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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 one Turkish Drama Serial; “Öyle Bir Geçer Zaman Ki” (Times Goes By So Fast). 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. Engellilik ve dışlanma kavramları, engelliğin 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 örnekleme, Türk Dizisi “Öyle Bir Geçer Bir Zaman Ki” ile sınırlandırılmıştır. Tüm bu değerlendirmelerin, Türkiye’de engelli bireylerin konumlandırılması yönünde bizlere ışık tutması planlanmaktadır.

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

1. Introduction

According to the World Report on Disability (2011), 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 well documented 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. 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 we 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, a Turkish TV Serial “Öyle Bir Geçer Zaman Ki” which gives a place the person with a disability in its story is analyzed. The analysis involves the plotline of the story, character analysis, examples of discriminative behaviors towards the person with a disability in the story. Then, in the conclusion part, the findings of the research are proposed within the framework of the article. Through this study, we seek to provide better knowledge of persons with disabilities and their struggles in social life. To achieve this, we believe that the representations of their conditions in one of the most common means of communication are a must.

2. Theoretical framework

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. Therefore, communication can be defined as an attempt to reconstruct the actions (Michailakis, 2003).

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. In that sense, we 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 (EtilÈ, 2007).

According to Lennard Davis (1997), “We live in a world of norms.” Every human being wants to be normal through their actions and thoughts. We try to fit in a calculable system. In that sense, 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. We demand the “ideal” forms of concepts that lead us to the hegemony of ideas. The objective culture of societies dominates our actions and thoughts before even we realize it. We think it is reasonable to segregate blind people to a different school. We believe that they cannot survive in a “normal” school that “normal” people go. But we always forget the fact 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 is get disabled by the practices of society and becomes “an isolated, locked, observed, written about, operated on, instructed, implanted, regulated, treated, institutionalized, and controlled” person. 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. 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 (Davis, 2006).

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 (1995), 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 (Davis, 1995).

2.1. Disability from multiperspectives

According to the World Report on Disability (2011), 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 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, *Defining Impairment and Disability: Issues at Stake*, 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. Therefore, 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 (Retief & Letšosa, 2017).

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. This model focuses on the things that people cannot do, such as not being 'able' to hear since you are a deaf person. Therefore, 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. 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 was 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, 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. Alcott presents us, then, with the concept of tacit body knowledge. Tacit body pieces of knowledge 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 we perceive a body, we structure it according to bodily pieces of knowledge we have been keeping in our mind and experiences. Therefore; even though we do not speak about our ways of perceiving, it is always there. They are expressed through indirect ways without making any decisions. In other words, we respond to others on a visceral level: we know their bodies implicitly, and what they mean to us. We see a disabled person, and we know him/her as incapable, weak of inferior intelligence. We can call her more or less normally, we can smile at him/her, we can drink some tea with him/her, or work with him/her, these bits of knowledge of what his/her “disability” means to us 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. Therefore, the most important thing for persons with disabilities are the discover their potential and capabilities for their participation in society. According to this approach, the sick role is not acceptable (Kaplan, 2000).

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 procurement 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. Therefore, not only the understandings of people, institutions and organizations should change too (World Report on Disabilities, 2011).

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.

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. 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 (Restrepo, 2015).

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 a Turkish TV Drama (Öyle Bir Geçer Zaman Ki) 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 Serial – Öyle Bir Geçer Zaman Ki (2010-2013). 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.

3.2. 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 exemplified 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.

3.3. 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 feudal 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. Moreover, when we consider 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 (Aytekin, 2018).

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.

4. An example: "Öyle bir geçer zaman ki"

In this study, the demographic features of characters and their effect on the structure of the representations on TV were evaluated. According to this evaluation in both the universe and sample of this research, it is important to note that, since all the characters are men in the dramas, there are no woman characters, therefore, no woman representation for persons with disabilities in Turkish TV Dramas. When we narrow down our focus to the sample of the research, we see that our sample has a subsidiary role, rather than having a lead role. Since his age is probably 19, he represents the young-adults popularity of persons with disabilities. He has a physical disability and he couldn't finish high school. He does not have a carrier or a wish to establish one. He lives with his family and taken care of by family members. His income is above average due to the financial earnings of his family. He gets married and in less than one year, he gets a divorce. Most importantly, we can see that before he commits suicide, he shows the signs of depression which is the trigger point of suicide in this specific case.

4.1. Sample of the research

The universe of this research includes five television drama characters with disabilities from the Turkish TV Series that aired in Turkey. The sample of this research is concluded with a Turkish TV Drama that includes a character with disability from this universe; which is *Öyle Bir Geçer Zaman Ki* (2010-2013). The sample was chosen by including a character who has a physical disability (Murat Talaşoğlu) and ending his plotline through make him commit suicide.

4.2. The analysis of data

The data of this research is conducted through the observation and the evaluation of the Turkish TV Drama which includes a character with a physical disability that commits suicide. In this evaluation, his demographic features regarded as the trigger points of suicide. Therefore, the analysis aims to show how persons with disabilities represented in the Turkish TV Series in general, while we discover his way to suicide.

4.3. Tv serial: öyle bir geçer zaman ki

Scriptwriter: Coşkun Irmak

Director: Zeynep Günay Tan

Producer: Lale Eren

The Date of Beginning: 2010

The Date of Ending: 2013

The story of this serial takes place in 1967. The focus of the plotline based on the Akarsu family that lives in Istanbul with including its 6 members. The story revolves around the drama of family members and the problems they have faced with. At first, the Akarsu family presents the ideal Turkish type of family, with a hardworking father, self-sacrificing mother and 4 lovely children. One day, Ali, the father, after coming from long-term marine duty, claims for a divorce to get married to a German woman. However, neither the children nor the mother Cemile does not want this divorce.

Within this contradiction, a power struggle emerges in the family which leads them to fall apart. The mother and her four children move out to a new but in a very bad situation building when their economy is quite bad. They try to stand out against different challenges in society. At this point, while everyone supports the mother, Ali tries to get his power back over the children. After he realizes that none listens to him anymore, he gets more offensive towards Cemile and children. In this context, it is possible to say that; the story of *Öyle Bir Geçer Zaman Ki* focuses on the perspectives of disadvantaged people in society such as women, children, and persons with disabilities. The story gives rise to the norms of Turkish society within the related timeline while the plotline based on the contradictions in society. By developing the story around family matters, it touches the everyday life of ordinary people who go to school, cooks dinner for the family, works hard for earning some money while coping such dramas within their lives. Therefore, to understand

the structure of society and its effect on a specific matter, it is important to take a closer look at details of everyday life activities in the stories. The daily language; most importantly jokes and slangs, the discriminative behaviors, practices in education, health care system, politics, right to and even right to life.

The story takes place in a patriarchal society which runs by capitalism. Therefore all the practices of the member of society, including the main characters of the story. Therefore, this patriarchal mindset of the society which establishes Ali's approach to his family, makes him think that; no matter what he does, he is always right. According to him, the control of the family's life should be in his hands. He should be able to direct them, order them and even use them. He shows them the door and leaves them without material and emotional support. He claims that he fights for his love for Caroline and to achieve that, he has a right to do whatever he wants; including beating up his children, abandon his family, insulting them and separating them. Because they belong to him; so that he can either have them beside him or make them wait if he wants to get back together with them. We can see an example of this argument in further episodes of the story, after the divorce of Ali and Cemile, Ali still describes her as his wife and he does not "allow" her to date with other guys. He shoots the guy who would like to get merry with Cemile at their wedding day, and he even rapes her afterward. This rape makes Cemile pregnant and at this time, Ali does not "allow" her to get an abortion. He claims that she still "belongs" to him and only him. In that sense, we can say that the relationships in the story build-up through power and ownership. Since Ali is the landowner, he has the power to manipulate everything and everyone.

Cemile, on the other hand, is a woman who makes so many sacrifices for her children. No matter what happens, she always looks up for them. Within this perspective, she portrays the ideal mother type of Turkish society; a caring and devoted mother who is willing to take the brunt for the sake of her family. She takes care of her children, watches out for her husband, keeps clean the house all the time but never complains about her responsibilities. According to the members of society, the person who keeps a family together is the mother. In this regard, if something is wrong in her family, she takes the blame; just like all the mothers in all families. Therefore, even Cemile blames herself for the problems that her family going through. While she tries to solve these problems, she also tries to hide her sorrow from her children. At this point, we claim, according to the norms of Turkish society, a mother should accept all the challenges that life gives her. No matter what happens, she needs to be okay with suffering.

Akarsu family has four children; Berrin, Aylin, Mete and Osman. Berrin is the oldest and wisest one among the sibling. She is a bachelor student of law, Mete is a high school student and Osman is a 4 years old child. Aylin, on the other hand, is the second child of the Akarsu family. She regarded as a beautiful, attractive and rebellious high school student. She usually likes going out, having fun with her friends, mostly her peer cousin Mesude. She is an easy-going person, on the contrary, she gets along with her siblings and she adores his father Ali. During the divorce process of her parents, even though she stands up with her mother on the surface; she attempts to live with her father; to be able to not losing her standard lifestyle. After the rejection of his father for living together, she gets pretty angry and disappointed. Therefore; it is possible to say that, she portrays a spoiled and dreamy character who cannot stand the miserable life she was drowning into. At this

point, when she meets with Soner in a school party, she gets excited about the change in her life. Soner becomes an escape from her living conditions and struggles. She goes out with him, protests her mother and miserably through spending time with him. As time goes on, she develops a love interest for him.

Soner, on the other hand, portrays a handsome, powerful and rich guy profile. He is a man who works hard to keep his family together, he makes money, he helps good people to solve their problems. He is strong, generous and clever; therefore he is an ideal guy for society. His behaviors towards Aylin is quite soft, kind and catchy. While he seems interested in Aylin in the first few episodes, he does not explain the reason for his interest. This secrecy gives a mystery to him and makes him even more interesting for Aylin. He helps through the struggles of Aylin for earning her trust, make her laugh and have fun. He shows all of his good sides to her and the audience. Thus, it is inevitable for everyone around Soner to have respect and sympathy for him. While his existence attracts Aylin towards himself, he becomes a reason of Aylin's rebellious behaviors towards her family and cousin Mesude. Because just like everyone else, Mesude adores Soner, mostly his power and money as well. After a while, we learn that Soner also takes care of his little Brother Murat through his 'sickness' and he even considers to break everyone's heart for him, including Aylin. Turns out, he plays with Aylin from the beginning and plans everything for being able to earn her heart and trust. After that, he manipulates her via money and power to get marry with his brother Murat. Meanwhile, Aylin becomes careless when she learns Soner's plan. She stands up against her mother, her siblings, and her father. After this proposal, Aylin gets angry and disappointed, but with the manipulations of Soner, she drops out the school and decides to get marry with Murat this point, The plotline does not let us get angry at Soner about these behaviors of him. Because he still drives a respectful character through holding the power in his hands. The hegemony he has makes him the most 'able' character in the story. The only thing he couldn't fix is the 'disability' of his brother Murat.

As it has been mentioned above, Murat is the little brother of Soner and as the serial presents us, he is a wheelchair user. Murat has an impairment which prevents him from walking. Due to his disability, he could not end his highschool education. The reason for his disability has not specified. It's only described that right after he collapsed in the school he becomes "disabled" and loses to the ability to go to public school. While his peers accomplish different kinds of academic successes in school, it does not look like a problem to people of Murat not continuing his education. Neither Murat nor his brother does not have a future carrier or education plan for Murat. His "not being able" to continue to school situation seems like an accepted destiny for everyone. While each young adult character in the story, Berrin, Mete, Mesude, Ahmet, Hakan, seeks for an academic or carrier development; they have been supported by their families and friends; always encouraged to continue. On the other hand, Murat, locked up in the house and never looks for a future for himself. None encourages him for education or carrier development. Because, according to his environment, he would not be able to survive in a normal school which is only organized for normal ones. This is the very definition of discrimination towards persons with disabilities for both education and employment aspects.

Murat has no one except his brother, Soner. Soner, "helps" him with his power, money, and mercy through every difficulty that Murat encounters. They live together, in a luxurious home with their servants. Therefore, he is depended on his brother and servants for his everyday life activities. But it is not only an aspect of his dependence. While Murat has a love-interest for

Aylin, a girl he knows from school, he dreams to intervene in his life with her. His older brother takes a stand from Murat and makes the confession to Aylin about his feelings. While we see Soner outside of the buildings and having fun with Aylin, Murat is always in the house by his choice. He does not prefer to go out often, he speaks in a very polite and quiet way. Therefore, he portrays a shy and introverted character schema. We also see that he usually covers his “useless” legs with blankets mostly when he feels depressed. He desperately waits for his brother to convince Aylin for marriage. Marriage seems like the only thing he imagines. Since it will be maintained in the house and with the persons who take care of him; it’s regarded as a safe and only future for him.

Aylin, on the other hand, accepts this marriage for only getting an act of revenge from Soner. She never shows interest in Murat. Although, sometimes we can see that “mercy” and “pity” behaviors of Aylin towards him are quite visible. She pities him for his disability and gives him such merciful smiles most of the time. However, she spends most of her time with Soner, while she rejects all the sexual intercourse attempt of Murat. She does not find him attractive for having sex and from the point of normal ones, he seems “unable” to have sex. He might seem cute and lovely, but it is never enough to be a “man”; therefore he becomes degenderized by the gaze of normal ones. In these sceneries, we also see that, when he gets rejected, his body reacts it with seizures which makes him look weak and scary. Because of the seizures Aylin gets terrified and she suddenly becomes a victim of Murat’s anger. Therefore, it is possible to conclude that, while the normal ones are the excluders, they seem pretty normal. However, when a person with a disability reacts to this exclusion since they are abnormal, they are also scary and dangerous.

Not so long after, Murat learns the real reason for Aylin for marriage and they get a divorce. Right after the divorce, Aylin and Soner decide to get married. They organize a wedding and they seem happy, not guilty for betraying Murat. Family members and friends come to the wedding party, which looks like everyone supports them. Within this situation, Murat loses his trust for his brother who is the only support for him and also the only dream he has been chasing for. He loses the meaning of life. Therefore, he commits suicide on the wedding day, in front of Soner and Aylin. At first, they cancel the wedding but in the end, they decide to be together and they get a child. However, Aylin dies when she gives birth to her daughter. In this light, she and Soner make an impact on the serial with an epic love story. Within this concept, Murat has been ignored and even dehumanized. We, here, claim that this storyline of Murat represents the way of thinking of our ableist society. Therefore, the representation of persons with disabilities in TV Series is the very definition of discrimination. Just like Murat, persons with disabilities have been exposed to various kinds of discriminations through their lives and they are enforced to kill themselves for being “able” to get rid of their chains. Within this mindset, even though the audience of *Öyle Bir Geçer Zaman Ki* feels pity and mercy for Murat, they mostly focus on the epic love story of Aylin and Soner. They chose to ignore and dehumanize Murat by giving no meaning to his life. Thus, it is most like to say that, neither the characters in serial nor the member of society does not see the worth of living for persons with disabilities.

Conclusion

In our ableist society, even most of the professionals rely on that, life with a disability is not worth living. This approach of professionals may turn deadly when they “have to” provide prevention or/and intervention for the suicide of 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 institutionalized mean dehumanization which makes them lose the meaning of life and seek immediate death rather than waiting for “slow death” to occur. Hence, there should be a choice for them to be in society with the right of self-determination (Rights, 2015). Therefore it is important to give attention to the orientation of persons with disabilities both in Turkey and the world. Because of the structured mindsets of societies, persons with disabilities experience some form of discrimination. Thus, the studies on this field need to focus on the improvement of the orientation of persons with disabilities in social structures.

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

When we think from this point of view, the relation of disability of media has an important role to shape the orientation of persons with disabilities in societies. Since media and social structures go hand in hand, they affect each other to be a cause of a change as well. Therefore, the researches and studies on the orientation of persons with disabilities in media might be an effective method for a change in social structures. We can say that, since the media is in the interaction with social dynamics, it is an important determinative for the representation of persons with disabilities. At this point, if we consider that the media is an actor for structuring society, it has to be fair when it includes the identity of persons with disabilities. When media refers to persons with disabilities as a weak, 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 have 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 discriminative behavior. When we evaluate *Öyle Bir Geçer Zaman Ki* from this perspective, we can see that it prefers to include the stereotypes and discriminative behavior in its story. Since it aims to gather the attention of the audience, it needs to include the contradictions of powerful and weak, normal and abnormal. While it uses the contradiction as a tool for attention, it makes us see the contradictions, therefore, the discriminations in societies.

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