

**CULTURAL CONSTRUCTIONS OF
TURKISH-GERMAN MASCULINITIES IN CONTEMPORARY
LITERATURE AND FILM**

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ABSTRACT

This research sets out to examine the representation of the construction of Turkish-German masculinities and masculine identities, as revealed in the literary and cinematic works of Turkish and Turkish-born writers and filmmakers respectively. To this aim the research will attempt to establish which factors mediate the construction and perpetuation of this hyphenated construct of masculine identity in its capacity to create an identity which, although dependent on the mediating influences of two opposing national identities, remains itself largely intangible and indefinable.

The texts examined are Zafer Şenocak's *Die Prärie* (1997), and *Snow* (2004) by Orhan Pamuk. The films are *Lola und Bilidikid* (1999) directed by Kutlug Ataman, and *Gegen die Wand* (2004) directed by Fatih Akin. Through an examination of the central characters in these works, it will be established to what extent they could be said to exist as representations or examples of this hyphenated cultural products.

These characters will be examined in light of the theory that gender is a process of doing, and not being. Masculinity then, as a performance of gender will be considered in as far as it addresses the performance of a particular kind of gender identity, namely that of migrant masculinity, in order to establish if there indeed exists an element of credibility to the hyphenated construct of the Turkish-German man, and by extension, to Turkish-German masculinity, as evidenced by the protagonists in the selected works.

DECLARATION

I declare that this dissertation is my own unaided work. It is submitted for the degree of Doctor of Philosophy, German Studies, in the University of the Witwatersrand, Johannesburg. It has not been submitted before for any other degree or examination in any other university.

_____ day of _____, 2012

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“There are three strengths through which true, well-founded male honour is attained and maintained. First, the strength to be brave and courageous, second, the strength to work, third, the strength of one’s sexuality... Every one of us who wishes to live as a real, “contemporary” man must sense that he can only become one if he turns his strength and his will to the eradication of the personal, the egoistic. He who... no longer desires to bend his life to mechanical forces, but instead struggles to bring these forces under his control, can be called a contemporary man.”

Hans Wegener, *Wir jungen Männer. Das sexuelle Problem des gebildeten jungen Mannes vor der Ehe*, Königstein im Taunus und Leipzig: Langewiesche Verlag. 1917.

“True manhood includes strength, bravery, honest decisions (without cunning excuses), farsightedness, initiative, objectivity in regard to people and things (without avoiding reality), and readiness for the serious and dangerous situations in life. Dominant participation in public affairs and the struggle to fulfill the tasks of the community are the man’s way. By being a warrior with the task of defending and securing the community’s body through the exercise of authority, assistance with education, and the assumption of leadership and governing roles, the man experiences his natural precedence. The man forges the state, the hardness of which corresponds to the hardness of his own being, bears historical conflicts and wages war.”

„Mann, Mannestum“ *Der Grosse Herder* (Dictionary), quoted in Frevert, *Geschlechter-Differenzen in der Moderne*, 33.