleyişi araştırıp ortaya koymayı amaçlayan çalışma, aynı zamanda faydacılığın akıbeti üzerinde durarak hazin sonuna vurgu yapmaktadır.

**Anahtar Kelimeler:** Faydacılık, John Stuart Mill, Faydacı Aklın Eleştirisi, Alain Caillé, Jet Sosyete Durum Komedisi.



## Introduction

According to the positivist understanding adopted by traditional theories, scientific knowledge is only knowledge that is reasonable. The enlightenment revolution, which promised to be enlightened only through reason, by putting the mind at the center, got stuck in a deadlock that it could not get out of with this error. It is inevitable that the mind alone will not be able to make sense of human, life, nature and objects, and happiness and peace cannot be found in a world understanding where emotions and feelings are considered unreal. In new times, the idea that happiness and pleasure can only be obtained with benefit resembles a dark whirlpool. Thinkers such as John Stuart Mill and Alain Caillé have critiqued utilitarianism with a critical perspective by investigating the ways of individual and social happiness.

After Mill, who explained the utilitarian doctrine with the principle of happiness, Alain Caillé, a French sociologist, examined the concept of “utilitarianism”, which was put forward by the thinkers before him, based on his critical assumptions. He especially focused on the damage caused by utilitarian attitudes and thus developed the concept of “criticism of the utilitarian mind”. In this study, it is aimed to touch on the appearance of the utilitarianism, which is largely fed by empiricism and positivism, in visual media tools. In this regard, the sitcom “Jet Society”, which was broadcast on television screens and in digital media, was chosen as the research object, and the traces of the utilitarian mind in this series were investigated. TV series constitute an important part of the broadcasts that the audience follows on television screens or internet platforms. These serials are important in terms of reflecting social reality.

Discourse analysis method was preferred in the analysis of Jet Society sitcom. With this method, it is aimed to analyze the behaviors and attitudes of individuals. First of all, the social positions of the characters in the series corresponding to the real-life personalities were taken into account, then the utilitarian attitudes and life philosophies of these people against the events they experienced were discussed. The life practices and utilitarian personalities of these characters, who make up the leading actors of the series, have enabled the utilitarian mental patterns and the quality of utility to be analyzed in a concrete way. The events in the series, the discourses produced and the behavioral attitudes were analyzed in detail and analyzed on the basis of utilitarian rational criticism with the discourse analysis method.

## Critical Theory and Utilitarianism

Contrary to critical theory, traditional theory ignores the concepts of goodness and virtue by thinkers such as Aristotle, who is considered one of the founders of social science. He claims that the propositions of these thinkers remained in that age, and does not relate them to today’s world. It does not deal with what should be in society, such as morality, ethics, virtue, but only what exists. This is an understanding of life isolated from thought and contemplation. Thinking people have always been perceived as a danger by totalitarian regimes that have adopted the positivist tradition. Thought is the biggest enemy of this order. Everything is fine as long as societies do not think and produce. Therefore, they do not allow contemplative thinking. This is also the case according to the Frankfurt School’s critique of the culture industry. Audiences have no choice. Others decide for them. It is their duty to take these decisions as they are and not to question them.

The mind, which is not allowed to contemplate and is separated from emotion, spiritual feelings, morality and virtue, has thus turned into an instrumental mind directed by others. This mind is a form of mind that moves away from tradition, gets rid of emotionality, and puts calculation and control before everything else. Horkheimer and Adorno, in their *Dialectic of Enlightenment*, define it as “the mind that defeats superstitions with its intelligence and dominates the disenchanting nature (2014, p. 19). According to Habermas, this mind is the instrumental mind that destroys the critical mind (Özbek, 2004, p. 70).

The positivist understanding, on which utilitarianism is based, sees all kinds of injustice and inequality as legitimate under the guise of being scientific. According to the positivist tradition, scientific knowledge is knowledge that is reasonable. Knowledge, which is power, knows no bounds neither in enslaving people nor in gentle submission to the masters of the world. It even gives room to enthusiasm only in accordance with reason (Horkheimer & Adorno, 2014, pp. 126-127). For example, the bond of affection between the mother and the child, the feeling of sincerity between friends, are the phenomena that the positivist tradition cannot explain, and thus accepts as unreal. As Horkheimer says, if actions determined by reason are human, existing social practices that determine existence in detail are inhuman (2005, p. 358). This understanding separates the scientific from the metaphysical. Comte explains this as the superiority of the scientific over the metaphysical. In terms of positivism scientific knowledge refers to the mental comprehension of the object by the subject (Köker, 1998). In other words, if information is not based on reason and cannot be experienced concretely, that information does not have a scientific value and does not have any value.

Critical theory considers that it uses scientific knowledge accepted by traditional theory to justify its desire to dominate the field of objective reality. As Raymond Geuss points out, natural sciences based on positivism are objectifying in this respect (2002, p. 10). At this point, the formalization of the mind will only be an intellectual expression of the mechanized mode of production (Therborn, 2006, pp. 21-22). For this reason, critical theory develops an approach based on immanent critique (Swingewood, 1998, p. 333). The prominent understanding in the critical theory (Jay, 2005, pp. 366-368), which developed as a reinterpretation of Marxism, is the critique of the instrumental domination of the Western rationalist tradition, which causes the injury of the individual (Dubiel, 1985, p. 104). The reason why positivism is a poor philosophy is that it does not think about itself and cannot comprehend its consequences in both moral and epistemological fields (Horkheimer, 1990, p. 113). The aim of the critical tendency is to transcend the existing social praxis (Therborn, 2006, pp. 19-20). Critical thinking has something in common with imagination. But in this imagination there is not arbitrariness, but stubbornness. The person who should show this stubbornness is a critical theorist (Horkheimer, 2005, p. 367). In this, the content of critical theory is not limited. There are no general criteria (Therborn, 2006, pp. 20-21). “Frankfurt School Thinkers” have been identified with the concept of “Critical Theory” and are often referred to as “Critical Theorists”. Critical theory has become the general name of Frankfurt school thinkers (Kızılcelik, 2000, p. 3). One of the most important contributions of the school’s thinkers to critical thinking has been the criticism of reason. Horkheimer, one of the leading critical theorists, in his book ‘*The Eclipse of Reason*’, while criticizing positivism, he argues that the concept of reason firstly struggles against superstition and myth, and then turns into superstition itself.

Adorno, Horkheimer, and Marcuse develop their critique of instrumental reason with Weber's views on "rationalization in the West" and "disenchantment." While they agree with Weber's idea that the rationalization process destroys itself, they also insist on the possibility of non-instrumental reason (Benhabib, 2005, p. 196). Because it is possible for the mind to be fully rational with the discovery that it may not be rational (Caillé, 2007, p. 117). The form of reason that Adorno and Horkheimer criticize as instrumental reason is the mind that becomes instrumental for the development of capitalism. The goal is achieved by means; the mind is used as a tool to reach the goal.

The members of the school think that by putting the mind in the center of criticism, this mind minimizes critical activity (Merleau-Ponty, 1973, p. 95). In fact, even the word rationality itself is vague and open to question. Therefore, it is possible to approach the usefulness of this mind with suspicion (Caillé, 2007, p. 101). The mind without its autonomy becomes a tool. The value of reason becomes the only criterion in establishing dominance over nature and man. Not limited to these, thoughts also become automatic and are seen as objects and machines (Horkheimer, 1990, p. 68). In this case, the necessary criticism can only be possible with a perspective that questions the components of the dominant mind concept (Benhabib, 2005, p. 222). Caillé is one of the thinkers who made this criticism in his book "The Critique of the Utilitarian Mind" just like the theorists of the Frankfurt School. He questions the factors that contributed to the emergence of Eurocentric utilitarianism as a theory, such as the promise of enlightenment, the eclipse of reason, and the critique of instrumental reason. According to him: the first factor in order of importance is Reform. The Reformation took the first step by making the individual subject an adequate source of ultimate legitimacy before the representatives of Church authority. God has been made in such a way that what people do does not concern him, and there is no need to earn paradise in this world. Worldly life is valued. Contemporary hedonism is based on hoarding. After all, theoretical utilitarianism is radically godless. Still, the Reformation alone could not lead to theoretical utilitarianism. One more step had to be taken to get rid of God once and for all. The secular substitute for God would be reason deprived of the otherworldly. And his favorite child would be science that was measurable and free of metaphysics. The factors after the reform and the emergence of modern science are the rise of the market system and the triumph of the middle classes. Accordingly, economic interest is established in relation to things (2007, pp. 71-76).

As a result, the desire to dominate nature brought along domination over humans (Çamuroğlu, 1992, p. 33). The greatest negative effect of the Enlightenment, the domination of man over man, also upset the social relations between people, causing human relations to be perceived and experienced only within the same instrumental manipulation and shaping process (Jay, 2005, p. 377). Lowenthal lists the effects of enlightenment in modern society as the rupture of the bond between individuals and the fragmentation of group life (1987, p. 25). The promises of the Enlightenment remained only a utopia, leaving behind destructive effects such as the eclipse of reason. In the works of Adorno and Horkheimer, the work relied on for human salvation turned into work for work's sake and profit into the profit for the sake of profit. By developing close ties with scientism and technocracy, utilitarianism, which resembles the Enlightenment, saw only the economic dimension in society and only the interest dimension in individuals (Caillé, 2007, p. 78). Thus, the whole world ended up being nothing more than matter.

### **Utilitarianism and The Critique of The Utilitarian Mind**

The history of utilitarianism begins in many ways with the history of modern thought. Modernity began in an early period, and the utilitarian perspective has already been firmly established in Europe since the 13th century. The utilitarian doctrine simply refers to all types of doctrines that assert “people act with selfish logic that calculates pleasure and pain, or with pure interests, and that this is what it should be; because ethical norms cannot have any basis other than the happiness of individuals or a group of individuals” (Caillé, 2007, pp. 23-24) appears as.

Utilitarianism is the doctrine advocated by Jeremy Bentham and his students, especially John Stuart Mill. This doctrine is based on two ideas: people are concerned only with their own happiness in a rational and calculable way and the rational criterion of the just is the objective production of the greatest happiness of the greatest number of people. All philosophical approaches of the period, such as socialist and Marxist movements in the 19th century, developed attitudes related to this doctrine. We can define utilitarianism as a whole that combines with the instrumental view about human and worldly subjects (İnsel, 2007). Utilitarianism, which was systematized by Jeremy Bentham in the 18th century, is a theory that has a great influence in many fields such as economy, politics, ethics and law today. John Stuart Mill reinterpreted Bentham’s understanding of utilitarianism on the axis of his own thoughts (Aydn, 2013). John Stuart Mill, who lived between 1806 and 1873, is an English philosopher who made important contributions to the nineteenth century in the fields of metaphysics, epistemology, ethics, social and political philosophy, philosophy of religion and philosophy of education (Capaldi, 2004, p. ix).

His father, James Mill (1773-1836), is one of the most important people who influenced Mill’s intellectual development (Aydn, 2013). After James Mill (Capaldi, 2004, p. 1), who was the leader of a group of thinkers known as philosophical radicals, who took part in a broad social reform campaign, the most influential person on Mill’s thoughts is Jeremy Bentham, the founder of utilitarianism. In the history of thought (Intellectual History), utilitarianism is known as the philosophy of Jeremy Bentham (Caillé, 2007, p. 24). One of the people who had an important influence on Bentham’s thoughts is the famous French philosopher Auguste Comte (Outhwaite, 2015, p. 3), who used the term positivism for the first time. Comte expanded Mill’s positive understanding of the world and was influential on his utilitarian thoughts (Capaldi, 2004, p. xii). Mill defines utility as “true when actions tend to contribute to happiness, and false when they tend to create the opposite of happiness” (2019, p. 28). Continuing the utilitarian tradition after Bentham’s thoughts, Mill thus defined happiness as the ‘highest good’; He explains it by “the presence of pleasure and the absence of pain”. Unhappiness is the absence of pleasure and the presence of pain.

With this approach, utilitarian ethics, which separates good and bad, makes qualitative and quantitative measurements of pleasure and happiness, and tries to regulate human nature and behaviors by defining the highest good as happiness, deals with the issues empirically (Cevizci, 2002, pp. 190-192). Mill provided a clearer understanding of utilitarianism by expressing utilitarianism as a life free from pain and rich in pleasures for the highest number of people according to the principle of highest happiness (2019, p. 34). In the utilitarian tradition, it is essential that people turn away from pain and turn to pleasure. Pleasure and pain are guiding factors regarding the moral dimension of action. Happiness is a phenomenon that occurs in the form of the presence of pleasure or the

absence of pain. As a result, things that give pleasure are positioned as good, and those that do not, as bad (Cevizci, 2002, p. 196). As a result of this, the understanding of value and life that people has been reduced to only pleasures.

This approach of Mill, who determines the concept of happiness as an objective criterion that will enable choosing between actions, shifts him from the Benthamian line to an Aristotelian line. Contrary to Bentham, Mill argues that pleasures differ from each other not only in terms of quantity but also in terms of quality (Aydın, 2013, pp. 165-166). In this case, Mill divides pleasures into “higher pleasures” and “lower pleasures”. One might also criticize that even if the higher pleasures are superior to the lower ones, many who are capable of higher pleasures sometimes, in a moment of seduction, postpone them for the sake of the lower ones. However, this is quite a harmonious state when the essential superiority of the higher faculties is fully realized. Because of the weakness of their character, people make their choices in the direction of the nearest good, even though they know it is less valuable. For example, people prefer their sensual passion to the deterioration of their health, even though they know that health is much more important (2019, p. 32). In the utilitarian approach, happiness can only be achieved through pleasure. In summary, in Mill’s approach, the highest good is only possible with the phenomenon of happiness, and happiness is possible by taking pleasure.

In order to better understand the utilitarian tradition, it is necessary to look at Caillé’s views on this subject as well as Mill. The arguments put forward by Caillé actually complete the deficiencies of utilitarianism and provide a better understanding of the extensions of utilitarianism today. After Mill’s understanding of utilitarianism, which he deciphered with the concept of happiness, the views of Caillé, who criticize the utilitarian mind, clearly stand out against the utilitarian movement. Underlining that the most important obstacle to the development of modern thought is economism, Caillé (2007), focused on material values as never before in the utilitarian tradition. In the utilitarian doctrine that Caillé is against, the main cause of today’s problems lies in economism.

In an interview with Sari Hanafi, President of the International Sociological Association (ISA), Caillé made the following determinations by associating utilitarianism and neoliberal ideology from a philosophical point of view: Ideally-typically, neoliberal ideology is organized around six propositions: 1) There is no society, there is an individual. 2) Greed is a good thing. 3) The richer a society is, the better it will be, because everyone will benefit from it. 4) The only desired form of coordination among human subjects is the free market. 5) There is no limit. More necessarily means better. 6) There is no alternative (Hanafi, 2020). Because utilitarianism constitutes the normative basis comprising every thought that defines the norms of justice which opposes the coercion of the powerful and the authority of tradition (Caillé, 2007, p. 27).

Caillé, who draws attention to utilitarianism, explains how the dominance of utilitarianism in philosophy or sociology reveals itself with these words; “After the 1960s-70s, economists, especially those who followed in the footsteps of Hayek and Gary Becker, began to think that it was necessary and possible not to confine the homo economicus (economic man) model to the market domain alone. This economic man hypothesis is the most perfect expression of the utilitarian man hypothesis. They claimed that this model could be applied to all areas of social actions such as murder, love, religion, morality, etc. and they attempted to do so. Strangely, sociologists have so widely accepted this imperialist enterprise of economics. They did this either by a massive acceptance of

methodological individualism or, as Bourdieu did, by defining sociology as the ‘general economy of practice’. Similarly, all American political philosophy, from Rawls to Dworkin and Nozick, began to be written in the language of Rational Action Theory. This theory has become a kind of universal language of social sciences originating from generalized economics” (İnsel, 2007). Caillé, in another interview, put the concept of utilitarianism in the simplest terms as the process of reading and analyzing all human and social actions in terms of how useful they are, assuming that the actions of individuals are governed by some kind of permanent interest calculation. He stated that the sum of these individual calculations contributes to increasing happiness for the maximum number of people, and that over the past three decades, everything in the social sciences (including relationships, commitments, even emotions) has become about “economics” (Eve Le Blog, 2015). Basing utilitarianism on the utilitarian principles of Jeremy Bentham and John Stuart Mill with his expression “maximum happiness for the greatest number of people”, Caillé also wanted to underline that economic interests transform everything into utilitarianism, including human relations and emotions.

According to Caillé, the aspect of utilitarianism that will shape political economy has been put forward by different social contract theories. Individuals freely choose to join a society for their safety and survival, and they obey the common law so long as their interests are satisfied. Thus, it is clear that the only source of legitimacy is individual benefit (2007, p. 29). As an answer to the question “Can you explain the relationship between economism and utilitarianism?”, Caillé replied “Political economics, economics are disciplines that have carried the assumption that people seek only their own happiness to its most extreme analytical results. St. Augustine said too early to criticize this approach that this meant assuming that everyone was ignited solely by the fire of ‘buy the cheapest and sell for the most’. Economism reduces everything to a cost/benefit calculation and in this sense represents the most perfect and purest expression of the utilitarian worldview” (İnsel, 2007).

In the critique of utilitarianism, everything in the world is built on utilitarian interests. In the end, pursuits that are of no personal use are futile. When an event is encountered, seeking a utilitarian benefit has become routine in the daily life of the utilitarian mind. In doing so, the utilitarian mind may be unaware that it is in an effort to mature this prerequisite. According to Caillé, the basis of relationships such as friendship, kinship, neighborliness, companionship and love should not be reduced to giving-receiving and returning. Otherwise, these relations should not dissolve and disappear. As Caillé states, it is futile to expect anyone to make a sacrifice for anything in a world where everyone treats each other for their own self-interest (2007, pp. 124-125). In utilitarianism, the rich contents offered by the spirit do not appeal to people and do not arouse enthusiasm. The pleasures of the mind have become sufficient reasons for man to be happy. In fact, this happiness is far from real happiness. It makes people dull, numb and unaware of the pleasures of the heart and soul.

Caillé, who suggested giving gifts as a solution to the destruction created by utilitarianism in society, stated in the book *La Révolution Du Don* (The Gift Revolution), which he wrote with Jean Edouard Grézy that nothing can be done without good intentions, and that giving gifts is equally important for human relations, just as breathing is important for survival (2014) wanted to tell. In the gift revolution, it is also necessary to know how to give wholeheartedly, to know how to give thanks, and to accept that the other is a donor, which is already a way of giving. Not knowing how to give back is losing. Known as an

advocate of anti-utilitarianism, Caillé's claim thereby returns the logic of the gift to where it belongs (Linhart, 2017). The following sentence in the book summarizes all of Caillé's efforts: In all our actions, besides the instrumental interest, the interest for others is just as real and irreducible as our own interest (Caillé & Grésy, *La Révolution du don. Le management repensé à la lumière de l'anthropologie: Le management repensé à la lumière de l'anthropologie.*, 2014, p. 59).

### **Sitcom**

Turkish society watches television series intensively, and these productions have even become the "flagship" of broadcasting channels (Tanrıöver, 2011, p. 135). Among these, the target audience of sitcoms, which is one of the TV series most preferred by the audience, is wider than other genres. Describing the life of the family where the events are unfolded makes it easier for different groups to find characters with whom they can identify. In sitcoms, people's characteristics are reflected such as goodwill, frankness, life expectations, greed, jealousy, etc. (Kars, 2003, p. 552). Situation comedies, which are produced to meet the entertainment needs of the audience, are a genre that is widely seen both on television screens and on internet channels. In the Marketing Turkey 2022 research, the most watched Turkish TV series were drama with 47.8 percent, comedy with 45.6 percent and family with 41.2 percent (Yıldız, 2022). These comedies are an important part of entertainment culture. Conveying a social message becomes more enjoyable through comedy and the message is successfully delivered to the target audience.

As a representation style, comedy reality, which is especially suitable for the tastes of contemporary audiences, seems to enliven sitcoms (Thompson, 2007). Situation comedies, which can appeal to a wide audience from 7 to 70, make them laugh and can be prepared at low cost, are television theater productions based on continuous characters and their ridiculousness. The attractiveness of the characters and the processing of the ridiculous situations that ordinary people can find in daily life can turn these productions into an advantage for television broadcasters (Kars, 2003, p. 548). Although the relationship that sitcoms establish with the audience is fed by the phenomenon of "escaping from daily life", the originality of the way they use daily life is one of the most attractive aspects of this genre (Çelenk, 2010, p. 86). For example, according to Marketing Turkey 2022 "Most Favorite TV Series Research", drama is watched, but the heart is in favor of comedy. Some of the reasons are that watching real life stories is enjoyable and distracting from everyday worries (Yıldız, 2022). Characters determine the structure of sitcoms. The most dominant element in these productions is the characters. Often events unfold around a real or virtual family. The sitcom starts with the normal lives of the characters and continues with the problem/situation that creates the conflict. Humor and story are developed over a problem or confusion that the character involuntarily gets involved in (Kars, 2003, p. 552).

### **Jet Sosyete Sitcom**

The Jet Society series examined within the scope of the study is a sitcom. The script was written by Gülse Birsal, directed by Hakan Algül, and produced by Beşiktaş Cultural Center. The first season of the series was broadcast on Star TV, the second season on TV8 and the last season on Puhutv. The series made its finale with its 59th episode in 2020. Topic of series: It starts with the appointment of a low-level employee to the general directorate of a corporate company. The Yüksel family, living in the shantytown of Ayazağa, moves into

the general manager's villa in Jetset Mansions after their father is the general manager and begins to become neighbors with the owner of the company. The fact that the father of the house, Yaşar Yüksel, unexpectedly becomes the general manager of the company and his family enters the world of high society quickly creates a great conflict between the characters of the series, and the main theme of the series is built on this contrast.



**Figure 1.** *Jet Society Series Casting (www.posta.com.tr, 2018)*

The series has been the most watched series with 40% rating in the “Most Favorite TV Series Research of the Year” survey conducted by Xsights Research in 2019 (www.ntv.com.tr, 2020).

### Methodology

The aim of the study is to investigate and reveal the elements with which the utilitarian content presented on the screens is created, in the example of a sitcom, Jet Society. The study, which aims to analyze the building blocks of the utilitarian mind with the analysis of utilitarian discourses, is important at this point. The reason why Jet Society was chosen as the research object among the comedy series is that most of the characters in the series are utilitarian personalities and utilitarian dialogues occur in almost all parts of the series. The argument of the study is that the Jet Sosyete series, which is reflected on the screens, carries sociological messages from a critical perspective. For this purpose, samples directly related to the subject were taken from the episodes published on the digital platform and analyzed with the discourse analysis method, which is frequently used in social sciences. The main element that provides the analysis of utilitarianism is the discourses in the series.

Discourse analysis, which is the study of language with its simplest expression, requires going beyond the syntactic and semantic limits of expressions/spoken words and examining the content that lies there (Çelik & Ekşi, 2008, p. 105). Discourse analysis, which is different from other research techniques, has its own method. It does not accept the research phenomenon as given and starts by questioning it. At the same time, discourse analysis is examined in the literature as social analysis, sociolinguistic study, text analysis and critical analysis that includes all these types of analysis (Oğuz, 2008, p. 54). In discourse analysis, which is related to the social and cultural dimensions of society (Van Dijk, 2003, p. 107), the analysis is based on careful reading by dealing with as much detail as possible. The analyst is more concerned with the details of the discourse than what is general. He pays attention to the structure and functional dimensions of discourse. He concludes that the functions that people perform in their speech have various effects,

and this indicates the theoretical correctness of the discourse (Oğuz, 2008, p. 56). In this study, as stated above, discourse analysis was mostly used to solve social phenomena. In the dialogues examined in detail, the data obtained by considering the social and cultural values of the society were analyzed by associating them with the theoretical foundations of the concept of utilitarianism.

When the literature is scanned, Gülcan Yumurtacı's "Situation Comedy on Television and Digital Platform: The Case of Jet Society" and "Vocabulary Teaching with TV Series the example of Gülse Bırsel's Jet Society Series " by Şahin Şimşek stand out. While the first study investigated the ways in which the content presented on television and digital platforms differed, the second study investigated the words encountered in the TV series but not frequently encountered in daily conversations. This study, on the other hand, differs from other studies in order to investigate the social messages intended to be given in the series by examining the Jet Society series within the framework of utilitarianism theory and critique of utilitarianism. Because this series has potential to be explored in utilitarianism.

### **Discussion of Analysis/Findings**

During the research, many utilitarian characters were identified in the series. Based on the utilitarian critique, these were called utilitarian characters. These characters were examined under 7 themes, inspired by the important units in Mill and Caillé's determinations. These themes are: "expectation of interests", "desire to earn more", "sexuality", "use of language", "arrogance (seeing oneself above others)", "indulgence" and "desire to live luxuriously". Dialogues are important for the characters to reflect the utilitarian mind in the series. Analyzing the discourses between people makes it possible to understand the utilitarian stance underlying character motivations. The utilitarian characters were created entirely based on the sense of humor. In order to reflect the reality of social life, besides utilitarian characters, characters with strong emotional and empathic abilities are also included. Although they are presented in funny elements, these characters are important in terms of reflecting the realities of life.

### **Expectation of Interest**

In character-based sitcoms, the emotions of the characters are provided by creating conflict within the framework of their communication with other people and society (Kars, 2003, p. 551). Each utilitarian character in the series carries out his rational construction with a bland person next to him. For example, Yıldız does this with Talip, Cengiz with Gizem, and office workers Pelin and Tonguç with Yaşar. Behaviors based on benefits and personal interests bring contradictions. It is seen that the two utilitarian characters are not side by side and cannot get along. For example, Şennur and Yıldız never get along. As long as they are together they always have conflict because the attitude that manifests on both sides is utilitarianism.

The relations of the characters are knitted with alliances or quarrels. Their relationships flows are uniform, they either argue or they get along. Both relationships are based on humor (Kars, 2003, p. 553). In this sitcom that reflects utilitarianism, expectations of interest are presented with humor elements. Talip's mother, Şennur, is a stingy and greedy character. Due to these attitudes of his mother, Talip cannot get married. Yıldız, whom she wants to marry, is a utilitarian character looking for a rich husband.

The characters in the series do nothing without expecting in return. For example, Safiye, who is preparing for her sister Melike's party, asks Talip for help about the treats to be offered to the guests. In the meantime, Talip's mother, who witnessed the conversation, says " Now that we cook the meals which neither can be for free nor it wouldn't be appropriate to charge, let your socialite neighbor shoot a video from our restaurant, it's like an advertisement, it's like your gesture against our gesture, these things always go on Instagram." In these speeches, which can be shown as examples of utilitarianism, it is not possible to do a favor or help without expecting anything in return. Everything is based on matter. Human relations are maintained only with the expectation of mutual benefit. Virtues such as cooperation, solidarity and gift giving are ignored with this movement, which will indirectly benefit even if there is no reciprocity in quantitative terms. In fact, these mutual aids, which can be made as gifts, are transformed into a benefit expectation with utilitarian attitudes. Criticizing this situation, Caillé mentioned that utilitarianism dominates the minds of people in the modern world. According to him, only mutual movements such as gift giving can restore social relations in order to resist this situation (Caillé & Grésy, *La Révolution du don. Le management repensé à la lumière de l'anthropologie: Le management repensé à la lumière de l'anthropologie.*, 2014). Similarly, Gizem, who shoots an amateur herbal tea ad to share on the social media application, asks her mother-in-law, Zahide, to hold the phone. Gizem asks Zahide, who wants 25% of the advertising revenue in exchange for video recording by holding the phone, "Do you think it's fair that you get twenty-five percent just because you hit the record button?" While she was grumbling, Zahide's answer was "Life is not fair, my daughter, besides, I am a merchant's mother, if it works for you".

### **Desire to Earn More**

Pelin and Tonguç, who reflect the utilitarian characters in the series, resort to all kinds of tricks in order to get a higher salary and to win the favor of the owner of the company. They constantly act against Yaşar in the hope of being promoted. Yaşar, who wants a raise from his boss Cengiz, relates life to the economy by saying, "Tony is already alive, he lives like a flower, he lives like a flower with his salary with four zeros", despite being told "he will live" about an office worker who is sick. In these dialogues, in which the economy is reflected as the most decisive factor in human life, it is conveyed that the more people earn quantitatively, the happier they will be. These discourses coincide with the arguments that constitute the theoretical foundations of utilitarianism.

As in all sitcoms, in this sitcom, which criticizes utilitarianism, the central characters encounter conflict, confusion, problems or dangerous situations and try to overcome them with their own methods (Kars, 2003, p. 554). The events in the series are usually knitted with livelihood anxiety, money making and more earning motives. All of the personnel to be fired are trying to get rid of it by lying. For example, one office worker says that he has a cyst in his body, while another is plotting all kinds of intrigues, claiming that he cannot pay his debts. Pelin, on the other hand, organized a surprise birthday party for the general manager Mr. Yaşar and brought up the issue of dismissal at the party, saying that she had "four children and could not get by". When Mr. Yaşar said that he did not have a birthday on that day, and that his birthday was not even in that month, Pelin changed the subject by saying "we celebrate according to the Chinese zodiac". In utilitarianism, where lying and deceiving people are seen as normal behaviors, the number of honest people decrease and people's trust towards each other is extremely weakened. The image these

characters show to the audience is lack of motivation and failure. The targets set by these characters, who develop a utilitarian attitude, always encounter some setbacks.

A part of the conversation between Gizem and Safiye, who went to visit her friends, is as follows:

Gizem: "I will show my bomb shoes, this new season's hit, at Çisem's."

Safiye: "So Cengiz Bey wakes up in the morning to see how much the dollar is?"

While Gizem leaves her home to show her friends her economic welfare status through the shoes she just bought and thus raise awareness, her husband Cengiz follows the stock market news every morning as soon as he wakes up and he is almost locked into these news. In the following scenes, Gizem stepped in a dog mess with her new shoes while walking in the site, and returned home sadly without being able to show her friends because she could not clean her shoes and they smelled so bad. With these scenes, the sad fate of utilitarianism is shown to the audience. A small glitch unforeseen has turned the plans upside down. In another scene of the series, after the death of Uncle Mithat, who lived in the neighborhood, halva was distributed to the neighbors. Şennur, a utilitarian character, tells the following to Uncle Mithat's daughter at the meeting place: "I think the deceased had a 2+1 penthouse with a renovated kitchen and with gas. You three siblings had better agree and sell it. If you delay, both the real estate prices will fall and the siblings will fall out with each other. Result? Both financial and emotional loss. How much do you have in mind? I think if you find anyone giving 120, sell it immediately". With this speech, the spiritual senses of the deceased's relatives dissipated in an instant, and the spiritual atmosphere of the environment turned into worldly concerns. Although only a few hours have passed, financial calculations have begun to be made after the deceased person, and their memories have not been respected. Mill says that people can have wants and desires, such as the love of money, power or fame. But according to him, will as an active phenomenon are something different from desire, which is a passive state of sensitivity. Although it actually sprouted from it, it broke itself from the main stem and rooted in time. In fact, in a customary state of intention, something is often desired because it is the subject of the will, instead of being willing because it is desired (2019, pp. 67-69). In each of these scenes, it is emphasized that in order to be happy, it is necessary to earn more. Every event that takes place is handled on a material level, and the only source of happiness is associated with more winning. The desire to earn more is desired as the only bringer of happiness.

### **Sexuality**

Situation comedy characters generally do not have spiritual depth. Their defining characteristics (stinginess, laziness, bewilderment, obsessive personality, etc.) and their relationships with others are highlighted (Kars, 2003, p. 553). Ozan, who is a lazy and utilitarian character who does not take responsibility for his work in the series, tries to get closer to Melike, who lives in the next villa, despite being engaged to İlayda. Expressing that he loves Melike at every opportunity and wants to spend time together, Ozan is a young person who acts completely with her pleasures and sexual impulses and seeks entertainment. Ozan, who tries to have an affair despite being engaged, is thus a utilitarian character who ignores the moral values of the society. Mill says that in utilitarianism, happiness is the sole purpose of human behavior and its improvement is the criterion that will judge all human behavior, and that it is physically and metaphysically impossible for something to be desired except to the extent of the idea that it is pleasurable (2019,

p. 68). Accordingly, human beings, by their nature, tend to engage in pleasurable actions, while avoiding painful actions. They will not want anything except those that give them pleasure. In another scene, İlayda, who is arguing with Nazlı, says “we are not lovers with Ozan” about her fiancé Ozan, who does not behave as he should between engaged couples, while another girlfriend of Ozan, Nazlı says “we are not lovers either, we are just hanging out, we are having fun, having a good time, more like physical than emotional, that’s the way it is, you get it?” Here, male-female relations are maintained with physical contacts rather than a solid and loving foundation. These attitudes, which are away from responsibility, aiming only to have a good and pleasant time, are evaluated within the utilitarian approaches.

### **Language Use**

The basic features of the sitcom characters are the expectations and goals of the character, the communication of the character with others, how he gets involved in problems, how he copes with problems, his past life, his way of speaking and his sense of humor (Kars, 2003, p. 553). The utilitarian characters in the series do not have a healthy communication with other people. For example, Gündüz, who is unpopular, uses a harsh style and appears as a liar, is not wanted by Yaşar, the father of the house. Gündüz, who lives in the same house with his brother-in-law at the insistence of his older sister, is a utilitarian character who does not work and always lives on other people’s backs. Trying all kinds of tricks to discourage future tenants from renting the house, Gündüz finally says to those around him, “Try my story, this house was built on a cemetery”. Gündüz, who makes it a habit to lie frequently and not to keep his promises, shakes people’s confidence with this approach. According to Mill, the morality of an action depends on the intention, that is, what the agent intends to do. Therefore, the rightness or wrongness of an action depends on why it is done. But cause, that is, the feeling that gives him the intention to do it, does not make any difference in morality if it does not make a difference in action: however, it greatly influences the moral evaluation of the agent. The utilitarian character is better understood, especially when it indicates a trait that has become a habit in a good or bad sense, a character tendency that is likely to produce beneficial or harmful actions (2019, pp. 42-43). In another example, Tonguç, who got angry with the owner of the workplace who did not allow him for the summer vacation, expresses his reaction with the following words: “I have finished all my annual leave, the irritable scrub calculated it day by day, where I was, the off days I took “. Tonguç, who derides that his boss is a short person, is both gossiping and making fun of people’s appearances. In this and similar situations, when the expected benefit cannot be achieved, people are criticized and become the focus of anger. Expressions that cannot be used face-to-face are easily used in the absence of people. In addition, in the series, dismissal is described as “kick out”, prominent people of a place as “tycoon”, speaking without thinking about everything that comes to mind, “having mouth diarrhea”, and the person with whom there is no compromise is described as “the nasty shrimp”. In addition to these, “shorty”, “who are you ghetto”, “your soul is an ox”, “what a maniac”, “don’t laugh like a horse”, “Is this Dingo’s barn?” These are the lines that can be found in different parts of the series.

### **Arrogance (Seeing Oneself Superior to Others)**

Pelin and Tonguç, who have a utilitarian attitude in the series, constantly humiliate Yaşar, who works in the managerial position, and ridicule with their words and gestures. Similarly, Cengiz’s mother Zahide constantly hurts her daughter-in-law Gizem with sarcastic words. The mother, who initially did not approve of this marriage, drive a wedge

between the married couple with the excuses of cultural class difference and economic incompatibility. In addition, when she sees her poor neighbors, who live in the next villa due to their job, having a picnic in the garden, she says, "This place smells like dung and village cheese, my dear." With these words, she classifies and humiliates people based on their economic status. In these dialogues, phenomena such as being poor, smelling bad, being a peasant are described as indicators of class difference between people. İlayda describes herself as "a person who has an intense glow in the community life". But like every ego owner, İlayda could not get everything she wanted. She was abandoned at the wedding table by the person she was going to marry. The flamboyant wedding of İlayda, which shows that it is not possible to do everything she wants in the world, has come to an end.

Mill says that in the utilitarian doctrine, no one will accept to be in an inferior position. For example, people do not want to be poor or sick. According to him, it is better to be an unhappy Socrates than a happy fool (2019, p. 32). These determinations, which reveal the desire to see oneself as superior with utilitarian attitudes, show that happiness can only be obtained by being superior to others. This superiority will be possible by being at a higher level economically than other people in the analyzed discourses. This brings with it the feeling of seeing oneself superior and despising others.

### **Indulgence**

In all epochs of theoretical thinking, the criterion of right and wrong has been utility and happiness. Therefore, on the basis of utility theory, the only desirable thing is utility and happiness (Mill, 2019, p. 71). Here, pleasure is the harbinger of utility and happiness. But these pleasures are nothing but temporary feelings foundations of which are not solid. In the series, İlayda, the daughter of a family that owns a textile factory, lives in a dazzling mansion. She is extremely fond of her home furnishings and clothing. For İlayda, the most pleasurable things in life are clothing and material possessions. According to Mill, in the understanding of utilitarianism in which the concept of happiness plays a keystone role, people can only reach happiness with high pleasures. The character of Tonguç, who is planning to go on a vacation but faced a problem in another scene, says, "I can't wear yellow tones without tanning, my skin is light wheat, can it be done without taking a vacation for three weeks". It is not possible to compromise on pleasures in the pleasure principle, where attention is paid to even the smallest details as much as the most important issues. For example, as in the dialogue above, catching the combination of skin color and fashion is a necessity for a life based on pleasure. In a utilitarian understanding of life, there are no important or unimportant concepts, everything is valuable to the extent that it can be taken pleasure in.

### **Desire to Live Luxuriously**

The desire to live in luxury, which is one of the destructions brought by utilitarianism, is staged through many facts in the series. For example, Yıldız is a character who constantly makes herself unhappy in order to live the life she dreams of. The inaccessible lives of people who are richer than her hurt her. The house she lives in, her family and the values she has are meaningless to her. Yıldız's only wish is to dress like others, have fun and have an elite family like others. Yıldız, whose wishes didn't not come true throughout the series, made both herself and her family unhappy for these reasons. Yıldız, who started her dance class, introduced Gizem, a rich and beautiful woman, as her mother. When the truth comes out, she is ostracized by her friends and described as "a loser and a liar". In

this case, the honor of her real mother, who was disliked, was hurt. Trying to look different than she is, Yıldız has worn out both herself and her family with her lies that eventually come out. Similarly, Melike was harshly criticized by her relatives when she said that she refused to wear the promise ring of a wealthy family's son. Considering not accepting a marriage proposal from a rich person as rejecting a prosperous life, the family described Melike as an "idiot". In the reactions given, the word "idiot" was often emphasized, and a great opportunity that would eventually bring benefits was missed.

Mill, taking into account previous considerations in proving the utility principle, concluded that in reality there is nothing desired but happiness. If something is not desired as a means to some ends beyond itself and ultimately to happiness, it will only be desired as a part of happiness (2019, p. 67). Luxurious life, which is accepted as one of the indicators of happiness, is a life style that everyone desires. The poverty portrayed in the series is a way of life to be ashamed of. All people whose economic level is not high are unhappy. There are no people who are content with themselves, who know how to make do with what they have, or who can be happy with little things.

### **Conclusion**

In this study, a sociological analysis of the sitcom "Jet Society", which represents an example of utilitarian attitudes and utilitarian mind, has been made with a critical approach. The roles that reflect the real characters in the society, the dialogues that try to maintain the utilitarian order with these roles, and the attitudes and behaviors that will harm human relations are discussed within the framework of the utilitarian approach corresponding to the assumptions of Mill and Caillé. From this point of view, many utilitarian characters have been identified in the series, and the personality traits of these characters have been examined and evaluated by taking into account utilitarian values. As a result, the qualities of utilitarian characters were described and the common points that were manifested in almost all of them were pointed out.

In the examinations, it has been seen that the characters' worlds full of ambition and passion form the basis of their utilitarian attitude. The utilitarian characters have not been able to find happiness throughout their lives in the series, which reveals the characters who are free of emotions and based only on the mind. These characters, who do not hesitate to harm those around them and do not have any sensitivity to hurt people, act only with their minds, pushing their emotions into the background. These characters, who calculate everything, can lie easily, and have weak consciences, only think about the moment they are in. It is essential for them to live based on pleasure, their endeavor and efforts are only for their selfishness, every action must end with a tangible benefit, they are matter-oriented, their metaphysical feelings are extremely weak.

The events in the series and the negative effects caused by these situations come about on the basis of utilitarianism. The prominent themes obtained as a result of the examination have been "expectation of interests", "desire to earn more", "sexuality", "use of language", "arrogance (seeing oneself above others)", "indulgence" and "desire to live luxuriously". Although the determined themes are seen in every character, the analyzes are mostly made on the most prominent characters within the theme. Even though their appearances are different, these characters, each of whom reflects utilitarianism, have disturbed the peace of people with their utilitarian attitudes and dragged both themselves and others into unhappiness. These characters are chosen from real life. The lives of each one of them are going through adversity. They approach even those who play an important role in their

lives on the axis of benefit. Interest expectations, profit-loss calculations are some of the only factors that determine happiness. Happiness; pleasure, enjoyment, entertainment and comfort are in equal proportion. The way to happiness passes through a luxurious life and being able to do whatever you want. According to them, there should be no obstacles, everything should go well in life. These characters do not have the endurance to deal with pain and difficulties. They have very little tolerance for the setbacks they encounter. Their lives are based on the pleasure principle. These people see pleasure as a criterion tool for choosing between alternative actions. What is useless is meaningless and unnecessary. Their minds think like a math processor. There is almost no room for sentimentality. Happiness can only be achieved with the gains from other people. The people around are only tools to reach the desired goal. According to the utilitarian mind, the value of a person or an object is determined by its contribution to happiness.

In this case, in a world dominated by utilitarianism, virtues such as unity, togetherness, solidarity and love seem distant. A utilitarian lifestyle does not bring happiness and peace to anyone. The findings of the study through this sitcom are consistent with the findings of Mill and Caillé. The only way to overcome this social unrest is to give gifts, to give free of charge, to help, to have positive feelings in human relations, to capture sincerity and warmth, to prefer the other person over himself even when he is in need, to atone, to strengthen the ability of empathy, to make people feel human just because they are human without expecting any benefit, to love and, moreover, to be able to make sacrifices. Sacrifice, which is perhaps the most important virtue among them, will bring human relations to a very high level and establish unbreakable friendships and inexhaustible bonds of love.

These recommendations, which are similar to Caillé's (Insel, 2007) suggestions in the utilitarian mind critique, who state that our intellectual world is surrounded by economism and utilitarianism, and that it is necessary to revive a political thought against utilitarianism, seem to be the only way to overcome individual and social unhappiness. Mill, on the other hand, argues that the two golden rules he put forward by citing Jesus of Nazareth as an example express the whole spirit of his utilitarian moral understanding: What you want done to you, do to someone else; in other words, do not do to others what you do not want others to do to you and love your neighbor as yourself (2019, p. 41). If every individual in the society applies these recommendations, he will think of the benefit of other individuals in the society as much as he thinks of his individual benefit. Thus, utilitarianism; the expectation of benefit, superiority, a life based only on pleasure, will get rid of dangers such as greed and selfishness.

As a result, it is possible to say that the Jet Society sitcom points out to a social reality and conveys social messages. The argument of the study that the Jet Society sitcom, which is reflected on the screens, carries messages from a sociological point of view, has thus been confirmed. In the criticism of utilitarianism, the opinions put forward implicitly and imaginary characters are presented by being animated with visual elements in the series. One of the most important implications of the study is that people turn to utilitarianism in order to be happy and experience pleasure. In the series, which reveals this situation, the importance of social values, the necessity of righteousness and virtue, the sad fate of utilitarianism, which is devoid of moral qualities, are reminded through comedy.

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# Faydacılığın Dizi Karakterleri Üzerinden Okunması

Mahmut KUTLU (Ph.D.)

## Genişletilmiş Özet

Geleneksel kuramların benimsediği pozitivist anlayışa göre bilimsel bilgi sadece akla uygun olan bilgidir. Akli merkeze alarak, sadece akıl yoluyla aydınlanmayı vadeden aydınlanma devrimi de bu yanılgı ile içinden çıkamadığı bir kördüğümüne saplanmıştır. Aklın tek başına insanı, yaşamı, doğayı ve nesnelere anlamlandırmada yetersiz kalacağı, duygu ve hislerin gerçek dışı kabul edildiği bir dünya anlayışında mutluluk ve huzurun bulunamayacağı kaçınılmazdır. Yeni zamanlarda mutluluğun ve hazzın sadece fayda ile elde edilebilir düşüncesi de karanlık bir girdabı andırmaktadır. John Stuart Mill ve Alain Caillé gibi düşünürler bireysel ve toplumsal mutluluğun yollarını araştırarak eleştirel bir perspektif ile faydacılığın eleştirisini yapmışlardır.

Faydacı öğretiyi mutluluk ilkesi ile açıklayan Mill'den sonra bir Fransız sosyolog olan Alain Caillé, kendinden önceki düşünürlerin ortaya koyduğu "faydacılık" kavramını eleştirel varsayımlarından yola çıkarak incelemiştir. Özellikle faydacı tutumların meydana getirdiği tahribatlar üzerinde durmuş ve böylelikle "faydacı aklın eleştirisi" kavramını geliştirmiştir. Bu çalışmada büyük ölçüde ampirizm ve pozitivistlikten beslenen faydacılık anlayışının görsel medya araçlarındaki görünümüne değinilmek istenmiştir. Bu doğrultuda televizyon ekranlarında ve dijital ortamda yayınlanan "Jet Sosyete" durum komedisi araştırma nesnesi olarak seçilmiş, bu dizideki faydacı aklın izleri araştırılmıştır. İzleyicinin televizyon ekranlarında veya internet platformlarında takip ettiği yayınların önemli bir bölümünü diziler oluşturmaktadır. Bu diziler toplumsal gerçekliği yansıtmaları bakımından önem arz etmektedir.

Jet Sosyete durum komedisinin çözümlenmesinde söylem analizi yöntemi tercih edilmiştir. Bu yöntem ile bireylerin davranış ve tutumlarını çözümlenmek amaçlanmıştır. Öncelikle dizi karakterlerinin gerçek hayattaki kişiliklere karşılık gelen toplumsal konumları dikkate alınmış, daha sonra bu kişilerin yaşadıkları olaylar karşısındaki faydacı tutumları ve hayat felsefeleri ele alınmıştır. Dizinin başrol oyuncularını oluşturan bu karakterlerin yaşam pratikleri ve faydacı kişilikleri, faydacı akıl örüntüleri ile fayda niteliğinin somut bir şekilde çözümlenmesine olanak sağlamıştır. Dizide yaşanan olaylar, üretilen söylemler ve davranış tutumları detaylı bir şekilde incelenerek söylem analizi yöntemi ile faydacı akıl eleştirisi temelinde analiz edilmiştir. Çalışmanın amacı, ekranlarda sunulan faydacı içeriklerin hangi öğelerle oluşturulduğunu, bir durum komedisi olan Jet Sosyete dizisi örneğinde araştırıp ortaya koymaktır. Faydacı söylemlerin analizi ile faydacı aklın yapı taşlarını çözümlenmeyi hedefleyen çalışma bu noktada önem arz etmektedir.

Komedi dizileri arasından Jet Sosyete dizisinin araştırma nesnesi olarak seçilme nedeni dizi bünyesindeki karakterlerin çoğunun faydacı kişiliklerden oluşması ve dizinin neredeyse tüm bölümlerinde faydacı diyalogların geçmesidir. Çalışmanın argümanı ekranlara yansıyan Jet Sosyete dizisinin eleştirel perspektiften sosyolojik mesajlar taşıdığı yönündedir. Bu amaçla dizinin dijital platformda yayınlanmış bölümlerinden örnekler alınarak sosyal bilimlerde sıklıkla kullanılan söylem analizi yöntemi ile çözümlenmiştir. Faydacılığın çözümlenmesini sağlayan esas unsur dizide geçen söylemlerdir.

Araştırma esnasında dizide birçok faydacı karakter tespit edilmiştir. Faydacılık eleştirisinden yola çıkarak bunlara faydacı karakterler denmiştir. Bu karakterler Mill ve Caillé'in tespitlerindeki önemli birimlerden esinlenerek oluşturulan 7 tema başlığı altında incelenmiştir. Diyaloglar, dizide karakterlerin faydacı aklı yansıtması adına önem taşımaktadır. Kişiler arasında geçen söylemlerin çözümlenmesi, karakter motivasyonlarının altında yatan faydacı duruşun anlaşılmasını olanaklı kılmaktadır. Faydacı karakterler tamamen komiklik algısı üzerinden oluşturulmuştur.

Sosyal hayatın gerçekliğini yansıtması açısından faydacı karakterlerin yanında duygusal ve empati yeteneği kuvvetli karakterlere de yer verilmiştir. Her ne kadar komik öğeler içinde sunulsa da hayatın gerçeklerini yansıtması bakımından bu karakterler önem arz etmektedir. Dizide yaşanan olaylar ve bu durumların yol açtığı negatif etkiler faydacılık temelinde gerçekleşmiştir. İnceleme sonucunda elde edilen belirgin temalar; "menfaat beklentisi", "daha çok kazanma isteği", "cinsellik", "dil kullanımı", "kibir (kendini başkalarından üstün görme)", "hazza düşkünlük" ve "lüks yaşama arzusu" olmuştur.

Belirlenen temalar her karakterde görülmekle birlikte, analizler daha çok tema içinde en çok sivrilen karakterler üzerinden yapılmıştır. Görünümleri farklı olsa bile temelde her biri faydacılığı yansıtan bu karakterler, faydacı tutumları ile insanların huzuru bozmuş, hem kendilerini hem de başkalarını mutsuzluğa sürüklemişlerdir. Bu karakterler gerçek hayatın içinden seçilmiştir. Her birinin hayatı olumsuzluklar içinde geçmektedir. Hayatlarında önemli rol oynayan kişilere bile fayda ekseninde yaklaşmaktadırlar. Menfaat beklentileri, kâr-zarar hesaplamaları mutluluğu belirleyen yegâne etkenlerden bazılarıdır. Mutluluk; haz, keyif, eğlence ve rahatlıkla eşit orantılıdır. Mutluluğa giden yol, lüks bir yaşamdan, her istediğini yapabilmekten geçmektedir.

Onlara göre engeller olmamalı, hayatta her şey yolunda gitmelidir. Bu karakterlerin acılarıyla ve zorluklarla başa çıkacak dirayetleri yoktur. Karşılaştıkları aksaklıklara tahammülleri son derece azdır. Hayatları haz ilkesi üzerine kuruludur. Bu kişiler hazı alternatif eylemler arasında seçim yapan bir ölçüt aracı olarak görmektedirler. Fayda sağlamayan şey, anlamsız ve gereksiz şeydir. Zihinleri bir matematik işlemcisi gibi düşünülmektedir. Duygusalığa neredeyse yer yoktur. Mutluluğa ancak diğer insanlardan elde edilen getirilerle ulaşılabilecektir. Çevredeki insanlar arzulanan hedefe ulaşmak için birer araçtan ibarettir.

Faydacı akla göre bir insanın veya bir nesnenin değeri mutluluğa götürdüğü katkı oranıyla belirlenmektedir. Bu durumda faydacılığın hâkim olduğu bir dünyada birlik, beraberlik, dayanışma ve sevgi gibi erdemler uzak görünmektedir. Faydacı bir hayat tarzı kimseye mutluluk ve huzur getirmemektedir. Çalışmanın bu durum komedisi üzerinden ulaştığı bulgular Mill ve Caillé'in tespitleriyle örtüşmektedir. Yaşanan bu toplumsal huzursuzluğu aşmanın tek yolu hediyeleşmek, karşılıksız verebilmek, yardımlaşmak, insani ilişkilerde pozitif duygulara sahip olmak, samimiyeti ve sıcaklığı yakalayabilmek, kendisi ihtiyaç halinde olsa bile karşıdakini kendine tercih edebilmek, gönül almak, empati yeteneğini güçlendirmek, insanları menfaat beklemeden sırf insan oldukları için sevmek ve dahası fedakârlık yapabilmektir.

**Anahtar Kelimeler:** Faydacılık, John Stuart Mill, Faydacı Aklın Eleştirisi, Alain Caillé, Jet Sosyete Durum Komedisi.

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In this study, the rules stated in the “**Higher Education Institutions Scientific Research and Publication Ethics Directive**” were followed.

Araştırma tek bir yazar tarafından yürütülmüştür.

The research was conducted by a single author.

Çalışma kapsamında herhangi bir kurum veya kişi ile **çıkar çatışması** bulunmamaktadır.

There is no **conflict of interest** with any institution or person within the scope of the study.