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# THE REPRESENTATION OF THE PERSONS WITH DISABILITIES IN TURKISH DRAMA SERIES

**Research Article**

**Abstract**

This study focuses on the way in which the identity of the persons with disabilities situated in the media in the context of discrimination. The concept of disability and discrimination is highly important in a world that the numbers of persons with disabilities keep increasing. Specially, the standing point of persons with disabilities in societies is very critical both at global and local levels. Herein, it is important to mention the fact that the media has the power to determinate the audience. It combines the norms of society with the understanding of disability. By taking into consideration of these discussions, the concepts of disability and discrimination will be basis of this study. Then, the observation and findings in the related sample were evaluated. The sample of article is limited with there; Turkish Drama Series; "Öyle Bir Geçer Zaman Ki" (Times Goes By So Fast), "Güllerin Savaşı" (The War of Roses), and "Zalim İstanbul"(The Cruel Istanbul). The method of analysis is content analysis through the "Frame Analysis" of Erwing Goffman. All of these evaluations lead us to understand the positions of persons with disabilities in Turkey.

**Keywords:** Disability, Turkish Drama, Disability and Media, Discrimination.

## ENGELLİ BİREYLERİN TÜRK TELEVİZYON DİZİLERİNDEKİ TEMSİLİ

**Özet**

Bu çalışma; engelli bireylerin, dışlanma kavramı kapsamında medyada nasıl edildikleri üzerine yoğunlaşmıştır. Engellik ve dışlnma kavramları, englliğin giderek arttığı günümüz toplumlarında büyük bir önem arz etmektedir. Bu noktada, engelli bireylerin konumu yerel ve evrensel açıdan kritik hale gelmektedir. Bu açıdan bakıldığında; medyanın, kitleleri yönlendiren bir gücü olduğuna ve bu güç ile, toplumun normları ve engellilik kavramını birleştirdiğine dikkat etmek gerekir. Bu görüşler dikkate alındığında, bu çalışmanın temelini engellilik kavramı ve ayrımcılık algısının oluşturacağı anlaşılabilir. İlgili örnekleme dair gözlem ve bulgular, bu bağlamda değerlendirilecektir. Çalışmanın örneklemi, Türk Dizileri "Öyle Bir Geçer Bir Zaman Ki", "Güllerin Savaşı" ve "Zalim İstanbul" ile sınırlandırılmıştır. Analiz metodu olarak Erwing Goffman'ın "Çerçeve Analizi" yönteminden yaralanılmış ve bir içerik analizi gerçekleştirilmiştir. Tüm bu değerlendirmelerin, Türkiye'de engelli bireylerin konumlandırılması yönünde bizlere ışık tutması planlanmaktadır.

**Anahtar Kelimeler:** Engelilik, Türk Dizileri, Engellilik ve Medya, Ayrımcılık

### 1. Introduction

The World Report on Disability (2011) reports that disability is a complex and multidimensional discourse. In the definition of disability by DDA, disability occurs when there is a physical or mental impairment which has a significant and long-term negative effect on someone's ability to perform the practices of everyday life. Briefly, according to this definition, we can conclude that disability is an activity limitation by impairment. At this point, it is important to understand the fact that activity restrictions like sitting, walking or bending are the definitions of disability, being not able to use public transportation or not being able to use the stairs is not the result of a 'physical or a mental condition'. It is documented by Disability Rights Commission (2003) that many disabled people cannot use public transportation because it is not designed to meet their needs either physically or organisationally. Thus, disability is a result of the interactions that appear in some situations which can be seen as a relation between a person and her/his environment. It is not a matter of chance that different definitions occur. Different definitions have been devised to suit different purposes. Sometimes a new definition is created based on criticism of another definition.



One billion people, or 15% of the world's population, have some form of disability. At this point, it is important to mention that the extensity of disability is much more seen in developing countries. Approximately 190 million people of the world population experience noteworthy disabilities. Persons with disabilities come up against social and economic problems, such as less education, poor health condition, low level of employment, and high poverty rates rather than the ones who have not disabilities. Obstacles to full social and economic inclusion of persons with disabilities involve inaccessible physical environments and transportation, the inadequacy of resources, non-adaptable means of communication, malfunctioning in services, discriminative behaviors, prejudice and stigma in society (Baruah, 2012). These problems, mostly, occurs through the contradiction between the concept of normal and abnormal. Enforcing the idea of normalcy evolves through different tools, such as means of communications and institutions.

Nevertheless, when we consider that the media reaches out to the mass population of societies, the importance of its power cannot be ignored. Therefore, the representations of disadvantaged people on television become important. The position of the persons with disabilities in television usually serves the continuation of capitalism and its regulations on social order. Since mostly the children and young adults take the idols on television as a role model, it is important to analyze these shows that society get exposed to every day. To achieve this analysis, in the first part of this research, the construction of disability is investigated. Later, in the second part, the relation of media and disability is evaluated. In the last part, the Turkish TV Dramas "Öyle Bir Geçer Zaman Ki", "Güllerin Savaşı" and "Zalim Istanbul" which gives a place the person with a disability in its story is analyzed. The analysis involves the contente analysis of stories thrpugh the "Frame Analysis" of Goffman. Then, in the conclusion part, the findings of the research are proposed within the framework of the article. Through this study, it's been aimed to provide a better knowledge of persons with disabilities and their struggles in social life. To achieve this, it is important that the representations of their conditions in one of the most common means of communication are a must.

### 1.2. Literature Review

Brain functions with a continuous proceeding for the self-creation of each system. Thoughts that are regenerated from former thoughts producing new thoughts. The relationship and coordination of thoughts establish the conscious. Without the existence of conscious, thought regeneration is not possible. Therefore, it is not possible to transfer thought to another conscious or let another thought into conscious from outside. It is a process of constant production. Hence, it is also impossible to go into someone else's mind and acknowledges their thoughts. What is possible is that an individual coordinates his/her thoughts with another individual. The only way to coordinate two thoughts is the coherence of the operations through communication which establishes the system of society. Each communication generates a new one; either as communication or action. Actions are visible results of this generation process, whereas communication might be out of sight and/or hidden (Michailakis, 2003). Therefore, communication can be defined as an attempt to reconstruct the actions



Social norms determine a variety of cultural features that compose and forbid actions in particular circumstances. According to the economic approach, a norm is a behavioral authenticity that can be detected by the mean or median behavior within a reference group, such that the outcome of any divergence from the norm would be a distinguished cost. Even though this modality is function, determining social norms through behavioral authenticities is still speculative. Because, the behaviors itself among the individuals of the reference group, produced by a collective mindset and common environment (EtilÈ, 2007). In that sense, society call norms as prescriptions that are expectations about the ideal behaviors of a group member. Within this type of relationships of individuals, how social norms contracts body in ideal word affects the everyday life of every group member in a sense.

According to Lennard Davis (1997), human beings live in a world of norms. Every human being wants to be normal through their actions and thoughts. They try to fit in a calculable system. In this regard, disabled people want to return to their normal bodies. He claims, the reason for this impulse here, is not the person with disabilities, it is the construction of normalcy. People demand the "ideal" forms of concepts that lead them to the hegemony of ideas. The objective culture of societies dominates the actions and thoughts before even they realize it. They think it

is reasonable to segregate blind people to a different school. They believe that they cannot survive in a "normal" school that "normal" people go. But the fact is that society itself creates that normalcy. If the institutions and social perceptions would not be organized with the normal desire, there would not be the need of segregations. The segregation refers to" not being able" to participate the social life which leads to stigmatization. The reason for the stigmatization, according to society is the "othering".

Persons with disabilities are a member of a disadvantaged group that disabled by the practices of society and becomes an isolated, locked, observed, written about, operated on, instructed, implanted, regulated, treated, institutionalized, and controlled person (Davis, 2006). These practices accepted by social norms and experienced by disability groups rather than any other minority group in society. While a "normal" person would like to understand the conditions of the "disabled" person, sympathy and pity play an important role. The powerful one who can do or reach anything is accepted normal beings in terms of the social norms (Devkota, Kett, & Groce, 2019). So that, powerful ones claim a right to society which rejects "the abnormal ones" and automatically organizes it through their needs, actions, and choices. According to this mindset, the abnormal ones should take care of themselves in a world that refers to them as others and tries to adapt themselves to it. In that sense, construction the normalcy creates a concept of the norm in the society which assumes that the majority of the population needs to be a part of the norm. The body here has an important role to construct the identity of individuals in society.



According to Lennard Davis (1995); For example, even though fingerprinting is a practice to mark the physical differences of individuals seen as directly related to the identity of the person. Therefore; our representations of the body are investigations of and defenses against the notion that the body is anything but a seamless whole, a complete, fragmented entity. In addition to the terms of race, class, gender and so on, all of which are factors in the social construction of the body the concept of disability adds a background of somatic concerns. But disability is more than a background. It is in some sense the basis on which the 'normal' body is constructed: disability defines the negative space the body must not occupy, it is the Manichean binary in contention with normality. This dialectic shows that how enforcing the normalcy constructed by societies. Davis, claims that this kind of binary imposing is not natural; it is a hegemonic process that occurs throughout history. According to him, normalized bodies are hypotheses we practice by art, language, literature, and culture.

**2.1. Disability from multiperspectives**

At this point, it is important to understand the fact that activity restrictions like sitting, walking or bending are the definitions of disability, being not able to use public transports or can not being able to use the stairs is not the result of a 'physical or a mental condition'. It is well documented that many disabled people cannot use public transport because it is not designed to meet their needs either physically or organisationally. This kind of ignorance of authorities about the existence of disability makes persons with disabilities want to adapt themselves into a world which they do not fit in. Therefore, they might try to act according to structures or try to reduce the effects of their impairment on everyday activities (Oliver, 2004). Thus, disability is the sum of the interactions that appear in some situations which can be seen as a relation between a person and her/his environment. Their disability makes them the object of different

treatments, forms of support. This will likely cause the disability researcher to wonder how this person defines her-/himself.

**2.1.2. Moral/religious model**

The moral/religious model of disability is the oldest one which takes its roots from religious traditions. According to this model, disability is a punishment from God for a specific sin or sins that may have been committed by the person with a disability. It also can be a result of a lack of obeying social norms and religious orders. Therefore, according to this model, disability is an outcome of the punishment from powerful existences. Sometimes the sins committed by a parent or an ancestor may even cause the disability. In that sense, not only the person with a disability but also the entire family will be punished. Also, within this model, disability might be seen as a test of faith to God and a way to prove their endurance (Retief & Letšosa, 2017). Therefore, it is possible to say that persons with disabilities can consider themselves as blessed because they get the chance for learning such significant life lessons which "normal/healthy" people could not.

**2.1.3. Medical / biomedical model**

Medical understanding of disability is a way to see the disability as an unfortunate incident that should be repaired (Smith & Bundon, 2017). This model focuses on the things that people cannot do, such as not being 'able' to hear since you are a deaf person. Therefore, it claims this situation needs to be fixed through surgeons and therapies. Of course, I do not claim that providing people treatment is a negative solution. It is one of the important elements of disability, but not the only one. Especially before 1960, it was the only way to deal with disability. Unfortunately, this was a huge factor in discriminations against people with disabilities (Retief & Letsosa, 2018). In the biomedical model, the concept of normal and abnormal is used to understand disability and its aspects. It is about the impaired patients which claim that disabled people are a normal part of society. According to this theory, any kind of abnormalities of the body will cause an illness. So, impairment seen as an abnormality as evidence of illness which should be fixed. Therefore, disability and impairment is a tragedy and it is something to cope with. According to this solution, the impaired people have to change themselves to adapt to society.



Science of Medicine is focused on the treatment of sickness, without considering the social contexts and preconceptions. It aims to investigate the body of the patient as a machine by separating it from the self. In other meaning, it is a process to find the essence through only observation. However, according to Alcoff (2001); the ''clinical gaze'' of the doctor is also established through the aspects of social definitions, identifications, and biases. This gaze is a lens that helps us to comprehend the others and the world. Here, it is important to analyze the role of perception in the constitution of identity and difference, normalcy and pathology. The way we see, the way we perceive other bodies is not simply a result of our vision, but of the sedimented pieces of knowledge we embody, and body forth. Perception, is a learned process in and through which seeing and knowing are intimately interwoven in historically and culturally specific ways. At this point, Alcoff (2001), mentions the tacit body knowledges. Tacit body knowledges are intracorporeal ways of knowing and ordering the meanings of our various ways of being and our interactions: they are constitutive of our bodily being-in-the-world. When people perceive a body, they structure it

according to bodily knowledges they have been keeping in their mind and experiences. Therefore; even though they do not speak about their ways of perceiving, it is always there. They are expressed through indirect ways without making any decisions. In other words, people respond to others on a visceral level: they know their bodies implicitly, and what they mean to them. They see a disabled person, and they know him/her as incapable, weak of inferior intelligence. They can call her more or less normally, they can smile at him/her, they can drink some tea with him/her, or work with him/her, these knowledges of what his/her ‘‘disability’’ means to them are stirred and brought to the surface in unconscious ways (Murray, 2007).

**2.1.4. The rehabilitation model**

The rehabilitation model has some specific similarities with the biomedical model. It refers to persons with disabilities as in need of rehabilitation to compensate for the inefficacy that occurred by the disability. This approach takes its roots from the times of World War II when disabled veterans come back to society. This model accepts that many disabilities and chronic medical conditions are not possible to be cured (Kaplan, 2000). Therefore, the most important thing for persons with disabilities are to the discover their potential and capabilities for their participation in society. According to this approach, the sick role is not acceptable

**2.1.5. Social Model**



Mainly, social models come to emerge to resist the medical model. This model claims that society creates disabilities, not their impairments. It is a consequence of the barriers enforced on them by social, cultural, economic, and environmental limitations. Therefore, it is not about health conditions or pathology. It comes from discrimination, segregation, and social exclusion. According to this model, the most important thing to do is removing social barriers through human rights (Albert, 2004). Negative attitudes towards people with disabilities lead them to reduced participation in social life. That is why knowledge and behaviors are important for environmental factors. They affect all aspects of service procuration and social life. Negative attitudes such as stereotyping and stigmatization affect people with disabilities around the world in a bad way. On that account, they may afraid of going out, they change their lifestyle or even move from their homes to get rid of the stigmatizations. On the one hand, in the social model, raising awareness and challenging negative behaviors is a reasonable solution. On the other hand, this model realizes, how even the solutions segregate them, with some residential institutions and special schools through history (World Report on Disabilities, 2011). Therefore, not only the understandings of people, institutions and organizations should change too.

**2.2. Disability, culture and media**

Culture is a term to describe 'the best that has been thought and said' in a specific society and age. Therefore, it includes the greatest work of art in literature, painting, sculpture, music, and philosophy. Highly prized and appreciated ones accepted as a part of high culture. On the other hand, popular culture refers to the more widely distributed artifacts of everyday life such as TV shows, pop music, pulp fiction, art design, fashion, leisure activities, and lifestyle. Therefore, while high culture accepted as the good side of culture, popular culture accepted as bad for being the consumption of mass. At this point, disability culture refers to the subordinated culture of a minority to represent the morals and values of persons with disabilities, their activists, supporters, and allies. The art of disability, therefore, is a mean of communication for

a common concern. Since culture and identity go hand in hand, it becomes the representation of disability (Barnes, 2003).

In that sense, literature and media emerge as the everyday cultural meanings for disability. However, these means of communication are often criticized for spreading a negative message about disability and referring it as an abnormality. Therefore, seeing disability in these aspects is quite rare and when it's included, stereotypes and stigma are quite often. This attitude leads viewers who have no personal contact with persons with disabilities in their daily lives that might motivate them for negative behaviors (Müller, Zoonen, & Klijn, 2012).

In this regard, looking into art for the representation of disabled people can help us to understand the mindsets of societies about this issue. However, neither television shows nor novels do not have leading roles for disabled people in Turkey. Roles for disabled people have only secondary places at a higher level and these roles usually draw a weak, locked up and miserable character schemas. Pity and mercy are important codes in these stories and there is always someone good who "helps" the person with a disability and gets all the sympathy. However, it is likely to see that, the person with a disability will get better with the help of lead character and he/she will get rid of the physical impairment at the end of the story. After he or she gets better, there can be a love interest between the lead character and him/her. This storyline claims a happy ending, where bad ones get punished, good ones are happy and impaired ones get fixed. Therefore, it is important to note that normalcy continues its hegemony even in the progressive field of life which is culture.



**2.2.1. The structure of Turkish drama**

People are enforced by the willpower of capitalism to be wealthy, talented, brilliant, strong and beautiful under the unequal conditions. This process starts with the family to shape the children's behavior according to certain wishes. Afterward, governments enforce them to get the school education for a standardized institutional order. Later, a person raised by the order of state forwarded to the labor market for the sake of state profits. Meantime, the persons who do not seem able to raise the amount of profit will be exposed to discriminative attitudes by the institutionalized society. These behaviors mostly aimed at disadvantaged groups of society; such as elderly people, children, women, convicted people and persons with disabilities since they seem out of the market (Willmore, 1997).

Therefore, discrimination regarded as a concept which serves capitalism through indicating the positive or negative attitudes against a specific group and its members of society. Behavior which includes discriminative intention toward a group refers to positive discrimination for the others. In this light, discriminative intention involves some level of prejudice, stereotyping and social classification. At this point, prejudice becomes the trigger power for discriminative behaviors; it leads people to enhance the feeling of being superior to others by oppressing them (Laki, 2014). This dichotomy which has been established by the classification of capitalism keeps developing and re-constructing with its tools. These tools can be exampled with institutions, media, and even families.

Since media is easy to access for basically everyone in the world through television, radio, cell-phone, computer, and internet; it becomes the most important tool of capitalism. It exists by capitalism and only for capital. Therefore, there is huge discrimination towards the who excluded by capital. Television, in that sense, is one of the important ones among these tools. All of us have one in our houses and even in our pockets. Within this concept, dramas become the most powerful way to dominate our lives for the sake of capitalism.

### 2.2.2. Disability in the Turkish TV series

Dramas started to emerge on television around 1970 in Turkey and they caught so much attention even though the dramas are local or foreign. During the 90s, mostly the local TV Dramas such as Deli Yürek, Zerda, which focuses on the in-formal feodal structure in rural areas of Turkey. However, later the 2000s, the approach of dramas started to focus on the bourgeois lifestyle which occurs in luxurious buildings with rich people. The magnificence of these stories arouses interest in the audience (Aytekin, 2018). Moreover, considering that the length of Turkish Dramas takes 2-4 hours during night times, it is possible to comprehend its effect on shaping both everyday life in particular and the norms of society in general. Since the plotlines of the stories in Turkish Dramas, usually formed with simple cause-effect relations to keep easy to follow the story for the audience and not distract them. In that sense, the dramas become a hypnosis effect on societies

From the point of the representations of persons with disabilities, we can see that there are not so many characters in TV Series. When there are, the characters never show up as starring one, at best they become foil character who is written for the establishment of main characters. Their lives have no meaning or purpose, rather than clinging to main characters life and affect it negatively. They always have a miserable life story behind them, whoever listens to it, pitty and mercy them. They still are in a miserable position, they are behind their peers, at best, they have still hope to get better. They seek to get better, try to fix their impairments and get rid of being a burden to their loved ones. They are locked up in their homes, and in their homes mostly in their rooms. They watch the life which goes on the streets, they seek to be instead of the people who walk around desperately. They can't go to school, can not have a career or cannot fall in love. The only way to achieve freedom is either to fix the impairment or suicide. Since we claim, the representation of a certain identity in television constitutes an ideology; and ideologies direct the behaviors; it is important to analyze these representations.



## 3. The problem of research

According to WHO, over one billion people of the world population experience have some model of disability. This rate includes 15% of the population and it keeps increasing as well as the number of aging people and their long lifetime. People at high risk for disabilities, as an outcome of such diseases, like diabetes, cancer and heart disease. In that sense, disability becomes an important subject. The majority of person disabilities experience difficulty in education, economical problems, crucial health issues, and participation in society, rather than persons without disabilities. These problems are more palpable in low- and middle- income countries of the world. Therefore, from the last decade on, the concept of disability has been taking into account within the human rights framework (Restrepo, 2015). However, there is still a need for an awareness of disability issues for both additional documentation and scientific information. It is a discourse that needs to be developed in policy, public health and

international accounts. But the lack of evidence about disability, mostly in low-and middle-income countries of the world, is still obvious. In that sense, while putting an effort into the studies for disability it is important to create awareness for equal rights of persons with disabilities

While media both reflector and director of the mindsets of societies, this study will be useful for understanding the approach of societies on persons with physical disabilities by the examination of an example. The examples refer to Turkish TV Dramas "Öyle Bir Geçer Zaman Ki", "Güllerin Savaşı" and "Zalim Istanbul" in understanding the mindset of Turkish society on rights, freedom and equal opportunities of persons with disabilities. While doing that, the reflection of their impairments on daily life; therefore the quality of their life and its effect on their suicidal behavior will be investigated.

### 3.1. Research methodology and design

This study investigates how the identity of the persons with disabilities situated in the media in the context of discrimination. To establish the research within this context, firstly literature review on the related subject was concluded. To be able to get further knowledge and understanding of the context, a case study was provided. The case study is based on the elaboration of the Murat character who is a wheelchair user due to his disability in the Turkish TV Dramas – Öyle Bir Geçer Zaman Ki (2010-2013), Güllerin Savaşı (2014-2016) and Zalim Istanbul (2019-Continious). The focus of this elaboration is to analyze the representation of persons with disabilities in one of the most common tools of media that is television. This representation refers to the mindset of Turkish societies on disability and its effect on discriminative behaviors towards persons with disabilities.



In order to establish the research within this context, firstly literature review on the related subject was concluded. To be able to get a further knowledge and understanding of the context, a content analysis is provided through the "Frame Analysis" of Goffman. Since TV series have dramatic structure, the material of analysis is a compose of interaction frames. All of the frames are related with the limitation of Goffman's frameworks.

### 3.2. Sample of the research

The universe of this research includes three television dramas that has aired in Turkey. These samples has been chosed by having a a character with disability in their plotline; Turkish TV Dramas; "Öyle Bir Geçer Zaman Ki", "Güllerin Savaşı" and "Zalim Istanbul"

## 4. The analysis of data

In this study, frame analysis has been used for the evaluation of data. Frame analysis is a common method for the studies that evolves around mass communication tools. This method helps the researcher to detect the social interactions via the Interactive Frame Analysis that has been developed from Goffman's frame analysis by Robert M. Entman for the analysis of the materials of Mass Communication Tools. In this regard, the frames of the plotline were provided. Within this analysis, the relation of keys and frames was discussed.

**Table 1 Dinamics of Charecters**

| TV Series | Character with Disability | Lead Character | Relationship | Woman Character |
|---|---|---|---|---|
| Öyle Bir Geçer Zaman Ki | Murat | Soner | Brother | Aylin |
| Güllerin Savaşı | Cihan | Ömer | Brother in Law | Gülru |
| Zalim İstanbul | Nedim | Cenk | Cousin | Cemre |

Here, to be able to understand the frames of the contents, it is important to understand the dynamics of characters. In the table 1 above, the %100 of characters with disabilities have the side role, they have the opposite features of lead characters in negative way when they are the closest one to them. %100 woman characters of the stories cause a triangle between the lead character and character with disability.

**Table 2 Demographic Features of Characters**

| Character | Gender | Age | Education | Marital Status | End |
|---|---|---|---|---|---|
| Murat | Male | Young adult | High school | Divorced | Suicide |
| Cihan | Male | Young adult | No education | Divorced | Suicide |
| Nedim | Male | Young adult | No education | Single | Cont. |



Here, in the table 2; demographic features of characters are shared to comprehend the dynamics of stories. At the table above, %100 of characters are male and young adult. Their education level hasn't been specifically clarified. %75 of them are divorced because of getting cheated on by their closest ones. In this regard, the %75 of characters end up with suicide. However, since Zalim İstanbul series is on continuum, it is not possible to get this information yet. But according to the development of story; it is possible to say that the story will make Nedim healthy againg and he will be happy by getting rid of his impairment. Here, being happy seems directly related with being "normal"; therefore the solution is either the treatment or suicide.

### 4.1. Main Frames

Erving Goffman (1974) claims that frames are definitions of reality that are culturally determined for being able to comprehend the objects and events in society. A main frame is the first answer to the tacid question of "What is going on here?". Therefore, it is not possible to understand the events and object without the main frames. In this regard, main frames are a tool to examine the social practices and understand the order behind it. There are five main frames defined by Goffman (1974); Surprise Frame, Penetration Frame, Clumsiness- Idiocy Frame, Coincidence Frame and Seriousness Frame. In this study, there has been found "Penetration Frames", "Clumsiness Frame" and "Seriousness Frame" in material of research. In this light, the material has been analysed through these frames of Goffman from the point of persons with physical disabilities.

For this analysis, first the actions of the specific characters from the series has been listed and grouped. These actions has been coded for specific frames. After coding process, actions and frames has been matched via the codes.

**Table 3 The Analysis of Findings According to The Codes and Frames**

| **Code** | **Frame** |
|---|---|
| Helping, Covering, Sacrificing, Saving, Sticking up, Confessing | Penetration |
| Failure, Cheated on, Unable, Embarrassed, Being Shy | Idiocy |
| Being ignored, Being Locked Up, Cheated On, Degenderized, Dehumanized | Seriousness |

At the table 3 above, it is been reported that the codes grouped according to three frames of Erving Goffman. Codes have been determined through the actions of the persons with disabilities in the Turkish TV Dramas.

**4.1.1. Penetration Frames**

There has been found "Penetration Frames of Goffman" in the observed materials that explains common sense as management and power of governing. Here, it is important to mention that, most of the frames becomes related with this frame via the use of keys (Soykan, 2013). This frame turns the lead role into a superhuman, an inferior and a hero while making the others look like a subhuman who is clumsy, makes constant mistakes by being gullible and most important not able. The crisis put disabled persons into a position of always be taking care of by the powerful, rich and healthy ones.



In the stories of third series; it is possible to see this frames mostly around the relationship of able and not-able ones. The able ones (Soner, Ömer, Cenk) are portayed handsome, powerful and rich guy profiles who works hard to keep the family together, make money, help good people to solve their problems. He is strong, generous and clever; therefore, he is an ideal guy for society. Thus, it is inevitable for everyone around them to have respect and sympathy for them. In this light, the audience does not realise their big mistakes or ignore them.

Within this perspective of "Penetration Frame", there is a table down blow that lists the actions of able character of stories.

**Table 4 Penetration Frames of Charecters**

| **Penetration Frame of Soner** | **Penetration Frame of Ömer** | **Penetration Frame of Cenk** |
|---|---|---|
| Helping Murat's Marriage Proposal | Helping Cihan to get away from mental institution | Sticking up for his friend against bullies |
| Helping the treatment of Murat | Saving Gülru from going to prison | Sticking up for Nedim against her wife |

| | | |
|---|---|---|
| Helping to organize the wedding | Saving Gülru and Cihan from dying in fire | Saving Cemre after getting attacked by her sister |
| Sacrificing his love for his brother | Saving Gülru from having a miscarriage | Keeping Cemre safe from his mother's bullies |
| Helping Aylin to buy her family a house | Helping Gülru after a car accident | Saving Nedim from dying in fire |

**4.1.2. Clumsiness- Idiocy Frames**

This frame mostly represents the actions of lower classes and disadvantaged groups of societies within the situation that are out of control. Most of the people from these groups characterized within this frame directly. Most of the time, their act ends up with a failure even though they get provided instructions by society. In this regard, being clumsy, irresponsible, embarrassed, slipped of the tongue are expected actions from the persons who are characterized within this frame (Soykan, 2013). Therefore, these frames refer a failure in the self-representation. The persons who are characterized according to this frame, usually are not good enough for success and they do not deserve the happy ending as much as the superior ones in the story.



**Table 5 Clumsiness- Idiocy Frames of Charecters**

| **Idiocy Frame of Murat** | **Idiocy Frame of Cihan** | **Idiocy Frame of Nedim** |
|---|---|---|
| Getting embarrassed in front of Aylin | Getting embarrassed in front of Gülru | Getting embarrassed in front of Cemre |
| Being shy for proposing Aylin | Failure in sexual intercourse | Failure of defending the self |
| Unable to continue to education | Unable to continue to education | Unable to continue to education |
| Failure in a marriage | Failure in a marriage | Failure in a relationsahip |
| Getting seizures in a crisis | Getting seizures in a crisis | Getting seizures in a crisis |

In three of the stories, the love interests of persons with disabilities settles for the relationship. They Aylin, Gülru, Cemre) obviously does not find the persons who are characterized by "Idiocy Frame" (Murat, Cihan, Nedim) attractive for having sex. They might seem cute and lovely, but it is never enough to be a "man. From the point of normal ones, they seem "unable" to have sex. They (Murat, Cihan, Nedim) makes mistakes, thy embarrassed themselves in front of people, they cannot control their emotions mostly their anger. In these sceneries, their body reacts actions with some seizures which makes him look weak and scary because of the seizures, people gets terrified and they suddenly become a victim of their anger. In this regard, it is possible to conclude that, while the normal ones are the excluders, they seem pretty normal

and successful. However, when a person with disability reacts this exclusion, since they are abnormal, they always end up with a failure.

### 4.1.3. Seriousness Frame

This frame defines the seriousness level of an event or a character. Usually the person who taken serious is the person that holds the power and money (Soykan, 2013). In this regard, this frame presents the audience the ones who left behind in the stories.

**Table 6 Seriousness Frames of Charecters**

| **Seriousness Frame of Murat** | **Seriousness Frame of Cihan** | **Seriousness Frame of Nedim** |
|---|---|---|
| Being Ignored by his wife | Being ignored by his sister | Being ignored by his relatives |
| Degenderized by his wife | Degenderized by his wife | Degenderized by his love interest |
| Cheated on by his brother | Cheated on by his wife | Cheated on by Cenk |
| Being locked up in the house | Being locked up in the house | Being locked up in his room |
| Dehumanized by society | Dehumanized by society | Dehumanized by society |



From this point of view, while Soner, Ömer and Cenk are the ones who taken serious due to their power; Murat, Cihan and Nedim are the opposite. They always stays in the house by choice. They speak in a very polite and quite way. Therefore, they portray a shy and introverted character schema. Their love interests never shares their emotions. Although, sometimes "mercy" and "pity" behaviors of Aylin, Gülru and Cemre towards them are quite visible. However, since two character (Murat and Cihan) commits suicide at the end of their plotlines, it is possible to conclude that the frames of their stories has been established on exclusive behaviors.

## 5. Conclusion

This study shows how media puts the persons with disabilities on screen. It presents the image of disability to whole society in the structured frames of "being idiot" and "not taken serious" ones. While it is important to mention that these series one of the most popular ones during their time zones, it becomes inevitable to avoid their effect of everyday life of societies. Therefore, the relation of disability and media has an important role to shape the orientation of persons with disabilities. Since media and social structures go hand in hand, they effect each other to be a cause of a change as well. In this regard, the researches and studies on orientation of persons with disabilities in media might be an effective method for a change in social structures. Thus, it

is possible to say that, since the media is in the interaction with social dynamics, it is an important determinative for representation of persons with disabilities. At this point, if we consider that the media is an actor for structuring the society, it has to be fair when it includes the identity of persons with disabilities. When media refers persons with disabilities as week, poor, in need of help; the structure of society becomes more and more strict. Thus, instead of giving a place for certain stereotypes, involving characters who has a right to life and city in equal levels into media would be a positive step. However, the most important precaution of media, is to avoid the discriminative behavior. The materials of this study evaluated from this perspective, the conclusion reports that media prefers to include the stereotypes and discriminative behaviors. Since its aim is to gather the attention of audience, it needs to include the contradiction of powerful and week, normal and abnormal. While it uses the contradiction as a tool for attention, it gives a way for contradictions therefore the discriminations in society.

This study presents that, in the ableist societies, life with a disability is not worth living when the frames are structured as "Penatration" and "Idiocy". This approach of may turn deadly when they "have to" provide prevention or/and intervention for the suicide of the persons with disabilities. In this regard, there are two options for them; either they will get discriminated, stigmatized and trapped in an institution or reject the treatment and die. Being get stucked in the house/institutionalized basically mean dehumanization which make them lose the meaning of life and seek for immediate death rather than waiting for "slow death" to occur. Hence, there should be a choice for them to be in the society with the right of self-determination (Rights, 2015). Therefore it is important to give an attention for the orientation of persons with disabilities both in Turkey and world. Thus, the studies on this field needs to focus for improvement of the orientation of persons with disabilities in social structures.



In order to achieve this re-construction of societies and the mindsets of their members, there has to be regulations in political and practical manners. When societies achieve these changes, the discriminative behaviors in education, employment and social inclusion will be decreased. Since these discriminative behaviors shapes the demographical features which are the trigger of suicide of persons with disabilities; these changes can be the most reliable suicide prevention for the persons with disabilities.

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