MARGINALIZATION OF SEXUAL ORIENTATION IN COMMUNAL LIVING AND ANALYSIS OF THE "ZENNE" FILM AS A SAMPLE

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Abstract

In communal living, sexual orientation is exposed to both exclusion and marginalization especially because of the patriarchal communal organization. It may be said that the ones named as homosexuals and have different sexual orientation encounter many difficulties in their daily life arising from the reason of the obdurate stance of the paternalistic structure in respect of the communal gender identity. If the media tools are thought as broadcasting with the perspective of patriarchy, as Neumann's Spiral of Silence Model, the individuals who are not supported by the media will stop speaking and hold their tongue as they think that their thoughts will not be accepted in communal platform and they may be excluded as they are in minority. It is seemed that the homosexuals who are not supported by the media tools and reflected with their negative sides, are handled within the frame of the man dominated ideology when regarding movies. The cinema, which is one of the media tools that has an influence on human standpoint, may marginalize the homosexual individuals and might give rise to the homosexuals to be perceived as contrarian to the communal values. Within this scope, the sexist and marginalized discourses found in the movies as well as the communal resources of the discourses will be studied with the critical discourse analysis.

Keywords: Cinema, Sexual Orientation, Homosexuality, Marginalization, Paternalistic Community, Sexual Identity.

1. Introduction

The marginalization notion may be thought as differentiation and acting of it. The meaning of the marginalization is the exclusion from the society and the rejection of these individuals.

As Nahya (2011) said, many people, group or community produce variable clichés and jurisdictions in reference to the ones who are defined as not being within themselves as to exclude a person or a few ones, a group or a nation with the aim of distracting themselves from the stated ones with keeping distance and making dissimilar.

The exclusion is in existence in almost all communities but it can become much more apparent when regarding the Turkish community especially on the ones with unusual gender identities.

It is because of the changing community respecting social-cultural structure and daily life living conditions. It may be rise from the reason of the strict values and rules of the communities as well. These rules are sometimes associated with the traditions, customs or morals even if they are not in written form.

As Kaya's claim (2011), on the other hand, under the skin of the marginalization, there are some reasons such as finding no any solutions to the unemployment, poverty, inequity as well as seeing these people in this category as a threatening factor regarding their potency. In addition to these, making out these people as minatory groups regarding their representative region as to legalize their sovereignty underlies the marginalization.

The patriarchal mentality manifests itself in individuals' daily life.

As Mora said (2012), "the patriarchal community structure existence and its organization besides the prevalence of the monotheistic religion; the deepening hierarchical duality of the ancient Greek (spirit-body) and the Christianity (spirit- material); assimilation of the woman with the body and communal countenance on woman's body are all legitimated" (para.: 6).

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Accordingly, as some philosophers stated, while in case of the woman being in the secondary place when comparing with the man, namely as a real marginalization; the people who have different sexual orientation preferences are in much higher level of marginalization category than the woman.

Actually it is again the paternalistic structure system, which causes the people who have different sexual orientation preferences as the system is the element of oppression; as the system do not accept any other discrepancies as well as externalizing the people as to provide the people to be perceived as a subculture.

The violence provisions against the woman, the abused ones and the ones who are discriminated from a specific institution or profession in consequence of being a woman or homosexual are all informed with the paternalistic point of view by means of the media tools. So, this causes the marginalization to be legalized.

As we all know; the media which is required to be unbiased and democratic, sometimes can approach to affairs biasedly and may externalize the ones who have different thoughts, beliefs or attitudes by broadcasting to the detriment of these people.

At that rate, some media groups can work with ruling out the social responsibility theory regarding the marginalization feelings of the community. The media may do this when promoting the specific segment of society and providing a platform in accordance with the claim of this specific society segment. The media have the chance to give messages over a matter at hand, with a guest who has a specific point of view with a newscast as well as series, films or publicity. The intended population who has different views from the media is obliged to accept whatever presented to them soon after and assumes the presented affairs as legitimized.

Media can give a number of messages by means of the matters in question, the guests who have a specific point of view, the series, the films as well as the publicities. Thus, particular groups different from others are marginalized while some specific opinions are discussed within public and so this leads the marginalized people to become apparent in the silence spiral. The intended group who has different ideas from the subjects on agenda in media, accept the things presented to them after some time and assume them as justifiable.

> According to Neumann, people are usually abstaining from being marginalized because of their persuasion and prefer to play along with the opinions of the majority. When people makes out that their opinions become a minority thanks to their psychological instinct refuse explaining their thoughts regarding some subjects namely 'marginalization' such as woman-man equality, Alawism, secularism, drinking alcohol or fasting; especially if the explanation of the views causes some treatments like getting beat up or being rate. At this juncture 'spiral of silence' happens. (Abadan, 2009, para.: 10)

Currently, the legalized woman and man roles, especially in media, cause the individuals with different thoughts and attitudes to be included in the spiral of silence. For instance, a homosexual may keep a tight rein on his sexual orientation and attitudes with some fears such as being marginalized or being excluded from the group. Since the media uses mostly "successful woman'', "powerful man'' or any other statements in broadcasting; both man and woman identities are legalized.

When a crime factor is at stake, the media may bring up the sexual orientation of the criminal or victim to the agenda and tackle the situation in such senses of much more violence, prostitute, assassination...etc., and may have an opinion that there is a connection between being a homosexual and violence, thereby the crime. As Vardal (2015) stated, it may be said that the media legalizes the crime in a roundabout way by making news in which the violence is tabloided or using discourses which bring the victim's sexual orientation into the forefront.

Handling homosexuality in a marginalization way and broadcasting with the messages of the exclusion of the people who have different orientations like homosexuality might be accepted as one of the most common problems in communal living; as the factors cause people to get silence and the legalization of these people's exclusion.

Thereby, with taking into consideration of the media's socio-cultural sanction power on the society, the sexual identities as well as the homosexuality presentation found in "Zenne'' film will be examined critically.

1.2. Hypothesis

The generalized sex-oriented approach in communal living and the media's marginalization power will be studied by means of films.

1.3. Assumptions

- In the film, the gender identities and the roles were given specifically.
- The negative point of view of the community regarding homosexuality was emphasized.
- The homosexuals feel themselves obliged to get silence because of the negative point of view.
- The homophobic approach in community was mentioned.
- The homosexuals were marginalized.
- A strengthening and proponent attitude of the marginalization reasons were presented in community when regarding both social and cultural conditions.

2. Conceptual Circumference

2.1. Social-Cultural Sanction Power of Media on Community

"Media is named as the third eye and the fourth eye in the democracies after its executive, legislative and judicial powers'' (Mora, 2008: 3). Thanks to the media, while the communication and message transfer are performed, new meanings can also be assigned and culture transfer may be executed.

As Williams stated; the main function of culture is producing meaning and in this regard, culture includes every kind of intellectual and artistic product as well as action (Kucukcan, 2011). Culture transmission is related with finding out a certain number of values and behavioral patterns of the individuals incorporated to society through socialization beginning from very early ages. "Each human society has a culture which is composed of the knowledge, belief, art, law, customs as well as all of the talents obtained as a member of the community. The society's individuals get this culture by means of the socialization" (Saygılı, 2006: 9).

While in social living and as cultural point of view; a set of data is learned through the family, school, etc.; the mass media on the other hand can affect both the culture learning and its transmission with the function of education as well as publicity.

Since media prefers the pursuance of publication regarding the cultural modes of living prevalent in community, the inspection of the people in this pattern is possible and the preference of the media may have an influence on the social sanction implementation when considering the ones who take apart from this.

As Oskay said: "the socialization process of a human's from his birth till his adult age was with the family and the social circle; but now, the media took over this responsibility of making people getting socialized. The media makes us accept all the things that the system considers appropriate, and it externalizes the inappropriate things in their way deprecatingly''(Gokcearslan, 2009: 2).

The gender identities besides the behavioral pattens which took part in cultural values and are presented in media, may cause the power of sanction on people with different culture, behavior and mind.

It is because of the dominant cultural values took part in media when regarding the socializing process, it is expected from the individual to act in a particular manner and role in accordance with the social group to which he enrolled or will enroll, its status, gender and identity in future processes. If the mentioned manners are performed, the media identifies the manners as 'good' or 'normal' and presents the manners indemonstrably; but on the other hand, when people take a role or perform differently from others, they are defined and presented as 'other'. Encountering some samples about the preferences and different life styles of an individual or running across some presentations related with crime and violence may cause the individual to become hardened to the available situation and get silent. Media makes contribution to the persistence of male-dominant ideology in communal living (Mora, 2005). It is well known that among the reasons of the media's role we can some up the things like: media's general publications, its attitude, using both informing and educating duties in accordance with their ideological view or political interest. It may also be said that the media can affect and have the power of changing individual's attitudes, behaviors and even their cultures. Accordingly, it is stated that Luis Althusser identifies media tools as one of the ideological devices with the aim of presenting specific frames within specific pattern and being able to examine society (Cevher, 2011).

2.2. Legitimization of Gender Identities in Media and Presentation of the Homosexuality

Ersoy (2009) claims that different meanings may be attributed to some notions such as nature, gender and communal gender which are all related with 'gender' and 'gender culture'. For him, the western models express anatomic characteristics as much as the biological situation with 'sex'(gender). With 'gender' (gender identity), on the other hand, both social and cultural roles' representation is predicated. With the aim of discriminating male and female, sex is used which has a biological meaning.

"Ascribed biological differences in all communities are interpreted and evaluated in cultural respect. Thus, communal expectations are enhanced related to; which activities and behaviors can be performed by men or women or to what extend someone has power and should have"(Gunay and Bener, 2011: 158).

Thus, we come up with the both man and woman phenomenon as an absolute perception and behavior model.

"According to Foucault, we are in adversity when regarding the curiosity about sexism, we persist on not to examine sexism, we are not get enough on listening to sexism and we are seemed as we are prone to exceed its secrecy" (Yurdigul and Zinderen, 2014: 1290).

On the other side, for Focault, the boundaries related with the gender identities are the product of power and he links the pent-ups with 'shame', 'crime', 'illness' decriptions as to constitute a dominant potency communal power. Thanks to the gender identity, by limitating the sanction of the different ones is shown up and some valid reasons are tried to be presented.

Especially when considering Turkish community, it can be said that the community maintains its traditional structure and the community is dominant with its men to a large extend. So, the gender identities' role and behaviors lead the differentiated gender identities neither to be accepted nor externalized in communal living.

As Ozkan and Gundogdu (2011) mention, the first discrimination between gender and gender identity is seen by the help of the nature fact which has a contribution to a person considering biological factors. Society separates people as man and woman from the time of their birth. In this respect, media tools present a number of clichéd information and behavior pattern to women, men and homosexuals in their publications.

Researchers emphasize that while girls at a young age can be presented as some statements such as 'normal' or 'usual' regarding their marriage, sharing the same faith with their mother, helping their mother, being under pressure; the boys can be introduced as the ones who helps earning a living for the family, brings their father's job to the future as well as being brave and having a source of honor.

"Sometimes the existing dominant culture is established on a system in which the culture goes counter to the mixture of man and woman cultures apparently or obscurely in addition to the fact that mostly the man is showed as a center of location and has potency which is called male dominant system" (Billington, et al. 1991, Akter, 2016: 2).

In this way, it can be said that the media tools pacificate recipients in the direction of both media patrons and dominant potential ideologies' interests rather than being the mirror of society, and they are in a tool position with whom the gender identities are legitimized.

However, both the male and female roles which are prioritized when presenting gender identities as well as gender identities with a paternalistic thought (Akter, 2016) lead the emotional, obedient, thoughtful, etc., aspects of women to be in media.

Men, on the other hand, are reflected as a representative of power, protectiveness, and dexterity or atrocity via media tools to the intended population who is expected to become hardened to it.

On the other side, Mora (2005) specifies that women are mostly reflected as a wife, violence victim or sexual object in media but men are mostly associated with power concept. News and films in media offer some ideas to the intended population such as what is normal or what is not normal.

"Stereotyped judgements are generally explained by the ones who have power and performed their discrepancy and the judgements are filled with negative judgements, are humiliating besides being restrictive as specific characteristics" (Kılıc, 2011: 148). So, the news related with homosexuals are mostly reflected as 'abnormal' in media. Thereby, as Yurdigul and Zinderen (2014) stated; homosexuals are exposed to this kind of judgement and the individuals 'convictions take shape accordingly. In media tools, being marginalized is done by the discourses especially in communal identities.

"Communal identities are legitimized and associated with a specific usage context by means of discourse. It is assumed that some discourses do duty as solidarity or exclusion and marginalization for some circumstances'' (Kılıc, 2011: 151).

Several survey shows that in media tools, homosexuality is associated with prostitute or violence and even it is not related with the subject, the homosexuality or gay emphasizes are found in media and linked to such concepts as crime, violence, failure or feebleness. As Kılıc (2011) defends, the homosexuality presentation is performed by either an excessive spectacle or deficient spectacle or incorrect spectacle method.

2.3. Communal living and Sex-oriented Approachments

The thought involved sexism communal sexism discrimination and communal sexism inequality as well as it may be said that it represents the structure and implementations in which social order is institutionalized pursuant to the men dominance and it can also be said that the main power groups are consisted of men who hold the potency to a large extend. "It is also interpreted as: In men dominated

community, the negative attitudes towards women, the social, cultural, political and economic situations are shown at a lower position than men in the wake of the negative attitudes' reflection to life'' (Kuzuca, 2007: 18-19). It is possible to come up with many more different explanations about sexism as well.

In accordance with Sayer's (2001) quote, Nelly Oudshoor states that the communal gender notion is fist used in 1930s as to discriminate the psychological character and physical gender. According to feminists, the differences as biological discrepancy explain how the men-women roles are expected to be and how they legalize the inequality as a tool in political, social-cultural life. The feminists object to the approaches which tackle psychological characters as well as physiological gender definitions and they claim that this approach leads to disparity in communal living. They also believe that men's dominancy will reflect to the communal living practices. The statement, which is the basic foundation of feminists, and in 1949 while the second gender theory was dealt with; from many open ended discussion topics; "Simone de Beauvoir's statement 'one is not born a woman but becomes one' was one of the key concepts which enlightens many feminist studies to be enhanced in 1970s and which was the main statement about communal gender as well as biological gender/ communal gender discrimination" (Altan, 2015: 149). It might be said that one of the main reasons of inequality between men and women in communal living is male-dominated thinking system. According to Isık (2013), Mitchell associates the pressure on women with male-dominated thinking system which holds such notions as culture, belief, traditions, values, traditions, customs or morals. Isık states that the hierarchic structure and inequalities are both the product of the male-dominated thinking system.

It can be said that the notions related with sexism and social struggles have shown a change in historic process. Kristeva dealt with the fact that: within the history and time, feminist movements first state that the women should have equal rights, wages and struggling as to have a good position; last but not least, the movements are all related with women psychology as well as symbolic side of the movements (Isık, 2013). Currently, it can be said that the gender identities except for men are tried to be subordinated and marginalized with both discourses and verbal statements. "Luce Irigaray, in normal language, women are not represented, the sexist content leaves a blank about information related with women'' (Yamaner, 2005: 5). In this regard, the male-dominated language and giving not a place to any other gender identities have both influences on beliefs in accordance with the individuals named as homosexuals as well as women. Some philosophers claim that they would find a solution by a detailed criticism method regarding any kind of distinction that wanted to be legalized with by means of media. It is required the audience to be transferred into active recipient who are able to criticize from the place of active recipients.

As Dundar states (2001); according to Mungan, because of the patriarchal system mannish structure and institutionalization, the communal living goes under pressure. Mungan claims that; the patriarchal structure has a big influence in acceptance of the gender identities as both male and female roles. He also states that the roles are continually reproduced and regained; the homosexuality is seen as deviation and because of this, homosexuals may be accept ed as a threat; so that the patriarchal structure has an exclusivist power on homosexuality. It is required to examine communal values as to be able to understand the approaches which can be defined as sexuality as well as Turkish community much more. "Communal values are the criteria which comprised in a specific community, accepted jointly, reflect the implementations of both thoughts and rules" (Helvacı, 2013, para.: 5). Communal values hold a qualification by which an individual's behaviors are shaped since in manners about variable subjects, it creates pressure on some moral definitions such as 'good' or 'bad', or 'mistake'. "Mother-Father have both a big role when regarding the main values' formation. They instill us what to say and not say or what to believe and not to believe" (Arslanoglu, nd.: 3). Individuals can be in existence in communal living when complying with the norms as well as communal values; they can also be accepted, and so, the happiness level of a person increases. "When individuals affirm the groups' characteristics they are member of and regardless of the fact that they claim that the positive characteristics are typical, the negation of the physical characteristics, language, religion, sexual orientation, cultural codes, norms, habits of another group are all determined" (Kılıc, 2011: 148).

Thus, specification manner is seen as 'other' when regarding anyone outside the group as some differences come to light. The strongest effects on communal perception, judgements and behaviors are culture and values. The statement of Robinson: "if you want to change a country's living condition, there is no any other chance but affecting value systems of a number of people'' (Arslanoglu, nd.: 4); shows the importance of culture and values in communal living.

According to many researchers, both marginalization and sexist thoughts are supported by the acceptance of the men as dominant in Turkish community's patriarchal structure as well as the publications

of media as if this was normal. Putting female and other identities in the second position in communal living causes the patriarchal structure to be associated with traditions and morals and so it is used as a pressure tool. Individuals may perceive the incidents that they have no experience directly as well as the ideas in their mind that media transfers as a truth. In this respect, sometimes, judgements, in other words clichéd judgements may be seen. "Usual judgements mean that an individual uptakes and interpret any event not with observations or information but their judgements. Generalized judgements based on restricted experiences are defined as clichéd judgements'' (Inceoğlu, 2010: 155-156). At that rate, it can be said that; by the media tools broadcasting with a specific ideology by means of some demonstrations cause the possible clichéd judgements related with sexism in community to be normalized and especially the marginalization emotions' incensement about individuals within different gender identity. According to Mora (2012); variable studies show that a modest and constant woman is mostly accepted as a mother or partner. When presentations found in media tools are watched on the other hand, it is seen that the sexism is reflected as: for woman, sexism is being a mother or partner while for man women are sexual objects or women are the ones who are expected to be within violence. It would not be incorrect if we say: in general women are obedient while men always pay women to account. According to Mora (2011); relating with sexism, many violence factors, harassment in street or at work or different charging methods oriented to both women and homosexuals can also be faced with.

In early ages, with the games, fairy tales, children songs, etc., in which some discourses found such as: 'girls wear pink cloths', 'boys wear blue clothes', 'little girl Ayse is interested in her baby', 'a boy goes into the army'; communal gender roles are taught to the individuals entered into community newly. It may be said that if boys and girls go out of their feminization and masculinization surrounding, which is generated from their birth, exclusion, derision, violence, etc., may be come up with. Homosexuals can be a speaking topic in their communal living practice and media can marginalize it by the marginalization of homosexual identities and so make it legalized.

2.4. Homosexuals and Media's call into "Speechless''ness

A certain number of explanations are confronted concerning the terms of: homosexuality notion and its definition. The individuals who have different sexual role tendency are defined as homosexual or gay in literature. Paul Moreau (1887), evaluates homosexuality as a natal, psychic and extrasensory perception (sixth sense) built in genital region which shows a physical damage. Kraft-Ebing, claims that some are born as a homosexual while some become homosexual afterwards. It is argued that the homosexual men have more mental problems and intellectual disorders are seen more in homosexuals (Erbaydar, 2016).

The negative definition of homosexuality within the frame of heterosexual and men dominant ideology is highly affected by European-American culture's definition of genders as feminine and masculine as to establish heterosexuality as well as sustained intervention to sexualize bodies properly with medical tools (Orucoglu, nd). After the decision of WHO according to which: sexual orientation cannot be evaluated as a health problem/disorder solitary (Güner, et al., 2011) it can be said that gradual moderation towards this view is happening. Today, homosexuality is explained as sexual orientation. "Homosexuality is related with the person to whom he closed or see'' (Kazmirci, 2016, para. 4). According to Davis (2012), Sexual orientation defines emotional, romantic or sexual attraction to men, women, men and women, no sex, or a different sex. In social sphere, it can be said that; one of the main reasons of the exclusion of homosexuals and presentation of the media tools like this is the male dominated ideology's manners towards homosexuals such as; abomination, fear or violence and such homophobic factors.

"Herek premises that the cultural definitions towards men being much more normative than women as well as the thought of men homosexuality of being a negative side'' (Ertan, 2010: 7). According to this, it might be said that; men dominated structure draws the line at masculinity identity and tries to marginalize the ones who are different to them. "There are also some approaches according to which homosexuality has to blamed according to their traditional and conservative thoughts with their predictions and judgements'' (Kılıç, 2011: 150).

Güden (2006), who states that male dominated ideology emphasizes sexism with especially language and discourses by media tools and claims that this is legalized; shows that the sexism is continually on agenda in media tools and the language such a politician, human being, a man of god or stranger is used as a tool of man dominated ideology. Usage of these discourses by media tools has an influence on the marginalization of the creatures except for men. So, people with different sexual orientation prefer to get silenced as they afraid of being excluded from their roles, exposing to violence or being denunciated as well as marginalization of their sexual identities.

The silence of individual is mainly because of the discourses presented by media that are thought to be accepted by majority. "People are getting dependent on the news presented by media if they have no experience about them so, the thoughts given by media are perceived as they are society's thoughts" (Neuman, 2002: 377).

The media from whom the unbiased role and equality are expected in the process of sharing ideas freely and consisting judgements. However, media the dominant power groups who have media tools can affect people about which ideas are true and how to treat and they can mold public opinion. "According to Neuman, many people with a specific thought would not defend his ideas as he afraid of being excluded from society'' (Boz, 1999: 42). Thereby, when an individual tries to understand is validity rate of his thoughts in communal living, would get silence with the thought of being not accepted and the uneasiness about the people who would be against to their thoughts.

3. Method

3.1. Research Design and Method

According to researchers, method is defined as finding an answer to the questions which are asked with a specific aim in surveys and as to get a result, following a way. As to have a scientific qualification as to name as research; it is needed to regulate a research within a reasonable frame as well as having the content of strategies and in this regard, in this study, first at all, literature review was performed. An abstract was also presented after having some information about alternate, marginalization and homosexuality by examining previous researches.

The study would be based on Noelle-Neumann's Silence Spiral Model who claims that people would prefer getting silence with the fear of that their different thoughts, views and behaviors would not be accepted and they would be marginalized.

> When an individual specifies to what extend his views or beliefs are accepted in society, he thinks that media tools are the trustful information source and will give a correct answer to them. With the media's attitude of broadcasting in accordance with the interests of minority, the majority will have no courage to dissipate their own thoughts freely. Because when the dominant minority's views are perceived as majority's views; people will get silence with the fear of being excluded, losing their available interests and being punished. (Boz, 1999: 47)

The subject that would be dealt with in this survey was silence spiral model of media tools within the frame of distributioning and providing the marginalization perceptions to be accepted with the claim of the marginalization thoughts affect and in this line creating a public opinion. The claims would have tried to be proved with considering Zenne film with analysis method. Frankfurt School dealt with the ideology according to which a critical perspective should have been enhanced when communal practices were discussed, the power relations should have been concealed and should have been legalized. The school also dealt with ideology interpretations which caused the truth to be distorted systematically and it also tried to understand how the discourses about communal interests and discrepancies were performed in thought.

On the other hand, on contrast to the claims according to which the media tools were the mirror of society; the media tools might have an effect on the pacification by the dominant ideologies that are accepted by society, on society's thoughts, on specific thoughts that are discussion topics in public and thus people with different thoughts may be pushed to silence. Within this framework, during the analysis of Zenne film, with the Frankfurt School method, interpretation of discourses would be interpreted.

3.2. Sampling and Tools

"Zenne" film would be handled as a sample which is one of the products of communal creatures and their behaviors about which was thought that with the survey questions it had a relation.

Gender identities performed in the film, man-female roles, the homosexual characters and discourses were all consisted of this survey's research tools.

3.3. Restriction

The survey was restricted by the film "Zenne" produced by Turkish issued on 13 January 2011 in Turkey. Critical discourse analysis on the other hand was restricted with the characters' discourses, statements and quotes in this film last in 99 minutes.

4. Findings and Evaluation: Critical Reading of Zenne Film

In the film, Can, who is a male belly in a barrelhouse and Ahmet who dissimulates his homosexual emotions came from a conservative easterner family were shown in the movie. To some discourses related with homosexuality is faced with in the first minutes of the film. In the movie, some discourses such as "it is accepted as you are mentally ill' 'take place. So it is understood that the "homosexuality is a mental illness"

view is accepted which is one of the discourses of male dominated statements. The homosexual characters' discourses like that made a reference to the "homosexuality is a mental illness'' approach.

Can in Zenne character asks Ahmet about whom he thinks that he is rude; "Are you culchie?''. In response to this, Ahmet says: "I am not culchie but a bear''. Can says: you think that you a man as you have hair''. In return Ahmet says: "at least we wear trousers.''

From these statements, as it is understood, describing people according to their biological gender characteristic and the thought of being appropriate to woman and man roles that are deemed suitable to them creates gender identity symbol subconsciously.

In the film, Can, who is in Zenne character, uses some statements such as: "I only go out at nights so I get bored; I cannot go out in the daytime as I am afraid of being marginalized''. As being understood from the statement is that homosexuals cannot feel free because of communal pressure. From their different dressings as well as their different manners, society may evaluate them as metamorphic or as "others''. In other words, homosexuals are invited to the silence over the discourses cited in the film. The point in question is that homosexuals accept this situation and abstract themselves mentally from society.

In a filmstrip, a neat dressed mother symbolized traditional culture takes interest in Ahmet. The daughter of the mother beefs about the excessive compliment to her brother with saying her mother that she only says; "my son, my son''. The mother returns and tells her daughter; "the forthcoming from you is only mountain grape but vineyard from my son''. As it is seen, these discourses are all sex-oriented and can be performed with using a women character in the film. While a specific gender identity comes into prominence, another one is humiliated. In paternalistic thought system, providing the role to the men which provides genealogical persistence is also tried to be given in films with discourses to the target audience as to make them get used. As an example to show that homosexuals are not accepted within family, in the film there are some discourses such as: "I bought it as a boy from the market place but it is a girl' 'said by Can's brother. This points out that any character except for men is not accepted and characters any other men are ridiculed. In the film, on the other hand, the boy who wants his mother to bring him something to eat from kitchen and the mother's bringing shows that a sex-oriented approach towards women is performed which entitled women as obedient or compliant. When Can determines to be a soldier his heterosexual brother says "asshole'' with saying "you cannot go to the army'' with sarcastic manner. The homosexual brother states that his father declaims him like: "my leader''. These discourses show that a homosexual individual is not accepted within family because of the communal pressure.

During the onward stage of the film, the mother is represented a role as "understanding'' and "compassionate''. While her homosexual son says "I wish you had much easier children'', the mother gives a response as "I proud of you''. For the other family who came from the east, morals are important. The mother character tells her husband "It was obvious that our son was a homosexual when he was a child, I wanted him to be killed as required by morals but you didn't want it as you believed that it would upturn. 'As the statement shows that, even women accept the male dominants ideology. It is thought on the other hand that morals can be used as a tool as to destruction of the individuals with a different identity. However, another meaning found in this statement is the belief that homosexuality is a disease that may be amended.

In the military examination stage of the film, on the other hand, homosexual Ahmet from the easterner family meets with the report committee. The committee asks him: "Where are you from?'' and he replies as "I am from Edessa''. In the meantime, one of the members of the committee tells to a member within doctor committee; "Omg Edessa'' and a member from a committee says "not a disrupter but a recipient''. With the recipient statement, with the character it is actually mocked as he is a homosexual. The committee asks: "What do you do?'' and Ahmet says "I am Zenne worker''. The committee asks upon that: "Do men perform a dance?''. This shows that the general accepted manners are adopted which are not associated with the men related with men-dominated ideology and the ones' marginalization outside the ideology. When Can enters into the examination the committee says: "tell us about your status, what is the reaction of your father to your status? 'statements were current and when Ahmet brings a wrong envelope, when he says; "pardon, it was a wrong one'', the committee's response was: "we can show you the right one!''. At the end of the film, Ahmet explains the truth to his family from telephone. As required regarding morals, his father goes to kill him. In these stages no discourses are found. The film ended with the self-destruction of the father. The mother, on the other hand was unresponsive. This shows that even women resign themselves to the men-dominated potency and can assume her husband's death as normal.

5. Conclusion and Proposals

In consequence of the study, it is seen that, homosexuals may be marginalized in communal living and put into "othering'' category. At the helm of the reasons, it may be said that the man and women roles are taught to individuals with strict rules in early ages by means of socialization in Turkish Community and the marginalization of the different ones is assumed and seen as a necessity. Another reason, on the other hand, is the influence of male-dominated ideology on community life and on families' living conditions.

The film, which tries to transfer the distresses of homosexuals, gives some messages with the characters' discourses as well as the sexism, marginalization and the acceptance on these. The film, in which women are represents as obedient and compassionate, homosexuals, on contrary to this as bad and immoralist who speak badly. At that rate, İt may be said that, in the film the message is given as: homosexuals are mostly seen as acting as a prostitute, using prostitute words, cursing and performing immoral statements and they rebel the communal values with the manners that normally men do not do. The statements show us that, there can be a difference between media's and the real solicited message and media may push the people who have different gender preferences to the silence. In the film, woman and man identities are given with powerful discourses and roles. In addition to this, from the discourses, the meaning of having a different point of view on homosexuals of society can be interpreted on the basis of the film. So, it may be said that media pushes the different minded people to silence, being not silent people on the other hand, get marginalized and with the impressure of something bad can be faced with, as the fear is felt, getting silent is invited to these people. It is understood that, the homophobic view in community as represented with the discourses sophisticated hate and mock thematic statements performed in both intrafamililal and governmental institution discussions. Morals which is assumed as one of the communal values can legalize the attitudes which enterprise the marginalization reasons of homosexuals.

In upcoming studies, some other cinema films can be read critically and some other data may be seen in the future. A public survey may be performed with the aim of understanding the effect of the cinema films on the silence regarding public opinion and individuals. It is also thought that in-depth interview method will be convenient as to understand the effect of films on the society.

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