

AHSS204 - Gender and Popular Culture Course Notes
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Etnosentrizm, Communication & Self-Other Relation

Human is a social entity. It is constantly communicating with other people in society. Communication in this context can be defined as a process that is dynamic, renewed, recurrent, and reestablished at every stage of social relations.

There are a number of distinct qualities that determine the communication that individuals make with others, these are a number of codes and means that are largely inherited by the individual without prior preference.

We can consider what they inherit together as a container (container).

Inside this cabinet:

-language

-gender

-faith

-ethnic origin / nationality

There are a number of cases such as -norm / custom / rules / laws.

There is a self-other relationship at the base of the communication of the individual.

In all attitudes and attitudes we have developed against the other; there is a tendency to introduce an ethnocentric (standardized) standardization that is shaped by the codes in the above-mentioned container.

Ethnocentrism can be basically defined as judging someone else according to our own standards. In this context, we judge and evaluate another individual we communicate with to our standards.

Ethnocentrism is one of a variety of judging the world around the position of the subject such as Eurocentrism, anthropocentrism, cultural relativity and egocentrism.

Ethnocentrism is the concept that establishes the dominant distinction between the self and the other in society. When we look at the prevalence of ethnocentrism in society, we see the effect of a hetero-masculine domination. Official history or everyday language is largely influenced by hetero-masculine dominance. On the basis of all the conflicts in the public sphere, the hetero-masculine structure comes

out. In this context, hetero-masculinity determines the positions of all other genders in society and transforms them into the others of a hetero-masculine structure. Not only Women or LGBT, but also the positioning of other species (animal rights etc.) is also in monopoly of this hetero-masculine human-centrism.

World War II was the highest level of disaster that mankind faced in the process of modernism. The mass destructions like Auschwitz and Hiroshima were the highest points the idea of a man-centered world came. The development of cinema and photography had an important role in the awareness of the war's results, because every detail about war was recorded as videos or photography and people could witness the goings-on simultaneously with war. This visual evidence manipulated the unconscious; therefore the post-war trauma was more destructive than the World War II. Sontag claimed "the photographed world stands in the same, essentially inaccurate relation to the real world as stills do to movies. Life is not about significant details, illuminated with a flash, fixed forever. Photographs are." Sontag's definition shows the permanent ontology of photographic (recorded) image. In other words, the details about World War II were permanently fixed in the visual records.

The individual's condition passes through a great depression after the war. Post-war trauma and self-alienation rise to the level of a syndrome. Adorno summarized the post-war trauma with the claim that "To write a poem after Auschwitz is barbaric". Post-war art was getting confused and entered a staggering process. After the World War II, all society structures also the concept of individual had a great transformation.

But by the second half of the 20th century, especially in the beginning of the new social movements in the 60s, 'women' has become a new area of debate, re-assessed in social debates. According to the first wave feminists who represent white, European, bourgeois women and operate in a limited political action, the second wave feminists carry the woman to a more radical field of action.

This social transformation of Radical feminism does not remove the domination of hetero-masculine but it is shaking structure of hetero-masculinity. With the Motto of Second Wave Feminists "Personal is the Politics", a new beginning has emerged not only in women's rights, but also in all other social search for rights. This transformation has come about as a basis for many debates that are vital for the century that we have lived, such as children's rights, environmental rights, animal rights.