

International Symposium

Communication in the Millennium

Hosted by Anadolu University, Eskişehir

4th

In Cooperation with
University of Texas at Austin (U.S.A.)
Anadolu University (Turkey)
Istanbul University (Turkey)



June 14-16, 2006

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*e-mail:
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**REPRESENTATION OF LOSS OF JUSTICE AS A CRITIC OF MODERNISM:
AN EXAMPLE OF TURKISH TV SERIAL
“KURTLAR VADISI- “THE VALLEY OF WOLVES”**

Güliz ULUÇ, Associate Prof. Dr.
Ege University, TURKEY
guliz.aksun.uluc@ege.edu.tr

Mehmet YILMAZ, Research Assistant
Ege University, TURKEY
mehmet.yilmaz@ege.edu.tr

Güliz Uluç was born in İzmir in 14.11.1960. She has graduated from İstanbul University, Faculty of Law in 1982. Uluç has started as a research assistant in Ege University's Faculty of Communication in 1994. She completed her M.A. and Ph.D in Ege University Institute of Social Science, Department of Radio Television and Cinema.

Mehmet Yılmaz was born in Ankara in 12.11.1979. He has graduated with a high honour degree from Ege University, Faculty of Communication, Department of Radio Television and Cinema and he started to work in the same Faculty as a research assistant in 2002. He completed his master studies in 2004 in Ege University Institute of Social Science, Department of Radio Television and Cinema. He is still continuing his education in Ph.D. programme at the same department.

Abstract

Traditional application places which have been considered as the pursuer of justice for so long have disappeared along with the destruction of the magic of the world and multiple identities displaced by modernism have turned upside down the ground of a social consensus related to justice. Under these circumstances, justice could hardly be reversed to self-interest domains. “The loss of justice”, which reaches to a deeper extend day by day appears within the tension created by the modernism process. One of the cosequences of this chaotic ambiance experiencing the loss of justice is an event reinforced by these circumstances. It shouldn't be forgotten that one of the basic functions of TV is to form a representative, virtualized world. If elements of the serial (series of events, characters, actions, forms of communication, etc.) that are the subject of the current criticism are not the representation of what there is in society, they cause audience to think it that way. As it has been explained in detail in the related part of the serial, the tilting of the pointer which constitutes the axels of critics towards the elements which have the potential of making the loss of justice ordinary contributes to the concentration of the pessimistic atmosphere. We should change the world gradually without letting ourselves seized by such as wind of hopelessness. Small acts of sacrifice should follow one another. Millions of these acts must come together, creating a real difference in the world. Although the world is not fair, we should not give up doing the best we can. The more fair we are, the more fair the world will be.

REPRESENTATION OF LOSS OF JUSTICE AS A CRITIC OF MODERNISM: AN EXAMPLE OF TURKISH TV SERIAL "KURTLAR VADISI- "THE VALLEY OF WOLVES"

"They let the dogs free and fastened the stones"
(An anonym saying)

INTRODUCTION

The fact that the values of modernism collapsed because it didn't carry out what had been expected from it, and that it increasingly lost its persuasiveness as a result of the lack of overlapping of what had been envisaged and what was realized has caused our millennium to be formed differently than the previous ones. This formation manifests itself in the radical change in the perception and thought of justice as well.

Even if it is taken from the point of need felt for it, justice has some social and cultural differences changing from society to society, and it seems there is no doubt everybody has the universal definition and emphasis of justice, though it is subjective (Subaşı, 2003, 149).

The feeling of justice arises from daily relations. Depending on this, the feeling of mutuality is learned in a given culture formed by legal norms which spread into a broader field of equality and righteousness (Turner, 1997, 34). The feeling of justice which is a point of view we learn in a society is related with the way we are raised, the group we are in and in heterogeneous societies, with complex relations between families, groups and cultures. In the dimension of the relationship mentioned above, the role of the serial should not be overlooked at the point where the representations of reality experienced in the virtualized world of TV (the example of "The Valley of Wolves") suggests patterns of behavior.

With this aspect, the thought of justice becomes united with human nature while individuals include themselves in a given culture. The proclamation that 'every demand in relation with justice is related to given cultural norms and values' has brought depth to the question of "justice according to who, what kind of justice?".

WHAT IS JUSTICE?

Socrates defined justice as giving everybody what he deserves. According to Aristotle, "justice is approaching to similar events in a similar way and different events in a different way" (Walzer, 1983). Justice can simply be defined as suitability with the superior rules and ideals of law. Justice is a salvation, compensating for faults, damage and sorrow endured, that is the correction of deviations resulting from unfair deeds (Bauman, 2000, 82).

Justice is to carry those who are not equal onto an equal plane, and form a domain where they are on an equal plane. Justice is a source virtue that wraps up the biggest three virtues: wisdom, courage and moderation (Platon). Justice gives everybody his share (Ulpianus quoted in Ökçesiz, 2000/2001, 220).

Through various names and signs, justice governs the world, nature, humanity, science and conscience, logic and morals, economics, politics, history, literature and art. Justice is a thing that comes first in human spirit, is the most basic thing in society. It is the most respected in concepts and is a thing that societies always embrace with passion. It is the form of logic as well as the core of religions, the subject hidden in the depths of belief, and is the beginning, middle and the end of knowledge. What else can human beings envision which is more comprehensive, more powerful and perfect than justice?(Proudhon quoted in Ökçesiz, 2000/2001, 195)

But in reality, it begins to disappear as it elevates like a flying balloon. At the end, what it leaves behind is a tiresome and sickening daily life which is filled with, as power the state, adjudicatory

power, courthouse, books and monographs of law and court, verdicts of court, procedures and transactions by the police and prisons, accused and imprisoned people, and transactions of sequestration (Ökçesiz, 2000/2001, 195).

“JUSTICE” FROM THE PERSPECTIVE OF MODERNISM

Views on justice of which the importance and necessity is felt more deeply and intensely especially when people are deprived of it are related to certain political ideologies. In the current study, the understanding of justice that has developed in the direction of modernism, and the fact of the loss of justice brought about by this understanding are discussed on the text “the Valley of Wolves” as universal concepts.

When taken from the point of modernist view in which justice is perceived as totally concrete, “the system of law is a closed logical one derived logically from previously determined rules (Davies & Holdcroft, 1995, 3).

According to Normativist view, which was founded by Hans Kelsen and which greatly affects the understanding of the law of modernism, justice is solved within the rank of rules beginning from the constitution reaching to the decision. In this sense, justice appears in two forms: any legal arrangement being fair depends on the fact that it fits to the norm that is above itself in the hierarchy of rules (for example to the bylaw on which the regulations are based or a statutory decree to the related law. The second is the court decree or the fairness of an administrative decision (correctness and rightfulness), that is, that decision must be derived correctly from the regulations, that is, from the legal arrangements in that subject and must be applied to the disagreement in question (Aral quoted in Türkbağ, 2000/2001, 203).

John Rawls, who is a-one of the pioneers of the thought of modernist justice, says, in his book titled “Theory of Justice” , that the problem is not individual but social one because he thinks that primary subject of justice is the basic structure of society, that is, the main institutions of the society are freedom of thought and conscience, competitive markets, the system of protection for private ownership of the means of production, and monogamous family (Rawls, 1971a, 3) and thus turns it into fair, noble but extremely spiritual (and directed to the most disadvantageous individuals) problem. It brings justice into a feature which belongs to nameless institutions, system and governments.

As the truth is the foremost virtue of the system of thought, justice is the foremost virtue of the social institutions... justice does not accept the fact that decrease in some people’s freedom is made right by the greater good that is shared by others... the rights provided by justice do not depend on political bargaining and making calculations on social interests... (Rawls, 1971a, 4). Rawls says earlier: “Political liberalism... aims for a political conception justice as a freestanding view... As an account of political values, a freestanding political conception does not deny there being other values that apply, say, to the personal, the familial, and the associational: nor does it say that political values are separate from, or discontinuous with, other values” (Rawls, 1993, 10) According to Rawlsian political conception of justice is divided in two idea as society as a fair system of cooperation and people as free and equal (quoted in Alejandro, 1996, 3 and quoted in 2000, 100) Any injustice can only be tolerable when it is necessary to avoid from a greater injustice. No concession is made from truth and justice which are the first virtues of human activities (Rawls, 1971a, 4).

On the other hand by politicizing justice, by appealing only to people's shared *political* beliefs concerning the principles of justice, Rawls avoids having to make any substantive claims about the true moral nature of human beings (Tomasi, 2001, 9).

The feeling of justice is another element of motivation which the sides have when they choose the principles of justice. That is, those in the original position “have the feeling of justice” and “this fact is publicly known among them” (Rawls, 1971a, 145) and according to Rawls, “without any common feeling of justice, there doesn’t exist any friendship between citizens.” This feeling is the feeling of seeing and accepting what is just; that is the sense of ‘seeing and accepting’ which every adult individual has. Since the parties know these things that are general, everybody knows that this kind of a sense does exist and on the other hand, since each of those that are in the original position has this sense, they can differ between what is just and what is less just. This motivates them in choosing the principles (Rawls, 1971a, 476).

According to Rawls, feelings come before justice that is concerned procedure and sometimes has the feature of motivating it, but it is not a part of justice (Rawls, 1971b) While Rawls bases justice not on feelings but on wisdom, modernism, as will be investigated in detail below, justifies justice, as the protector and means of political and social structure, only by the institutions of this structure, thus reducing it into the present existential dimension.

CRITICISM OF THE MODERNISTIC UNDERSTANDING OF JUSTICE

Under the first-period legitimacy of modern thought, the claim of finding solution for all problems of the society involves the promises of justice, equality and friendship. In the direction in which interest gains individualist, selfish meaning, all such concepts as justice, equality and tolerance, which are thought to have been present in the nature of wisdom or taken their power from wisdom, have lost their intellectual roots (Horkheimer, 1986, 77). There remained nothing to do for the individual than heading in searching for opportunities that would raise his interests to the most and losses to the least. Suffering from important problems such as individualism, reducing state of mediated mind and the weakness of political participation, modernism points to new structures in which a series of transformations come into presence at individual or social level.

Justice is a social activity as important as all other social activities but first of all it is an “human activity” and true justice could only come about in a society in which there aren’t any “injustice” equality can not be achieved by presenting equal norms to unequal people. In unequal societies, equality can only be achieved only if everybody claims to be the owner of his own justice in the realization of relative justice, take part in the government and in decision making process. Today, we are quite far away from the reality that all the above realities can be achieved only if these realities could go into the individual’s world of thought (İnanıcı, 2000/2001, 144).

We think that fair deed, far from being a part of our daily life, is something rare and extraordinary, belonging only to saints and heroes. Our being fond of spiritualism and making mediated mind dominant by making everything abstract in the name of wisdom turns justice in a feature that it is something that only and first of all states, governments and institutions should take care of. This way of perception causes the subject to become totally distant from our field of individual responsibility and to erode the understanding of responsibility in those that are directly in charge of applying justice.

In the fact that are accentuated above, it should not be overlooked that modernization and globalization coming together with it have been changing the traditional way of social life into a chaotic atmosphere. It seems as if those who are excluded and those who lose their hopes were cornered into a trap. Those who want to maintain the feelings of justice fell disappointed in the bottomless pit between their demand of justice and the real situation of the world. As Bauman puts it, almost all of the indicators of wealth and living quality point to an increasing inequality and a completely full speed polarization which are both at global level and in almost all separate social/political units. Getting wealthier quickly on one side makes fast impoverishing

unbearable and cruel on the other side. As of today, it can not be said that history is going towards a "fair society", and all efforts to put history into this path bears the inclination of adding new ones to what already exist. At last, in such a modern society which is divided and, beyond all, becoming sharply unequal, and which in fact is devoted to the establishment of equality as a sublime value, the content of justice is naturally becoming a subject of debate (Subaşı, 2003, 154).

According to Solomon, who criticizes the established theory of justice, the sad reality which everybody interested in justice will inevitably face is the undeniable, inevitable and unbearable injustice in the world. However passionately a person believes in merit and the charm of the market, thieves, embezzlers, mafia and inhumane poverty and sorrow will make the most ardent defender of the market cry. However conservative and status-dependent one's thoughts are, the degree of theft and pressure in the world and the amount of fortune attained through these ways shakes the thoughts of a man at bottom though it does not destroy them completely. The current situation in the world, the observation that it is full of injustice and unnecessary sorrows, inevitable disappointment are not useful but they only increase our hopelessness and the feeling of submit (Solomon, 2004, 236).

Where such basic elements daily life as organization, collaboration, equality and sharing do not exist, greed for prize, status and power; ambition and corruption created by these feelings; our obsession to be successful and "number one", our limitless wishes towards saving more money, getting degree, school mark, love, applause; our craziness for continuous consumption; all of these make our ability blunt in understanding and sympathy for other people.

The concept of harmony between the individual and the society has been completely broken by modernistic thought and our views about justice has been divided and put into to two common metaphor: an individual who is selfish and greedy in nature and abstract institutions that are directly responsible for protecting it but at the same time fell or made fall into a trap, law that are not at all interested in individual problems and bureaucracy (Solomon, 2004, 124).

INJUSTICE ANDLOSS OF JUSTICE

As a result of modernization and with the "spoil of the world's magic", traditionally authorized offices and persons that are the pursuers of justice have vanished, the feeling of solidarity which was displaced by modernism and the floor of a social stratum related with justice were upset. Whatever the expectations for justice or intellectual contributions about its definition and quality involve, still the essential patterns come into presence with the cost of what has been experienced. This is injustice and universal fact coming together with it; "the loss of justice" (Subaşı, 2003, 151-153).

The term justice brings into mind not the present world but the one that must exist. Deviations in the efforts to reach this ideal value inevitably appear in front of us. The fact of injustice contributes in formation and aiming an ideal understanding of justice. But making the concerning fact of injustice ordinary, expectations for justice not coming true and concerns in public opinion about deprivation of justice forms a "loss of justice" completely different from the paradigm of injustice.

It can be talked about the erosion of a hope for the realization of justice in a state of "loss of justice". This stems from both the fact that justice can not find its place and the fact that a feeling in relation to it is compulsorily blunted. The deviations that appear in the substantiation of justice are not concerned here (Subaşı, 2003, 152).

Modernism being a basic element, an obsession that it can be generalized and calculated, a passion of being logical and consistent, a logical consistency tied up in chain with definite, preset and unchangeable principles form the basis of loss of justice.

Individual projections of the justice concerned are views and feelings of insecurity, disappointment with hopelessness and indifference that come up as ""This is not a fair world", "Life is not fair." And "What can I do for it?" Bribery and miss use of authority becoming widespread leads to the strengthening of the approach; "What you give me you get the same in return." And causes the concept of "serving to public" to be discussed and the content of it to be emptied.

"LOSS OF JUSTICE" AND "THE VALLEY OF WOLVES"

It is a general acceptance that TV, especially the format of serials increase everyday its place among the inevitability of daily life, creating much broader, fast and clear effects on the living of vast audience. Under this title and within the framework modernism put forward, perceptions and envisagement related with justice being distorted on the individual and social plane, loss of justice coming into play with ontological and epistemological lack of confidence will be discussed with a qualitative and critical view in the representation of the serial "The Valley of Wolves", which is broadcast on Turkish TV and which breaks rating records.

Although characters taking role in "The Valley of Wolves" and relationships are not in real sense the representations of what is present in the society, they are perceived as they are and this puts the loss of justice in an ordinary state by forming a map of meaning for the audience.

The serial begins with the murder of three businessmen, it is understood that behind the murder there is a group (Council) which penetrated into important organs of decision making using its authority; a group which earns tremendous amounts of money through illegal business under its trade identity by doing smuggling of drugs and weapons, running gambling house without license, doing stock market manipulations etc.

The presence of crime organizations like the Council; which is known by such names as mafia, gang, etc., exists in a close and parallel relationship with a universal fact of "the loss of justice" of which the presence is tried to be discussed at a theoretical level. So a serial which introduces itself from the very beginning as "a mafia serial" constitutes an example with respect attaining an idea about this fact. Still this situation forms the ground for separating the serial from the likes as a subject of discussion.

Considering the contributions of the choices the script writer made in forming the map of meaning for the audience about this fact, in the serial named "The Valley of Wolves", messages about the "loss of justice" and putting this fact in an ordinary state will be dealt with a critical viewpoint.

It is observed that the Council gave the task of murdering the three businessmen to Süleyman Çakır who want to get promotion in the organization in the name of a rationality to distribute justice within the organization. This organization gives Süleyman Çakır, instead of Şevko, who is a gambling house owner, the permission to start a gambling house as the prize of his success. Even this choice of pleasing Süleyman draws attention to the fact that the decision of a crime organization but not the decision of official authority is more crucially important in the eye of fictionalized individuals. As long as the Council doesn't allow, the fact that the permission obtained as a requisite of official procedure has no power of application gives the idea that the serial has loss of justice in its inner consistency.

It is observed that although the official authority knows about the activities of this crime organization known as the Council of Wolves in the fictional world of the serial, it can't stop the activities of this crime organization through legal ways so it sets up a secret unit, PSU (Public Security Unit) in order to collect information about its deeds and make this crime organization, which is called mafia in the serial, collapse. PSU wants to infiltrate into the crime organization by placing its specially trained member Ali Candan into the organization with a new face and identity- Polat. This operation is named as "the Valley of Wolves".

In the first four sections dealt with after this introduction and in the six sections chosen at random, events develop around Polat and Çakır. Polat -as a nephew of Duran Emmi(Uncle Duran) – Duran Emmi is a character who got involved in illegal deeds in the past and describes himself not as a mafia member but as a tough guy (it is inferred from the whole of the text that mafia member is someone who wants to get power; but a tough guy is someone who is involved in illegal deeds because of honor [in sexual matters]) and went into collaboration with the official authority after he was released from prison after doing time. Polat, as the nephew of Duran Emmi character who is respected in the world of those like Çakır, establishes relation with Çakır and finds the opportunity to promote as one of the names very close to Çakır. After the Council falls into disagreement with each other, he gets the news about Çakır, who commits the murders, and his role in the organization to the official authority, and after Çakır is imprisoned, Polat's status gets strengthened.

Polat's new identity role and series of events about his family and fiancé who know that he is dead are excluded from the scope of our examination. But with his new identity, Ali Candan's way intersects with his fiancé Elif, who is a lawyer, and her family and the events developing in this process are included into our scope of critics because they involve elements about loss of justice. Separately, the series of events in which the character of Elif is located as a lawyer contains reference to the fact of "the loss of justice". So this character gains a much more central role than the main characters for the current study.

In addition to the above explanations that have been made to give a general idea about the serial, determinations about the loss of justice are given below chronologically.

It is observed that the perception of reality has been constructed on very tough bases. In relation with the flow of events, certain scenes, for example the news of being tried on the court is shown as if they were being carried out by TV channels in real life or the events in question are presented as if they were printed in the headlines of real papers. That condolence declarations and funeral announcements are got place in daily newspapers for Çakır character who died in the serial is a striking example for the concept of reality created by the serial. The fact that the serial creates an illusion of this scale made it necessary for the producers of the serial to express in written phrase at the beginning of the serial that the events and characters in the serial are products of imagination.

In the first part of the serial, the news investigation has been started with the claim that a retired bureaucrat has relationship with crime organizations is again given by a TV channel located in Turkey. The bureaucrat gives this answer news reporter's question, "We are present for the justice. We have endless trust for justice." The act of injustice which is understood to have become concrete representatively in the acts of the retired bureaucrat is contrary to the accentuation of belief in justice in his above speech. This ironical situation about justice is also present in the answer of a Baron aftermath the funeral to the reporter's question that the murdered businessmen were involved in dark (underground) events, "...What is underground world? All of these people are faithful to this state and nation.... Do you have a decision of the court in your hand?...We have endless trust in justice.", while attaining power through injustice acts as can be seen in these examples, the characters in the serial give the message to the people

and their circles that they are respectful for these values by saying “we have endless trust in justice.” And they give implications that make the loss of justice something ordinary and hide themselves behind justice by making use of legal gaps.

In another example, Şevko wants the house in the neighborhood to be evacuated, which belongs to the family of the dead fiancé of the character Elif- the lawyer in the serial. Elif has undertaken the advocacy of the neighborhood without charging money from anybody. But Şevko puts pressure on Elif to waive the suit. Elif was cornered while on the way home together with Ömer, an old man who is the father of her dead fiancé. Aftermath the event, the dialogue that takes place among Elif, Ömer and his wife is interesting.

Ömer:

- What are we going to do from now on? It is obvious that these vagabonds are going to leave us in peace.

Elif:

- I will go to the office of the public prosecutor and inform on crime. In fact we can get a report from forensic medicine. Then we will insist on right through legal procedure.

Ömer: (With a mocking smile)

- Look my daughter. Do not get offended but until that laws of yours get into happy mood, there will remain neither this house nor this neighborhood in their places. Even this soul may not stay in this carcass.

Elif:

- But uncle Ömer.....

Ömer:

- You go your own way. I will try another way. There is someone called Duran Emmi. He knows the language of these plunderers.

Elif:

- How come? Are we going to apply to the mafia?

Ömer:

- No, Duran Emmi is not someone as you think. He was a famous gutsy of a time. But he wowed not to do again and sits in his corner. But his word is sill esteemed.

Elif:

- As a lawyer, I won't accept this.

Ömer's wife:

- Don't say no too early, my daughter. Look what the guy had made. If something had happened to you? Will we lose you, too, after loosing our son? Look, if the thing you have been struggling for as law would go after you have gone, it would be better it never came.

Ömer:

- Let's go to Duran Emmi tomorrow together. You tell him the matter and see him with your own eyes. What would you lose?

Elif:

- Lots of things.

As can be understood from the statements above, Ömer bey and his wife's views towards the events involve some references about the loss of justice. On the other hand, While Elif is seen to oppose this view as a lawyer in the practice of justice, later she accepts going to Duran Emmi.

When we evaluate the character of Elif which carries identical elements due to her position in the series of events and the plane of relations between her and Çakır which forms the opposite pole of Elif character, it is observed that as the lawyer of a person who is in conflict with Çakır she opened a file against Çakır and due to this suit action of hers against Çakır and her thoughts about Mafia and Çakır are continually in conflict. In other words, although she stood at first against the actions that take the loss of justice as reference, afterwards, as will be observed from

the examples below, the actors of this kind of actions are shown to behave in conflict with their believes.

For example, while Elif utters to Duran Emmi's men these words: 'a group of mafia baggers us to death, and other saves us. This is hypocrite.' Later she presents her thanks to Çakır because he takes under his protection her brother who is in prison.

In another example, when her brother is caught and her friend is shot, goes to the gambling house run by Çakır, and she is shown in the gambling house while she is uttering these words to Çakır and Polat: "My brother is in prison and they won't let him live in prison. My friend Hikmet's wound is serious, and the person who shot him lives freely among us. What shall I do?"

In this way, lawyers who are in conflict with people like Çakır and persons around him can apply to Çakır and the persons around him when they are in a difficult situation or their friends are in a dangerous situation. When a lawyer says, "There is no way out legally.", a member of illegal organization says, "if law is not sufficient, we can solve, welcome among us." This kind of representations that established dominance and as being new relations of power that come into play with modernism make the loss of justice ordinary.

In the dialogue between Elif and the neighborhood people, the style in Elif's answer to the approach of district people is seen to be directed to balance the implications of the loss of justice on behalf of justice.

But the neighborhood people's demand to waive the suit is seen as the expression of the suspicion in the world represented in the aerial that justice would not materialize.

Neighborhood people:

- We waived the suit.

Elif:

- I became the open target. Now you leave me alone and you go.

Neighborhood people:

- You are not the only open target, layer. We are all in danger.

- They insert papers into our doors that reads "if you don't evacuate our houses we would burn then down."

- It is better to reach an agreement than living without home, my daughter.

Elif:

Do as you please but there must be a few honest people somewhere, I will go on with them. If they did waive, too, I would go on by myself.

In the sense of contributing to making the loss of justice ordinary, taking advantage of the weaknesses and deficiencies of the economic and legal system, illegal organizations, that take the matter to gaining legitimacy with their logic of justice distribution are positioned as relatively powerful in various activities. Such that, in the parts we watched, the images in which Çakır performs his own understanding of justice are presented in an epical rightfulness. During the investigation about Çakır, Polat says, "I would have liked to be a mafia leader when I was a child. I would have liked to be a mafia leader for justice." With these statements, an artificial and forced connection is formed between justice and what is represented by this character.

While a Youngman whose sister was raped and killed was shouting "I want justice" in the corridor after trial session, Çakır, who is watching the seen on the TV in prison, says to his men, "bring me the murderer of the girl. Justice is here." Then he is shown while he is giving the punishment guilty person himself, carrying out the justice meant by the young man. In prison he kills with a skewer another man who wants to kill him. He declares that he justice is in the

prison and adds that he interferes everything except releasing the prisoners. And one day he goes out of the prison undauntedly even though the management of the prison knows this happen.

At the point where the loss of justice is balanced at the advantage of justice, statements of several characters are given as example.

As in the speech by lawyer Canan addressing to people working in the bureau of law where Elif also works and being afraid and seeing Elif the only cause of their unjust treatment aftermath the attack by Şevko's men to their workplace;

Canan:

It is difficult to live with law. If you have chosen law as a profession, it is a necessary that you have the power to cope with difficulties. This implies to be conscious first. Then it is necessary that you have attained great courage... Don't forget. As you accept the risk of losing, it will be justice that is beaten.

Similarly, with a very careful investigation process, public prosecutor Mithat -who also prepared investigation file for Çakır, who is under arrest and being tried as the suspect of murder - takes the case with great courage and these efforts to reveal the background of the event strengthens people's confidence in justice. Also the statement "We work for a state in which the citizens feel free and secure." refreshes this confidence.

CONCLUSION

Modernism points to new facts brought into light by a series of fast transformations at an individual and social level. Individualism has become a part of a set of ideals that requires great labor in the direction of modernism which is fighting with problems such as decrease in political involvement and thus decrease in freedom,(Taylor, 1995) due to the absence of dominance of mediated mind and a common political project, and loss of justice has become a real fact.

This world is not fair. It is not even near to being fair, and what we should do individually and socially for the belief 'that most of the things we do only worsens the things' not to establish itself, it is necessary that we look for justice in ourselves, in the feeling that there are things to be corrected in this world, and individual and social sensitivity. Thus it is thought that the present chaos could be overcome by giving effectiveness to the feeling of justice. The feeling of justice is accentuated as a power to prevent the chaos that has come into presence at individual and social level.

Justice is not an institution or a theory but a set of feelings that binds us to the world and helps us to have interest in and care for it. With the broadest meaning, justice begins with interest; the interest we show to ourselves and our place in the world, to the people we like and feel sympathy, to the way the things are going in this world and to the faith of the living creatures. Our feeling of justice begins not with a principle but with feeling like "this is unfair". It can also begin with noticing others sorrows deeply. It can also start with feelings about distortion of the social order, the presence of an undeserved sorrow or punishment, negligence of a deserved prize, disturbance about someone owning too many things without any visible reason. In all these situations, interest is the basic element, that is, we care for persons, things and the world (Solomon, 2004, 240-245).

But with regaining of this feeling which is completely natural and only belongs to human beings, it will be possible for us to compensate for our important loss in justice, and to take action in changing the world which we think is injustice and at which we are angry.

And only this way we can get beyond the current appearances of justice and legal dimension of it. And this understanding of justice will be prevalent when we refer and remember its ethical dimension and when the duty of a judge is not only putting individual event under the general rules of the laws (Levinas, 1992, 158-159).

It shouldn't be forgotten that one of the basic functions of TV is to form a representative, virtualized world. It is thought one should take into consideration the fact that loss of justice which is made prominent by underlying the theme "The Valley of Wolves" and the themes alike and that the results of this fact which are felt at individual and social levels have been placed in system of making things ordinary. If elements of the serial (series of events, characters, actions, forms of communication, etc.) that are the subject of the current criticism are not the representation of what there is in society, they cause audience to think it that way. They could make the loss justice ordinary by providing input into the audience's forming a map of meaning.

As it has been explained in detail in the related part of the serial, the tilting of the pointer which constitutes the axles of critics towards the elements which have the potential of making the loss of justice ordinary contributes to the concentration of the pessimistic atmosphere.

As a reaction to certain negativity displayed in representation of virtualized world, it is obvious that a total loss in our belief in justice would lead to serious and un-repairable results.

We should change the world gradually without letting ourselves seized by such as wind of hopelessness. Small acts of sacrifice should follow one another. Millions of these acts must come together, creating a real difference in the world. Although the world is not fair, we should not give up doing the best we can. The more fair we are, the more fair the world will be.

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