

## INTRODUCTION

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**W**e are very pleased to announce the release of the eighth issue of *Masculinities: A Journal of Identity and Culture*. As a bilingual journal, we appeal to both English- and Turkish-speaking audience and the present issue is no exception in this regard. In this issue, we have three articles – two in English and one in Turkish – and two book reviews in Turkish. The contributions bring together significant themes and debates around urban space and construction of gender identity, cinematic representations of masculinity crisis, and patterns of reproduction of gender norms in an academic environment, as well as queer theory and male violence against women. Coincidentally, all the contributions have a specific focus on either the U.S. or the Turkish context.

The current issue opens with a discussion about the changing masculine identity construction and spatial organisation of urban life in American culture. Murat Göç's article, "Lost in Space: Displacement of the American Male in Urban Spaces", provides a postmodern account of the demise of the traditional roles of men in close connection with the changing meanings of the urban space in late capitalist America, as represented in works of fiction by Bret Easton Ellis, Chuck Palahniuk, and Douglas Coupland. Focusing on the representations of men and the metropolitan city, workplace, and shopping malls, Göç points out the parallel between the crises of urban culture and masculine identity within a context of hyperconsumerism, displacement, and uncertainties about manhood.

Neşe Şenel's article, entitled "From Hegemonic Masculinity to Masculinity Crisis: the Exploration of the Failure of Idealized Masculinity on the White Screen", continues the cultural studies focus and draws her analysis of masculinity crisis on an American and a Turkish film – *The Game* (1997) by David Fincher and *Mustafa Hakkında Her Şey* [*Everything about Mustafa*] (2004) by Çağan Irmak. Şenel's analysis traces the development of crises of the male protagonists in both films as their initial powerful self-representations break apart and they make efforts to reconstitute their ideal masculine selves. Şenel's comparative approach is particularly useful to demonstrate the universal aspects of the fragility of the hegemonic masculine ideals.

In her article entitled "Academia as a Gendered Institution: The Construction of Masculinity through 'Otherness' of Male Academics", Duygu Altınoluk shifts the focus towards a sociological inquiry of her home institution to show different facets of its gendered normativity. Drawing on her empirical research with male academics at different career stages, Altınoluk investigates the patterns of their reproducing gender normativity through their language, their socialisation with colleagues, their perceptions of discrimination against as well as privileging women academics within their institution, and their views on gendered performances of administrative roles. Altınoluk's inquiry suggests that male academics continue to reproduce gender normativity, with or without awareness, even though they attribute themselves a role to pursue equality for women due to their academic knowledge and their self-reflection is saturated with the politically correct language of gender equality.

In the book review section, Gülden Sayılan critically evaluates Gizem Çelik's *Öldüren Erkek(lik)ler: Eşine Şiddet Uygulamış Cezaevindeki Erkekler* [Killing Men/Masculinities: Men Convicted for Violence against their Female Partners] and Atilla Barutçu examines the long due Turkish translation of a major work in Queer Studies – Annamarie Jagose's *Queer Theory: An Introduction*.

We would like to thank all our contributors for their valuable inputs and take the opportunity to invite researchers of men and masculinities to submit their work for the ninth issue. Please visit the journal's website for more information.

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On behalf of the Editorial Board of  
*Masculinities: A Journal of Identity and Culture*