

Representation of Sexism in the Turkish Film “Mustang” through Sara Mills’ Critical Discourse Analysis Approach

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ABSTRACT

Turkey is one of the countries whose society adheres the practice of sexism in the family and the environment as raised in Mustang movie which was released in 2015 and tells the story of five siblings who live in a village far from the city of Istanbul, Turkey with their grandmother and uncle. This research uses Sara Mills' critical discourse analysis approach to find out how the discourse of sexism is represented in mass media films. The results show that the representation of sexism in Mustang places women as the ones who have control over their bodies and virginity, stigmatisation and violence against women, male authority in the family, domestication, restrictions on freedom of life, and early and forced marriage.

INTRODUCTION

Sexism is one of developing gender issues in society, especially in Indonesia itself. Indonesian women today are still often perceived in a way simple, namely only as wife and mother, which is one of the manifestations from practicing sexism in society. Some films with gender issues that feature women as wife and mother, one of them is a television film (FTV) *The Voice of a Wife's Heart*.

Sexism is the belief that a particular gender is superior to others. In general, sexism supports structured patriarchy that argues that men own degrees or more capabilities than women, and because men must have power over women. Influence stereotypes to gender roles and belief that men certain have more status than women can become reason for sexism.

The existence of unconsciousness to practice sexism, as well as normalize sexism Indonesian women accept and face negative impact obtained in matter. The negative impact that can be influential because existence practice sexism the is glaring gender inequality adjacent eye race women and experience forms discrimination to women. Even in Indonesia, the news crime or violence to women caused because existence sexism the is not something new.

The Indonesian National Commission on Violence Against Women (Komnas Perempuan) recorded a relatively high level of gender-based violence against women every year, although the dynamics are changing. The 2023 Komnas Perempuan Annual Report shows that in 2022, there were 457,895 cases of violence against women in Indonesia. This figure is lower than the previous year.

A total of 339,782 complaints is violence gender based violence (GBV), with 3442 of them reported to the National Commission on Violence Against Women. Violence in the personal sphere still dominates reporting KBG cases, namely 99% or 336,804 cases, with cases in the personal realm reaching 61% or 2,098 cases. Of the 2978 cases in the personal realm public, 1,276 of them reported to the National Commission on Violence Against Women.

However sexism Not only There is in Indonesia, Turkey is also a country where its people adhere to practice sexism. The cultural reform that occurred in Turkey which previously adhere to the secular system changed when Recep Tayip Erdogan was elected as president. On the system secular regulations made by the Turkish government prohibit women wearing hijab in public areas.

The position of women in the Recep era Tayip Erdogan promotes family values in Islamic perspective where he demanded that women return to their nature and become "gentle" figures. He also previously urged women to have three children. So this creates things that subdue women's rights. There are many controversies caused by the views of the Turkish president. And many consider Recep Tayip Erdogan to be blatantly sexist .

Impact of the negative existence system increasing patriarchy tall almost four tens percent Turkish women experience violence in House stairs, stalking, and case murder. Although Turkey has Constitution protection for women, the matter still can prevent case violence in House stairs, and femicide in the country. It is also known that Recep Tayyip Erdogan has declared Turkey out from treaty

protection women, so that matters more trigger race Turkish women as proof of the existence of sexism in her country itself. This also triggers the director Türkiye to make a film that discusses gender issues that exist in Turkey. One of the films that illustrates gender issues is *Dying To Divorce* is a documentary film that highlights phenomenon violence in House stairs in Turkey.

Many people in Indonesia choose Turkish dramas because of their interesting story, beauty Turkish cities, and their fascinating stars. And traditions. the same Turkish culture with the Indonesian majority its population are Muslim. So that makes Turkish traditions similar to Indonesian tradition. Turkish drama or film with characteristics typical can add and at the same time patching room expression culture we, like symbols Turkish traditions, feelings and culture. The messages and colors brought by Turkish dramas are one of the choice spectacle that can fill in the memory of Indonesian audiences. In the film entitled *Mustang* which was released in 2015, this film directed by Deniz Gamze Erguven is a famous Turkish- French director. *Mustang* tells about the life of five brothers, the woman who lives in a distant village from Istanbul city, Turkey together with Grandma and uncle. Both parents fifth you This Already died since they were small. The *Mustang* film depicts an existence system social and family that normalizes practice sexism experienced by the five kids and women. They slowly start to lose rights and freedoms in life.

The existence of a film entitled *Mustang* shows that Turkish society is still to neutralize the practice of sexism that is done in a way that keeps going continuously in the family and environment. This movie describe freedom, feminism, and criticism to sexism that is become problem issue main for rights and freedoms modern women.

Film is a mass media that can influence viewers or the public who watch. Films can also interpreted as communication because message which is delivered in the form of audio visual, where film is also a medium that can influence the audience in a way directly. Besides that, the movie can also be interpreted as describing the return of problematic life in society. Facts that occur in the society in the film are audio-visual forms that contain action from real life as well as in the background behind the existence of social construction.

Problem sexism now has a presence in the world of film and has given Contribution Good through actor women, directors, writers, and the films shown. This gender issue can be presented through audio visuals, namely films. The *Mustang* film can become a powerful medium for the enforcers to issue sexism and also become an educational medium to the public that sexism is an important issue Because Actually practice sexism Still runs until this moment.

Based on the background that has been explained, formulated problems in research This is How representation sexism in the film *Mustang* based on analysis discourse critical Sara Mills? As for the purpose research that wants to achieve is Explain How representation sexism in the film *Mustang* based on analysis discourse Sara Mills critical.

LITERATURE REVIEW

Sexism

Sexism is a social relationship that degrades women. Contemporary feminism argues that sexist social beliefs and practices not only limit women's activities, but also serve as a practical way to distinguish between the sexes, even though this distinction is not based on evidence.

Sexism can be described by someone who does it discrimination, good through actions, words, or only belief or trust. Discrimination This sometimes happens without a realized perpetrator, good in a way intentional and No intentionally. Thus, sexism is one type of the type discrimination that can happen to someone without seeing gender. Discrimination This sometimes happens without being realized in a way directly by the perpetrator. Discrimination type This Not only happens in the attitude of somebody it can also happen through words.

Representation

Representation according to Stuart Hall it means as a process by which meaning is produced with language and exchanged between groups in A culture. Representation is A production meaning from concepts in thought We through language. Representation is production meaning from concepts in thought We through language. This is a social process that is related with pattern life and culture a society, which allows the occurrence change ideology to in concrete form. For example Can seen in view life We about various things, such as view about women, children, etc.

Draft representation Alone can seen with A product from the representation process That myself. Representation No only involving How identity The culture presented However can be constructed in A text and perception by the consuming public values culture that will be presented. Then group the must own same experience moreover formerly For can to give meaning to an object.

Film as a Media of Representation

Turner explains that the film represents reality. Based on ideology, conventions, and codes of culture, films change and enliven return reality. So, in reality the social issues shown by the film are described from an incident or phenomenon that has occurred in the society being told back and served in various ways by the filmmaker. The film has an impact certain for the audience, impacting various types such as, impact psychological and impact social. Impact the will influential to self someone concerned until Finally give influence to pattern thoughts and attitudes they. That is to create a film as reality society and environment so that it is capable of presenting mark culture in life society. In general, films are audio-visual forms that contain action from real life as well as in the background behind the existence of social construction.

Mills Critical Discourse Analysis

Sara Mills uses a rather interesting concept different from writer discourse. Critical linguistics is used with focus on structure discussion and how

matter influences understanding the audience. Sara Mills shows more clearly how to position actors in the text. According to positions said, subject and object storytelling will form the structure necessary text and meaning in a way overall. Mills also noticed How readers and writers displayed text. how the reader enters the text. In the end, the corner view and position that are placed and displayed in text This gives legitimacy to One side, and the absence legitimacy to the other side.

METHODOLOGY

This research uses the constructivism paradigm to understand the social construction of media reality so that the media is considered as symbols and representations that contribute to social construction and individual perceptions of reality. Through a qualitative approach, researchers explain and analyze phenomena, events, attitudes, beliefs, perceptions, and social dynamics and are presented in descriptive or narrative form.

The data in this study were collected through observation of the film Mustang as well as on behaviour, events, objects that can be seen, and other things that support the research related to indications of sexism practices in the film. The results of the observations were then documented in the form of screenshots and as research data. The researchers also collected references and information from several sources, such as books, articles, and relevant websites to fulfil the writing of this research. This research data was analysed through a data reduction process, which is the process of summarising the data that has been collected into a clearer picture, then presented in the form of descriptions or narratives, and conclusions are drawn.

The approach of this research method uses the critical discourse analysis model of Sara Mills which focuses on the discourse of feminism on how women are portrayed in a text, image, and audio visual. The analysis is done by paying attention to the subject-object position and the author-reader position. The subject-object position determines the type of text that appears in society and according to her, the text is the result of negotiations between readers and writers. Therefore, the reader is considered not only as a recipient of the text, but also as an important component that has the ability to make transactions that will be shown in the text.

RESEARCH RESULT AND DISCUSSION

Mustang is a feature-length debut film first directed by a woman of Turkish descent, Deniz Gamze Erguven. The film is 1 hour 34 minutes long. This tells a story about the lives of five living brothers together with Grandma and her uncle in a Turkish village. They grow with an environment Where public villages are attached close with elemental culture patriarchy, as well as existence practice sexism.

Researcher will use analysis This For to expose results study towards the Mustang Film with explain position subject-object and position writer-audience. Besides that, researchers will discuss representation sexism in the film Mustang, which became point focus study This seen from the scene or dialogue, through

the scene or dialogue. Next researcher will see, analyze, and conclude How sexism is represented.

1. Subject-Object Position Analysis

a. Control Over Body and Virginity



Figure 1. Representation Control Body and Virginity

In the figure 1 minute 11:49:11:53 scene Sonay, Selma, Ece, Nur, and Lale go home after being brought to the house sick by Uncle. When The trip Lale is curious with what happened at the hospital because she and Nur don't call in a room check. Lale asked her sister, Selma, answered.

"Test virginity."

In the statement on Sonay, Selma, and Ece are positioned as subjects describing How they do test virginity only Because play with Friend male. Examination This is also done on agreement between Grandma and Uncle. It is known to test virginity performed on women. Virginity test is considered a violation of basic human rights. Test virginity reinforces negative stigma to women who aren't considered virgin. This can cause discrimination social, exclusion, and humiliation to women, making them feel lower in society. While in the position object Sonay, Selma, and Ece depicted that they as Women get form control on their body they. This is to treat body Woman as something that must be done, considered and arranged in accordance with family standards and expectations. So that Sonay, Selma, and Ece No own right freedom life they Alone.

b. Stigmatization and Violence To Woman



Figure 2. Representation Stigmatization and Violence Towards Women

In the figure 2 minutes to 6:35- 7:19 scene Where grandma currently punishes the siblings who just home after playing together with men. However, the moment they arrived home, Grandma welcomed them with anger.

*"You guys are rubbing crotch on the neck child man."
" My grandchildren masturbate on the neck child man."
"You kid pervert."*

From the dialogue above, Grandma positioned as the subject. As a subject, Grandma has the power and authority to make decisions and control the life of fifth sisters. Grandmother sets rules, supervises, and punishes when rules are violated. The sentence uttered by grandma to fifth brothers and sisters contains a judgmental and shaming tone, implying that the alleged act is No moral or No proper.

Grandma considers play with Friend man is an act that is not appropriate and contradictory with applicable values and norms. So that grandma gives punishment on what has been made by the five siblings. Practice sexism that is done by grandma is types of hostile sexism are from sexism that is inherently open, where grandma do insults and violence to her granddaughter.

Whereas Fifth brothers and sisters positioned themselves as objects. Fifth brothers and sisters accept insults and derogatory remarks from Grandma herself. This matter strengthens their position as objects to be controlled and corrected. So that they have no personal rights and freedoms in life.

c. Male Authority in the Family



Figure 3. Representation Stigmatization and Violence Towards Women

In the figure 3 minutes to 22:47-23:42, Lale asks permission from her uncle to watch the soccer match that she likes. It is known that Lale really likes soccer matches and only Lale likes it among her four siblings. Lale also said that she had gotten permission from her grandmother, but all decisions were left back to her uncle.

"You cannot be in the male audience."

In the dialogue above, Uncle is positioned as the subject. As an adult male figure in the family, Uncle has more control and power than Grandma, even though Grandma has an important role in the family. Society's stereotypes about women depict them as weak creatures and unable to protect themselves, which prevents them from expressing what they like. All women's actions must be permitted by men. Without male permission, women's actions are considered to be against the rules.

Men are more dominant than women in this case which shows that men have the authority to regulate and decide on women's choices. While Lale is positioned as an object, showing that she has no right to her own decisions. As a woman, her opinion cannot be used, including her grandmother. In all aspects of life, it seems as if women are not given the opportunity to make decisions. As a woman, Lale cannot express the things she likes. Women will be considered to be able to do bad things if they do not comply with the norms set by society.

d. Domestication of Women



Figure 4 . Representation Domestication Towards Women

In the figure 4 minutes to 15:17- 17: 05 scene fifth siblings are doing domestic work Which assisted by Grandma And friends Grandma. WorkHouse the like Study cooking, cleaning all over room, as well as Study sew.

" House That becomes factory maker wife so that we not Once go out ."

"You must study it . Happy child - child ."

On dialog positioned as the subject is Grandma and her friends. Placement grandma as subject helps clarify the dynamics of power Which There is in the family. This shows that even women who are older or considered as guard tradition even No escape from structure power Which detrimental to women. Described that they very help And support fifth siblings do work House And kitchen in a way details so that they No do error.

Construction societies Which develop in public consider that educating

children, managing the household, And guard house cleaning is nature or destiny of a Woman. Whereas Sonay, Selma, Ece, Nur, and Lale can be positioned as an object in scene the. Women are often associated with domestic roles such as cooking And clean House. They expected their own ability to cook And educated to be a housewife ladder in charge of taking care of House as well as serving husband. Women considered only need to learn activities related to the household matters ladder.

e. *Restrictions on Women's Freedom of Life*



Figure 5 . Representation Restrictions Freedom Life Towards Women

In the figure 5 minutes to 12: 52:13:39 scene after homecoming fifth Older brother- brother from the hospital. Grandma limits all access life Sonay, Selma, Ece, Nur, and Lale by locking door in front of House And taking and hiding things like computer, telephone, clothes, And other.

"After That door front House always locked. All matters Which Can damage morale become forbidden."

On dialog on Sonay, Selma, Ece, Nur, And Lale positioned as subject. Sonay, Selma, Ece, Nur, And Lale how is a woman marginalized in life in House. With limited freedom Woman considered how to maintain honor And prevent action Which can be considered embarrassing or No moral. So with limiting women's freedom, sexism ensure that Woman still is at in lower strict family supervision or society, making it easier control behavior they And reduce possibility involvement they in activity Which considered No in accordance with norms social Which applies.

Meanwhile Sonay, Selma, Ece, Nur, And Lale positioned as a subject on dialog on, tell that Woman as object. Women: No own freedom in life. All forms of activity are always restricted through communication And access they form control and domination. This is from sexism Because treat women as objects Which must be in control.

f. *Forced Arranged Marriage and Early Marriage*



Figure 6 . Representation Matchmaking Forced and Early Marriage

In the figure 6 minutes to 1:13:01-1:13:49 scene Grandma is tidying up some cloth Which assisted by Noor. Grandma seemed happy with the help which was carried out by Nur. Grandma opens the conversation to Nur, but the conversation makes Nur surprised. Grandma makes a statement that Nur Already it's time For Marry.

"Like see you diligent like This, you proficiently do it. You Already mature. A moment Again, arrive at your time For Marry."

On dialog in position Grandma as the subject. As a subject, Grandma has the authority to express his views Alone. Grandma considers Woman only as companion man, Woman prepared For Marry And serve husband after mature. Injustice towards women actually started from an irrational attitude. They Alone Which still hold on to traditional values.

Turkish society conservative more Like to marry off his daughter, than must bear Embarrassed hear the conversation neighbors about the child's actions his woman, Which always considered negative And associated with things Which smelly sensuality. Lots person old believe that marrying off children Woman they will protect time front child they.

Whereas Nur in position as object. Nur as an object often positioned For fulfil need or desire subject, that is Grandma. So that Nur as a figure women don't can choose Because they will be selected for all aspects of life they have set up by rule Which bound in order social Which applies.

2. *Writer-Reader Position Analysis*

Positioning the audience is very important Because text designed For communication, good in a way direct and No directly, with the audience. The text uses various greetings such as the pronouns "I," "you," "we," or "us." Presence viewer This taken into account For interesting support, emphasize message, or interesting sympathy, and convincing them.

Erguven owns control on narrative and representation of the film as director and writer of the scenario. As writers convey messages certain about oppression, freedom, and struggle women in Turkish society use story and

visuals. With becoming the filmmaker in this film, Ergüven can make perspectives and stories conveyed to the viewer.

Viewer dominant on the Mustang film, the audience positioned themselves as party women (Sonay, Selma, Ece, Nur, and Lale). Following the channel story in every dialogue and scene in the film, the audience positioned like when viewer act out as figure women in films.

"After That door front House always locked. All things that can ruin our morale to forbidden"

"House That become factory maker wife so we don't Once go out"

"Grandma start show us off"

Accost direct from sentence on is communication between writer and audience. This through figures Sonay, Selma, Ece, Nur, and Lale as storytellers. Some dialogue in the film uses greetings directly "we" so that put the viewer in position Sonay, Selma, Ece, Nur, and Lale as the storyteller who will follow the channel store them in the film. So the Mustang film is No direct audience as women. Looking at the viewer as a Woman.

Viewer invited and directed For see How Women get to practice sexism from member family and environment around so that viewer Possible feel like character in films, especially to fifth brothers and sisters women. Audiences can see and respond to film narratives with increased awareness that viewers will face social issues raised, namely there is practice sexism.

So that women are often marginalized only Because they are women. Women always become objectified in life. And position women who are still viewed as inhabitant second class, not allowed to participate in the space public, isolated by the environment, and not own equal rights with men depicted in this film.

As women in Indonesia, watching the movie Mustang can trigger reflection deep about Gender issues and sexism are still present there in various parts of the world, including Indonesia. Although the background behind culture and social context between Turkey and Indonesia is different, there are a number of similarities in experienced women who can be identified and analyzed.

In Indonesia, control of the body and sexuality of women Still becomes an important issue, same as in Turkey in the movie Mustang. Social and cultural norms often arrange How Women should dress, behave, and interact against type. This reflects social pressure similar, where honor family is often related to behavior Woman.

Gender stereotypes that place women in roles traditional as nanny and mother House ladder Still strong in Indonesia. The film Mustang highlights How pressure For fulfil expectation social This can limit freedom and potential women. Women in Indonesia, as in Turkey in Mustang, continue to fight against sexism and gender inequality. There are many purposeful movements and initiatives to increase awareness of will rights and push change more social fair and equal.

Watching *Mustang* as women in Indonesia can become an important reminder that although there is a different culture and context, many challenges faced by women are universal. This film can inspire reflection critical about the condition of women in Indonesia and motivate efforts to promote gender equality, respect individual freedom, and against sexism in all its forms.

CONCLUSIONS AND RECOMMENDATIONS

In position the subject is the position that has power or control on the situation in the *Mustang* movie can be seen through figures men and women. In this film position the subject is Uncle, Grandma, and the community. They play a role as subject who obeys and carries out norms sexist, act as agent from structure patriarchal trying control and limit freedom women. Grandmother, although a woman, played an important role in maintaining values patriarchal, showing how sexism can function through individuals from various types of sex in public.

Whereas in position object is character or someone who becomes passive, often becomes objectification. In the film *Mustang* women are more highlighted as object storytelling, so that sexism leads to discrimination women. In this film, the roles of the female characters are Sonay, Selma, Ece, Nur, and Lale. They become target action control and oppression by Grandma, Uncle, and society.

Viewers invited to feel how women experience discrimination in their environment, so that women become the inferior party. The audience placed in a position that requires them to see and reflect gender inequality is shown. This film invites viewers to sympathize with the struggle of women and criticize existing sexist norms. Through approach narrative and visual, audience pushed to understand impact prevailing sexism.

The film "*Mustang*" depicts sexism through action and words. Sexism causes women to be restrained, humiliated, and still be under control of family and environment. Representation sexism in this movie put women, as following:

- a. Control of the body and virginity experienced by women represented with existence inspection invasive medical to prove virginity. Besides that, control of the body is also represented with a supervision method to get dressed.
- b. Stigmatization and violence experienced by women represented as a victim of verbal or sexual violence non verbal through action or sentence insult.
- c. Authority man in the family represented by men who dominate and occupy more power than woman.
- d. Domestication to woman represented that woman attacked by work home, such as cooking, cleaning home, and sewing and only done by woman.
- e. Restrictions freedom life to woman represented through no existence room motion for women in the outside world and not there is access in education.

- f. Matchmaking force and marriage early represented through arrangement matchmaking force that comes in a way gradually.

ADVANCED RESEARCH

The results of this study are limited to how women are represented in text, images, and audiovisuals and focus on the issue of sexism and only in one film. To improve the results of this study, it is hoped that future researchers will be able to conduct more in-depth research from various narrative or cinematic aspects, explore the issue of sexism from various media from various countries with different cultural backgrounds, see how men are under the influence of patriarchal norms, and how the development of sexism issues in today's society, especially in Turkey.

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