



REPRODUCTION OF PATRIARCHAL HEGEMONY IN MEDIA TEXTS

ATAERKİL HEGEMONYANIN MEDYA METİNLERİNDE YENİDEN ÜRETİLMESİ

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Abstract

Human history has witnessed the establishment of male domination. Men power on ownership, religion, moral values signify an understanding on legitimacy approved by society caused by reproduction of patriarchal power. Thus, the patriarchal power is a male-dominated structure formed in accordance with the interests of the government and finds its source of life in general public, practitioner of the social norms.

This study takes the reproduction and the construction of hegemony of the government performed through the men as the subject matter and its purpose is to reveal the role of patriarchal discourse on the power/domination relations constructed and reproduced in the media texts. The patriarchal understanding and social practices are dominant features mainly in rural areas of Turkey where the traditional way of living is prevailing and this patriarchal approach is being transported to large cities and developed European countries by internal and external migration.

Method of the study is focused on the commentary of patriarchy and power concepts represented by male dominance and how the power relations are established and reproduced as communicative action will be discussed according to the theory of hegemony and the sociological analysis of the films “40 sq. Germany” will be made according to the theory of hegemony.

Key Words: Patriarchal Structure, Social / Legal Norms, Male Dominant Perspective, Gender.

Öz

İnsanlık tarihi, erkek egemenliğinin inşa edilmesine tanıklık etmiştir. Mülkiyette, dinde, ahlakta, yönetimde erkek iktidarı, Ataerkil yapılanmanın kendini yeniden üreterek topluma onaylatmasından meşruiyetini alan bir anlayıştır. Dolayısıyla Ataerkil yapı, iktidarın çıkarlarına göre oluşturulmuş yaşam kaynağını sosyal normların uygulayıcısı olan kamuoyundan alan erkek egemen bir yapıdır.

İktidarın erkek üzerinden yürüttüğü hegemonyanın medya metinlerinde inşa edilmesi ve yeniden üretilmesinin incelenmesini konu olarak ele alan bu çalışmanın amacı, medya metinleri üzerinden inşa edilen ve yeniden üretilen güç/iktidar ilişkilerinde ataerkil söylemin rolünü ortaya koymaktır.

Türkiye toplumunda ağırlıklı olarak geleneksel yaşam tarzının egemen olduğu kırsal kesimde baskın olarak görülen ataerkil anlayış ve sosyal uygulamalar, iç ve dış göçlerle büyük kentlere ve gelişmiş Avrupa ülkelerine taşınmaktadır.

Çalışmanın yöntemi, erkek egemenliğinin temsil edildiği, ataerkil yapılanmadaki ataerkillik (Patriarchy) ve iktidar kavramları açıklanarak, hegemonya kuramına göre, iletişimsel eylem olarak iktidar ilişkisinin nasıl kurulduğu ve yeniden üretildiği tartışılacak ve ‘40 Metrekare Almanya’ filminin hegemonya kuramına göre toplum bilimsel çözümlemesi yapılacaktır.

Anahtar Kelimeler: Ataerkil Yapı, Sosyal/Hukuksal Normlar, Erkek Egemen Bakış Açısı, Toplumsal Cinsiyet.

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1. Introduction

It is observed that the identification of individual as male and the reflection of this ideology on power causes a profound effect ranging from inequity in social life, family life, politics, gender, institutional functioning to the patriarchal violence. In particular, male-dominated understanding emerges as a dominant phenomenon in the regions where the women population is without economic freedom, low level of education or without education (Mora, 2005, p. 3). Moreover, this situation is being transported to large cities and developed European countries through internal and external migration. The male-dominated (patriarchal) perspective, cultural infrastructure created by monotheistic religions, social and legal norms and related institutions formed the basis of patriarchal societies that makes the woman subject to the father first and then to her husband and her supervisor.

A woman with no education and non- economic buying power, has no value and importance in the society. However, even women who are educated and with economic purchasing power should fight to achieve equal rights with men before the law. For thousands of years, the patriarchal social structure has been constantly re- produced and internalized. The women's rights and the struggle for equal rights with men before the law, resulted in success to enact new laws but the positive results were not yet achieved since the changes are very slow in the social structure, and consequently, many women are still the victims of patriarchal understanding.

The presence of the patriarchal discourses in the texts that established and reproduce the traditional understanding, are reason enough to eliminate or reduce the impact of these efforts. Thus, the media impedes the social change and transformation and forms a proper ground for legitimate the paternalistic actions and serves for the continuation of the patriarchal understanding and reasoning in daily life. The patriarchy concept, establishing the Male supremacy in the society, is a form of organization which defines every social, political, economic and cultural decision and relation regarding men or male mentality (Demir&Acar, 1997, p. 31).

This concept, in general terms, expresses a social model in which the state, family, inheritance law and social order are based on men. Male dominance continued uninterrupted for thousands of years until the new women's movement and feminist studies. This dominance is based on the concept of male sovereignty on economic, legal and cultural areas. In the

Patriarchal order, the protection task for state and family is given to men as well as the administration of the family and the state. Patriarchy in the 19th century, with the emergence of family businesses composed by husband, wife and children, was converted into an expanding concept which covers employee-employer relationship. Patriarchal or Paternalism concepts was sometimes used instead of patriarchy (http://universal_lexikon.deacademic.com/43360/Patriarchate, 20.10.2013).

Male dominance keeps going in a paternalistic society. This dominance is based upon the fatherhood and protector roles. This role is mostly symbolic. In a paternalistic society, father cannot promise his child a property or social position, can only play a protective role (Sennett, 2011, pp. 63-64). Stalin's famous phrase "I'm your father", is typical sign of fatherhood mentality covering state power. These words exposes the desire to dominance with paternalistic approach on the public (with a fake show of affection) (Sennett, 2011, p. 99). Hegemony, in political, economic and cultural context, means to generate consent for the dominant ideas in the interests of the ruling class (Williams, 2006, p. 175). It is very important to ensure the formation of consent and public opinion for maintaining hegemony. Power expresses the guidance and ruling potency on the society and the organ that possesses this power and authority referred as government (Demir & Acar, 1997, p. 113). Power provides men capability by certain means to determine their limits in gender relationships in order to build and sustain the capability of impact on social structure and social practices to be actualized.

This order is imposed by culture to the society as well as the social policy assuming and strengthening the ideology in which the Women are dependent on men. The authority which is the legitimate indicator of the power, may be defined as the principal axis associated with masculinity in the power structure which hosts the gender.

(Connell, 1998, pp. 152 - 153). In case that the Power is considered as person who has ability to influence, direct or control the individuals without their consent, the authority may be mentioned as a process of interpretation concerning power pursuant to Sennett.

Here, two different views are put forth. First view defends that the power policies determine what can be seen and felt by the subject. Max Weber is one of the representatives of this view. According to another view, the power of the ruling classes automatically turns into the images of authority. According to them, the image of a powerful person, the image of a person

judging others create the principles of discipline and fear. According to Jules Guesde et al., representatives of this school, the ideas of the ruling classes dominate the ideas of the era. People never think about power, they think nothing but the suggested ideas (Sennett, 2011, p. 28).

With regard to this topic, Antonio Gramsci is disagree with this idea and states that the power conditions are contradictory in capitalist society and this contradiction motivates the people to think. Weber, however, suggests that the people generate ideas about power from different angles, but only some of the ideas lead the people to perceive the political power holders (Ins) as an authority and denies the aforesaid view. In Weber's works, the perception of authority is divided into three categories. The first category is very old and institutionalized traditional faith-based authority. Second category is legal-rational authority based on the legality of the rules and rights of the rulers to give orders. In the third category, the authority is referred as charismatic authority based on sanctity and heroic strength of the individual (by Sennett, transferred from Weber, 2011, p. 29).

Sennett tells us that Weber's most predominant feature is identification of the authority with legitimacy since the people do not obey the persons whose authority is not considered legitimate (Sennett, 2011, p. 30). According to Gramsci, the ruling minority produces consent by possessing cultural, ideological and power instruments to be used in establishment and reproduction of the power as well as imposing its own values to the society (Barrett, 1996, pp. 61-67). Gramsci Emphasizes the importance of the role of intellectuals in the construction of hegemony and divides the intellectuals into two groups, as organic and traditional. He identifies the organic intellectuals as founder, creative, inspiring and convincing political entities who participating in social life in an active manner (Çam, 2008, p. 241). Organic intellectuals build the dominant discourse through language and impose the view and values of the ruling class in society. Therefore, these values and opinions are processed to be constructed and reproduced in media texts. According to Althusser who comments the hegemony in relation to the ideology, the existence of individual in the state and state apparatus gains meaning as a function of the state power and all political class struggles revolve around the state axis, as indicated in his work " Ideology and Ideological Apparatuses of the state " (Althusser, 1994, p. 30). The ideological apparatuses of the state such as religion, family, school, legal, political, trade unions, mass media and culture contribute the dominant structure to build up and reproduce itself.

The ideological apparatus of the state works by using ideology. However, the repression instruments of the state use force. According to Althusser, no social class is able to sustain the state power constantly without hegemony application on ideological and repressive apparatuses of the state (Althusser, 1994, pp. 34-36). Thus, Althusser, in his work “Ideology and Ideological Apparatuses of the state” demonstrates how the hegemony was built and reproduced on the basis of social and legal institutions and clarifies the Gramsci's theory of hegemony.

Even if the People identify themselves as individuals in the Class societies, this is an acquired characteristic in the process of socialization through the above mentioned social and legal institutions. People's social practices are constructed and reproduced by the ideological apparatus of the state.

Thus, the patriarchal ideology concealing the relations of exploitation, is re-produced and maintained by means of religious doctrines and practices, social and domestic relations, law, textbooks, institutional and economic functioning, media texts reflecting these phenomena, opinions and values of the ruling class and as a result, the status quo is assured.

2. The historical process of the patriarchal social structure

Men ruled women since ancient times of history. Previously the superiority of men to women was based on the fact that men were physically stronger, later by emergence of the communities, dominance over women has been legitimized by social traditions, law, religions (Marshall, 1997, p. 9). Male-dominated system established in Social, political, legal and cultural sense, reproduces itself and continues its existence in the present day.

According to Berktaş, male-dominated system has emerged in Mesopotamia between 3500-3000 BC as the result of establishment of first urban states, discovery of writing, struggle between cities and increasing military competition. Military has strengthened the male dominance. Furthermore, the temple priests, holding the monopoly of keeping records utilizing the power of writing, has become landlords in that period as well as the soldiers and this situation led to the emergence of class society. The patriarchal family structure institutionalized and penetrated into the laws, securing passage of property by inheritance from father to son, and granting the control of women's sexuality to men. Berktaş, in this context, indicates that the women's sexuality was under the state guarantee as a property of

father and then the property of husband. The sexual purity of the women was transformed into economic value and marketed as a commodity, consequently the prostitution has emerged. The distinction between Respected women whose sexuality and fertility belongs to the husband and prostitute as everyone's property was established in this manner (1996, pp. 80-81).

Caner who shares the same opinion, states that the patriarchal structure stems from inheritance issue and perception of property in his book referred as “land and woman from Holy prostitute to Virgin Mary “ According to this system , prevailing thought is ensuring of male dominance in home and in society, and consequently controlling female body and sexuality that makes possible the heritage to continue following the line of male lineage (Caner, 2004, pp. 41-42). Connell, however, states that the scientific theories are of western origin concerning patriarchal approach and the writings of Medieval and Reformation intellectuals on biological sex and gender in Europe are related with moral relationships between men, women and God (Connell, 1998, p. 48). Therefore, it is suggested that the discourses of morality and religion ensures the social establishment and re-generation of patriarchal structure with established economic background in the very beginning.

Carol Delaney, in her work referred as “Seed and Soil”, indicates that her daughter asks “where the babies come from?” And she responds “Father sows a seed into your mother” and then she realizes how she ennoble men as creative (divine) and how underrates the women as secondary, intermediary without awareness even if she is a scientist. According to her, this public belief was internalized by each generation by means of many texts, poems, songs and religious discourses which are re-read and re-produced and penetrated into attitudes, values, laws and institutions that shaping everyday life (Delaney, 2001, pp. 23-24).

Delaney tells us creativity is functionally used in the same sense with the concepts of Father and God the Father, the unique difference between them refers the difference between humanly/ earthly and heavenly. According to her, theory of fertilization and understanding of God are the two dimension of the same system (2001, p. 27). Behavior supports the view of Dalaney on this topic and states that the men consider themselves as superior because of their biological privileges since the beginning of humanity (Beauvoir, transferred by Akal, 1998, p. 266). Thus, patriarchy identifies men as creator due to their seeds and degrades the women to

passive and intermediary position just like the earth by means of social culture, religion, and politics, laws produced and re-built by media texts.

Man as creator, assumes responsibility of creation and protection of created one, according to this understanding that adopts the lineage continues through men. Thus, the father is the representative in the family for the tasks attributed to God due to his role of biological instrument to create a child. Mead made a research to detect whether the social differences between men and women based on biology/culture of discrimination or fictional on social platform. Results revealed that the aforesaid difference is of taught and learned characteristic in the observed societies (Mead, transferred by Akal, 1998, p. 267). Akal indicates that the alienation to her own body by objectivities of woman through education, can only be understood on social platform. According to him, this situation has emerged as soon as they became social beings in the process of passage of humanity from the phase of herd into the stage of society (Akal, 1998, p. 267).

In the historical background of the patriarchal structure of the state, it is observed that the political authority as the combat area between masculinities and as the differentiation tool of masculinities, is concentrated in the hands of the men or men's group in the early states. It can be said, therefore, the establishment of states and invention of armies form the basis of the patriarchal state structures. However, the establishment of the imperialist world order, trade, conquest, colonial movements revealed the different points of view in terms of gender (Connell, 1998, pp. 206-207 and p. 212).

According to Mead, the societies were ruled mostly by men established in the history of animal called as human (Mead, transferred by Marshall, 1997, p. 11). In many ancient civilizations, woman was subject to her husband and was in the slave position. For example, according to the taboo system established by male priests in ancient Hawaiian culture, men were holy and divine, women were regarded as dirty and earthy. Similarly in Russia before the revolution, women were vile and dirty in men's mentality. Father decides the marriage of daughter and father would present a whip called as "durak" to the groom. Thus, the father transfers his powers and authority to the groom (Marshall, 1997, p. 13).

The ancient Greek Aristotle described the woman as a man's offspring carrier (Marshall, 1997, pp. 15-16). In the folk tales of many cultures, woman described dangerous. Christian men believed that they lost their eternal happiness in Garden of Eden because of Eve.

German painter Hans Baldung, in his work related with this subject, has addressed Adam, Eve and the serpent relation (Marshall, 1997, p. 21, p. 24). According to Marshall, woman attracts the man with her sexuality and consumes his power by sexual actions (Marshall, 1997, p. 29).

Men are in conflict due to contradictory emotions such as love/hate, and need/ fear with regard to women.

In certain cultures, men's fear of women caused the death to be depicted as a woman.

For example, the Slavs portrayed the death as a woman dressed in white (Marshall, 1997, p. 34). Thus, men try get rid of their fears by creating cultural traditions, religious doctrines and social rules for the purpose of weakening the women and by the pretext of fatherly protection leaving them powerless and passive (Marshall, 1997, p. 36).

According to gender roles learned in the process of socialization, the father brings home the bread, the mother takes care of maintenance of home. Due to Sex and marital status, the husband is considered as head of the family after the marriage and the woman comes under the rule of husband (Connell, 1998, p. 28, p. 33). Connell draws attention to the relation between capitalism and patriarchy, considering the gender as the part of the production relations. He states that the questioning should be made what have rendered the patriarchy systematic because the connection between capitalism and patriarchal relation is not clear even if gender relations are parallel to the class relations and both of them established on the basis of interaction (Connell, 1998, pp. 75-76). When we analyze how the gender roles was learned, we observe five phases including social position, position-specific actions, role expectations and norms, opposing positions and sanctions and this is made real by the transfer of the meaning of being a man and woman into the daily life. The roles of men and women, degradation of women to secondary, instrumental position being subject to the men, the learning process of the roles has become systematic by socialization or internalization (Connell, 1998, pp. 77- 79). Thus, male-female discrimination enters into religious, traditional beliefs and cultural life, deepens and becomes legitimate by the patriarchal discourse in the media texts which build and re-produce the secondary position of women in society.

3. The role of Patriarchal structure in power / power relations

In the social sciences, human being is considered to be a part of the social system. People live in a social system. Depending on the values, attitudes, status social roles set forth by Social

culture, the social norms governing the relationships between individuals, occurs within the social system (Özcan, 1998, p. 44).

Thus, social norms arise in two different ways. Firstly, in social culture on the basis of public life, for example, customs, religious rules occurs by itself in an unconscious manner. Second, the ruling norms created by a sovereign power. These are the created and conscious social norms such as laws (Özcan, 1998, p. 45).

Each social life inherits the previous life, culture and norms and adds new ones over them.

Thus social change and transformation is realized. Social norms are behavior patterns which occurs in the system. These are the produced and re-built patterns by the linguistic formulation of the dominant perception in order to maintain the social life and accepted as normal by the social culture (Özcan, 1998, p. 61).

Individuals belonging to a certain cultural system, behave in accordance with social norms by fulfilling the rights and obligations accepted legitimate by the system. The system accepts the legitimate rights and obligations will be treated in accordance with social norms to fulfill. Ethics, religious rules, customs rules and other customary rules take place in the social norms. Some of these rules are controlled by internal sanction mechanism while others are controlled by external sanction mechanism. Code of ethics, religious rules, and customs rules are included in them (Özcan, 1998, pp. 61-67).

The roles imposed on women and men by society are under control and supervision of the society. If the individual does not behave according to the imposed role, faces with exclusion and oppression.

In case that the woman does not respect her role, the man considered to be responsible for her, is warned and then excluded because the patriarchal structure holds the man responsible for woman. Consequently the community ensures the functioning of the patriarchal system by sanctions serving the implementation of patriarchal order.

4. Patriarchal discourse in the media texts

Power performs the hegemonic relations by patriarchal ideology which builds and reproduces itself by discourse on the basis of language. According to Connell's hegemonic masculinity is constructed in relation to women and imposed masculinities. Heterosexual and

married men are hegemonic men. On the other hand, the women whose femininity are brought to the fore, are cultural construction forms and public as well as being object of home, bedroom and privacy area (Connell, 1998, p. 251). According to Connell, there is a link between socialization and the theory of gender role and the process of socialization includes the learning of gender roles as well as the social rules. Gender identity can be realized by learning of gender roles, obtaining a psychological structure at peace with itself and by approval of the images regarding femininity and masculinity (Connell, 1998, p. 255, p. 258). Thus, social and spiritual reconciliation should be made for the images of femininity and masculinity. We face frequently with patriarchal discourse in social life with respect to religion, family, education, and traditional culture related issues. The social role and identity of women is defined by male dominated perspective in patriarchal discourse. In the entire discourse, the expressions which are insulting, commodifying, rendering unreliable and passive are predominant. Furthermore, some expressions are used to humiliate men over women. Few examples of the Turkish Dictionary of Turkish Language Institution are indicated herein below: Insulting words for female identity, 'kaşık düşmanı" and "eksik etik". Praising words for Women over men; "Erkek gibi kadın" (1988, p.10, p. 441, p. 463).

Insulting expressions for male identity over women: 'karı gibi ağlamak', 'kancıklık etmek', 'karı ağızlı', 'karı gibi', 'karısı ağızlı', 'karılaştırmak' (1988, p. 778, p. 799). Patriarchal social structure legitimates male domination over woman's body and sexuality, even if the husband divorced her, he still considers himself rightful on her and he feels himself justified to apply the acts of violence and repression against her or he tries justify his actions motivated by various reasons with concept of "honor". On this subject, it is often possible to see this kind of violence and repression news in Media texts. For example, an article entitled "asserting betrayed by wife, scattered horrors "Şefika Etik was killed by her husband İbrahim Etik. İbrahim Etik said that he killed her as a result of momentary anger since she told that she was with someone else. He said that she had insulted his virility" (<http://gundem.milliyet.com.tr>, 27.07.2013).

An another article titled "The killer of Ayşe Paşalı also took refuge behind 'honor' The ex-husband Ayşe Paşalı got angry and killed her after the phone call of his little daughter telling " My mom danced with her uncle's son at the wedding" (<http://haber.sol.org.tr>, 27.07.2013). As can be seen in the examples given above, the both of the husbands assume

that they have their own rights on women's sexuality and the body and believe that their acts are reasonable and will be justified by the society and law.

Öğün in his work referred as "Sociological research on social/cultural features effecting the crime of homicide in Turkey", indicates that the committing murder mostly occurs for the sake of "honor" in Turkey. According to the results of Öğün's research, men tend to keep their social status and cultural values by using violence in line with the concept of masculinity (Öğün, http://www.pa.edu.tr/app_documents, 20.10.2013). According to the results of Öğün's research, it can be suggested that the patriarchal social order causes profound negative sanctions and effects on social life. It is fact that the communicative actions namely discourse produced by using the language in ideological sense is resulted in emergence of these sanctions. Devran says that the language is an essential conveyor tool for messages, ideas and ideology and the reality is constructed within discourse which is presented by language and indicators (2010, pp. 24-26).

Therefore, patriarchal hegemony is an indicator of reproduction and establishment of power relations as communicative action over women by means of language. Below described case will be analyzed by sociological analysis method in order to reveal how the patriarchal understanding was converted into communicative action in 40 square meters apartment as a result of external migration from rural area to an advanced European country, Germany.

5. Sociological analysis of the film '40 Square meters Germany' on the basis of the theory of hegemony

Tevfik Baser is scenarist, film producer, film director of "40 Square meters Germany" and movie players are Yaman Okay in the role of "Dursun" and Özyay Fecht in the role of "Turna". The subject of this film reflecting the typical features of patriarchal ideology: Dursun has been working in Germany as worker and comes to his village in his leave period and wishes to marry Turna by "bride price" and asks her father. After marriage they come to Germany, to 40 square meters apartment where Dursun lives and the story begins. Turna enters the house with her traditional peasant dress with Dursun. She is happy and places the wares and belongings to the apartment which she brought as dowry. She tries to ignite the electric furnace with cigarette lighter to prepare breakfast in the morning for her husband. Dursun tells her that switching on the button is enough to light the furnace and no need for lighter, and some more words indicating that place is a developed country. Dursun goes out

for work and after a period of time Turna tries to open the door to go out (Figure 1), but the door is locked. When he returned, she asks him why he locked the door. Dursun says some words implying that the outside world is dangerous. Turna gets increasingly bored at home and attempts to communicate with a little girl of the neighboring apartment behind the window. The girl's mother noticed this attempt and closes the curtain to prevent her daughter. In response, Turna also closes her curtain and breaks the unique bond with the exterior world (Figure 2).

After a while, she tells Dursun she was very bored and asks him to get her out on the weekend. Dursun promises her to take her out next day. Turna is unable to sleep at night because of joy and gets out of bed and dresses up with her traditional village clothes (Figure 3). After breakfast in the morning, he goes out to take newspaper saying he would be back soon. Turna waits him impatiently. But Dursun is back home late evening and says he was lost himself in playing cards in coffeehouse. Turna comprehends that Dursun stalls her off and has no intention to take her out. Dursun wants to have children and engages often in sexual intercourse with Turna to fulfill this goal without any emotional sharing. However, Turna does not become pregnant. Thereupon, Dursun invites home a muslim preacher to carry out ritual functions. Finally, Turna gets pregnant. Dursun dances embracing her with affection. But, this happiness is short-lived show. Turna realizes that she is nothing but the required carrier to give birth a son and increasingly suffers from psychological depression. One day, Dursun has a heart attack in bathroom and goes out to get help. Turna just looks at him since she doesn't know what to do. Dursun falls and dies in front of the apartment door. For a while, she is confused and looks with amazement and then, pulling aside the naked body of Dursun, opens the door and jumps out of the locked apartment. First, she knocks the door of the neighboring apartment. However, an elderly German woman opens the door saying that she doesn't understand anything what Turna says and closes the door. Turna, Then, descending the staircase quickly exits out of the building and runs towards the freedom. The sociological analysis of the film that we provided a brief summary hereinabove, are made on the below indicated concepts such as 'alienation', 'class' (socio-economic), 'life style', 'social role', 'gender', 'socialization', 'stereotypes', and 'values' (Berger, 1996, pp. 90-96).

5.1. The findings obtained from the result of sociological analysis based on theory of patriarchal hegemony in the film “40 square meters Germany”

Persons	Turna	Dursun
Social Class	subclass	subclass
Sex	Woman	Man
Life style	Traditional	Traditional
Social role	Wife	Husband
Socialization	Patriarchal	Patriarchal
Stereotypes	Provides services Registered with honor Woman, sits at home Woman, should be honorable	Receive the services Protector of honor Man, brings home the bread Man, should be honorable
Values	To maintain the house and the husband Give birth to children Being Honorable To serve the husband To obey	Bring home the bread Maintaining lineage To protect the honor Being honorable To dominate
Alienation	To everything in the outer world	To the entrapment situation between modern world and traditional world where he is located (difference between the internal culture where he belongs and the external culture where he works)

According to the findings of the above analysis, Turna as a victim of patriarchal order, comes from the house of father to the house of husband. She is uneducated and economically dependent women. Thus, she is expected to obey and fulfill the expectations of the others for the sake of housing, protection and feeding requirements. The locked door on her is the indication of the obstacle created by the patriarchal order to the development of women in a symbolic sense.

In the film '40 square meters Germany', it is significantly observed that the patriarchal ideology has a profound impact in shaping the relationship between women and men and

degrades the women to the passive position. Dursun's death opened the door, but there are obstacles in the outside world. This is the culture barrier conveyed by language. The outside world is completely different and alien to her world where she was born. The patriarchal ideological discourse constructed and re-produced through language for thousands of years, also prevented her equipage in cultural sense. A certain period of her life was stolen from Turna. She should start over again just like a newborn human.

6. Conclusion

The power puts into practice the hegemony over men and construction and re-production of this hegemony by media texts reveals the importance of patriarchal discourse. In the historical process, the patriarchal understanding was observed in the social and political construction of the societies with monotheistic religions.

Even if this understanding mostly shows inversely proportional development in line with the progression of education, training and economic structure, it is still observed predominantly in traditional societies. The repression and violence created by this structure is being transported by means of internal and external immigrations to the major cities and developed European countries as it is seen in our object of sociological analysis referred as '40 square meters Germany' The patriarchal hegemony carried out by the power through male sex, is able to survive by self-construction and re-production. Thus, the patriarchal hegemony is able to construct and re-produce its own power with the collaboration of the media as an instrument of capitalist system.

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Attachments: Scenes from the film '40 square meters Germany'

Figure 1. Turna wants to go out, after her husband leaves for work. However, the door is locked



Figure 2. Turna was dressed up hoping that Dursun will take her out. Dursun does not keep his promise



Figure 3. Turna realizes that her marriage is nothing but the house arrest and satisfying the Dursun's demands

