

THE IMPERIAL CLUB REVISITED: THE TRANSFORMATION OF
SPATIAL POLITICS IN E. M. FORSTER'S *A PASSAGE TO INDIA* AND
JAMES FREY'S *BRIGHT SHINY MORNING*

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İREM KARABIYIK

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Prof. Dr. Meliha ALTUNIŞIK
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Arts.

Assoc. Prof. Dr. Nurten BİRLİK
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts.

Asst. Prof. Dr. Hülya YILDIZ BAĞÇE
Supervisor

Examining Committee Members

Asst. Prof. Dr. Elif ÖZTABAK AVCI	(METU, ELIT) _____
Asst. Prof. Dr. Hülya YILDIZ BAĞÇE	(METU, ELIT) _____
Asst. Prof. Dr. Kuğu TEKİN	(ATILIM, IDE) _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last Name : İrem KARABIYIK

Signature :

ABSTRACT

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POLITICS IN E. M. FORSTER’S *A PASSAGE TO INDIA* AND JAMES FREY’S
BRIGHT SHINY MORNING

KARABIYIK, İrem

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Space politics in the colonial and neo-colonial era is a lucrative field of research. With the aim of contributing to this field, this study brings together two different novels, *A Passage To India* (1924) by E.M. Forster and *Bright Shiny Morning* (2008) by James Frey. The thesis emphasizes the use of space in both novels for political and economic reasons showing that power is granted to ones who are mostly white in societies and that “white” spaces are the control points for distribution of power within societies. The significance of the thesis is that it lays bare the notion of spatial politics of the colonial and neo-colonial eras, while showing how it operates on the black and white dichotomies in two different time periods. The focus point in *A Passage to India* is centered upon the hill stations and their significance in denoting power; while in the *Bright Shiny Morning* the same notions are depicted via golf clubs and the homes of the upper class. The thesis also shows the place of the other in servitude positions, putting forth the idea that the other can breach the barriers of White spaces by being servants.

Keywords: Spatial Politics, E.M. Forster, *A Passage to India*, James Frey, *Bright Shiny Morning*.

ÖZ

İMPARATORLUK KULÜPLERİNE ZİYARET: E. M. FORSTER'IN HİNDİSTAN'A BİR GEÇİT VE JAMES FREY'İN AYDINLIK PARLAK SABAH KİTAPLARINDAKİ ALAN POLİTİKALARI DEĞİŞİMİ

KARABIYIK, İREM

Yüksek Lisans Tezi, İngiliz Edebiyatı Ana Bilim Dalı

Tez Yöneticisi: Yrd. Doç. Dr. Hülya YILDIZ BAĞÇE

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Kolonileşme ve kolonileşme sonrası dönemlerinde alan politikası İngiliz edebiyatında ilgi araştırılmaya açıktır. Bu alana katkıda bulunmak amacıyla farklı dönemlere ait E. M. Forster'ın *Hindistan'a Bir Geçit* (1924) ve James Frey'in *Aydınlık Parlak Sabah* (2008) romanı bir arada incelenmiştir. Bu tez “alan” nın politik ve ekonomik güçleri kontrol etmek için kullanmasını ve alan hâkimiyetinin toplumlarda “beyaz” insanlara verildiğini göstermiştir. Bu tezin önemi, sömürgecilik ve sömürgecilik sonrası dönemlerdeki alan politikası kullanımının bu iki dönemdeki siyah-beyaz ikileminin nasıl işlediğini göstermesidir. *Hindistan'a Bir Geçit* kitabının odak noktası dağ istasyonları ve bu istasyonların güç algısını ortaya koymasıyla, *Aydınlık Parlak Sabah* romanında aynı olgular golf kulüpleri ve üst sınıfa ait evler kullanılarak gösterilmiştir. Tez “öteki”lerin yasaklı beyaz alanlara sadece hizmetli pozisyonunda girebildiğini gösterir.

Anahtar Kelimeler: Alan Politikası, E.M. Forster, *Hindistan'a Bir Geçit*, James Frey, *Aydınlık Parlak Sabah*.

To my family and husband

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CHAPTER I

INTRODUCTION: THE POLITICS OF SPACE

1.1 Introduction: Spatial Politics

This thesis explores space politics in E.M. Forster's *A Passage to India* (1924) and James Frey's *Bright Shiny Morning* (2008). Starting with *A Passage to India*, the study lays out how the hill stations and the clubs within the stations enabled the British in India to limit the access of the natives, which resulted in the establishment of secluded and private spaces cut off from the local cultural traces and the workings of India during the time frame of 1858-1947. This seclusion was done so impeccably that the newly created English spaces endowed the British with enough power to establish an almost master-slave like relationship during the times of colonial occupation. The thesis shifts into the modern era with Frey's *Bright Shiny Morning* to display how the creation or the existence of secluded spaces within a country is an evident factor in the distribution of power during the neo-colonial period.

The reason why these two specific novels are chosen to be analyzed under the umbrella of spatial politics is to show that space itself, the creation of space, and the people who are entitled to certain spaces have always been blessed with the power to control and discriminate. In the colonial era, the discrimination was carried out so as to keep the natives away from the colonial spaces and to exert power over them which meant to use the Other for the benefit of the Empire. The indigenous population accepted the newly set laws and followed orders because the space created by the Empire was too empowering to stand up against. The natives could only work as servants because that was the only position seen fit for them. Although in the modern era there is no colonial force that pressure people into accepting the rules of spaces, capitalism ensures that space, as a whole, still grants supremacy to

the people with the upper hand. Hence, the Other still remains as the Other in the shape of foreigners, refugees, immigrants and lower income citizens.

1.2 The Scope of the Study

The main argument of the thesis, which is how space has been affecting the shift of power in societies from the colonial to the neocolonial times, stemmed from Homi Bhabha's notion of mimicry from the starting point. According to Bhabha, mimicry surfaced because the colonized individual was made to feel inferior in the eyes of the colonizers and the Other aspired to reach the status of the colonizers so as to become somewhat equal. Space of the colonizer, such as the hill stations and the clubs, connoted a border that the indigenous could not trespass because they were not on the same ground as the colonizer. Moreover, the thesis argues that this is the same reason why the inferiority of the Other continues in the neocolonial era without the colonial undertones. It seems "space" will always have the power to discriminate; yet, in different ways. However, this othering takes on a whole new understanding as othering stops being limited to race and sex, as people belonging to different ethnic groups live together, mostly in the state of immigrants, in today's society. Hence, the difference between the othering of the colonial and neo-colonial period is nowadays people do not openly express their wish to cast aside individuals who are dissimilar to the ruling group as the main worldwide agenda of the 21st century is focused on equality while putting emphasis on the beneficial nature of diverse and multi-cultural societies. Nevertheless, when the subject at hand is thoroughly analyzed, it can be said that although othering is not verbalized or not verbalized as comfortably as it used to be during the colonial era, it is still a critical factor in creating boundaries between different groups of people.

The thesis aims to explore the link between the discriminating, and othering factors starting from the early decades of the colonial usurpation in India to the 21st century neo-colonialism of the USA; while putting an emphasis on how space, whether physical or psychological, helps the ones granted with superiority to dominate the rest of the population. Throughout the research, the thesis makes use of

the spatial notions of the postcolonial studies. Postcolonial studies play a significant role in interpreting how the colonial era and its power unraveled and how it came to help in the formation of the binary oppositions that are even seen today. The most common approaches in postcolonial studies seem to take the individual, whether the person may be the colonizer or the colonized, at hand and demonstrate how this era transformed the individual, resulting in the concepts such as othering, mimicry, hybridity, ambivalence, diaspora, hegemony, orientalism, race and the subaltern on the whole. Postcolonial research is also concerned about the culture, politics and language of the formerly colonized countries and how these concepts were affected and altered because of colonial occupation. Moreover, postcolonial research generally focused on the Other in the sense that it interpreted and analyzed the colonial era from the viewpoint of the excluded. What is not thoroughly focused on in postcolonial studies was how space affected the power structures and the formation of these key concepts.

The thesis focuses on the individual characters in the two novels who were openly affected by the implications of space, which is pure intolerance towards the Other. The results seem to signify that space and its power of singling out the Other is an undeniable factor of all eras and cultures. While the chapter concerning *A Passage to India* focuses on the master-slave relationship between the British in India and the natives and how this segregation was empowered by the use of colonial spaces; the following chapter on *Bright Shiny Morning* underlines how the same us-them affiliation continues out of the colonial context and furthermore it shows that it has moved beyond the black-white dichotomy and formed new discriminating dichotomies between the immigrant population of the USA, while still depending on the use and ownership of space. What is critiqued in both of the novels is the unfair distribution of power, which gives supremacy to those in charge of space through economic and political means and scorning those who do not possess such preeminence.

Studying how clubs as essential discriminative spaces is of utmost interest of this thesis because it is within clubs that the discrimination is evidently made official. What is more interesting is that the formation of clubs is based on the notion of othering and this has not changed in either era. Hence, when the two novels are examined, it is recognized that the pattern and implication of the clubs have not changed even if the time frame has shifted. It is noticed that the nature of the clubs in both eras open the way for justified othering. In the colonial era, this discrimination was carried out in the name of colonial ventures, in the twenty-first century it is done to assert power structures within multicultural societies.

The study argues that Forster's and Frey's novels can be read as manifestations of the discriminated ones in societies who are trapped within the rules of the space that they occupy. Although both novelists belong to different eras (Forster wrote on the colonial era while Frey told the stories of twenty-first century individuals), their depiction of the use of space complicates our understanding of the role of space in power relations in society.

1.3 Organizational Outline

The thesis starts with "Space Politics" which explains how the formation of space gives way to the emergence of the "other", which is a concept coined by Edward Said. It chronicles the underlying objectives of space from colonialism to capitalism, while focusing on colonial clubs and how they turned into golf clubs of the new age. The chapter also underlines how the "other" was forced into the place of servitude. The thesis takes spatial politics as a departure point as, in a literal sense, the colonial period in India was realized by claiming parts of Indian soil as British territory after the East India Company slowly turned into The Raj. The chapter reveals how space can define the culture, tradition and behaviors of a community. A certain drawn-up space can indeed bring together all the people who have the right to sameness within that space, if sameness is desired for the feelings of comfort and safety. Space is almost given a certain identity which is the identity of the major population. The British in India, although a minority on the Indian landscape, created

new spaces such as the hill stations to validate their existence in the foreign country. The larger the space they spared aside for the British hill stations, the more impossible it was to deny their presence. Space, then, comes to mean a boundary- the boundary to have the right to keep the other out. This chapter clarifies the meaning of the *other* which is all those people who do not share the British agenda at large. On a microcosmic level, it means everyone who is not British on Indian territory. They are defined as the other because the indigenous population is foreign to the ways of Britain and its mission of being the greatest colonizer in the world. The other is also anyone who does not share the similar characteristics, behaviors and more importantly the other is anyone who is not British by birth right. Hence, since the other is abundant in number in India from the British point of view, “English Space” was created to physically validate the presence of the British in India. The chapter underlines how boundaries that divide up the space determine existence and explain the use of space in the colonial era to show how the same system, which is the system of keeping the unwanted out, is carried out in the neo-colonial era as a distancing mechanism. Any kind of division of space (whether it be control points of the colonial era or fences of the neo-colonial period) is done so as to assert a certain kind of idea while leaving out the misfits who do not accept that particular idea or lifestyle. As the thesis focuses on how political and social agendas are linked to personalized space, the next chapter narrows the wide scope of the spatial politics to clubs.

The following chapter details the formation of clubs in general and golf clubs in particular and their othering nature. It explains how the space of the club is a discriminative tool and how the seemingly other ended up in the service positions once more. This chapter is vital for the thesis as the novels at hand are analyzed on the basis of “us” and “them” binary which is made evident through the formation of closed spaces. The argument underlines how the principle of likelihood has been evident even before the colonial period and it is still in existence today to show the basis validation of discrimination (which includes economic validations and the belief that the Other needed to be civilized through discrimination) which is turned

into an undeniable fact with the formation of clubs. This can be taken as the general line of the argument which shows the nature of the colonial club and golf clubs while stating the psychological and physical connotations of space. Space and the production of space is dependent on its historical context; what remains the same is its discriminating nature. This needs to be clarified before the following chapter as it uses *A Passage to India* and *Bright Shiny Morning* to show how the clubs and closed spaces from colonial to neo-colonial era work on the principle of othering.

The main line of argument in the next chapter exemplifies the use of space for the purpose of othering, which is beyond the limits of certain spaces or eras. The chapter shows how space is used as a psychological safety net by all those with power without being bound to time. The chapter focuses on the psychological connotations of physical spaces. The argument starts from the colonial occupation of India, which is between 1858-1947 in real life but which is thought to be somewhere around 1910s-1920s within *A Passage to India*, and is carried across to the 21st century America with *Bright Shiny Morning*. It argues that as long as a space is turned into a closed space, it is ruled with the idea that it was created upon. The space of the colonial and modern era seems to be grounded upon the sameness principle which means to cast aside anyone who does not fit in. The train of thought shows that although “space” as a whole is built upon an idea to be defended, it can alter in time. What is more, the chapter lays bare how the ideas of space are internalized by the “other” in all eras. It seems the real life barriers that create safe bubbles for the ruling classes turn into invisible barriers that are able to turn discrimination of different kinds to everyday normality with a twist: the discrimination of the colonial and neo-colonial era differ in that in today’s modernized times race segregation is not openly accepted as evident because there is a common understanding of equality and freedom unlike the colonial era in which inequality was seen as a normality that underlined white predominance.

In conclusion, this study will argue that the concept of the imperial club and the phenomena of the golf clubs in the neo-colonial age were constructed upon the

principle of othering; this will be depicted through examples from E.M. Forster's *A Passage to India* (1924) , which depicts the English club as an impenetrable space for the non-white ones and the golf club concept in James Frey's *Bright Shiny Morning* (2008), which proves that in the recent neo-colonial era, the symbolism of the club as a closed, fixed space that the "whites" use for the purpose of showing their superiority and privileges continues. Moreover, the comparison of the two novels will try to put forth how any type of enclosed spaces from clubs, to neighborhoods to the home of the upper class elite work on the principle of othering. The thesis will underline the fact that depiction of the non-whites is still debatable, that mimicry of the "other" still continues, and that the geography of ones with dark skin color affect their personal development. Moreover, the anxiety that surfaces is because of the fact that the ones with a different skin color cannot penetrate into the realm of the white ones, who claim that in today's world the multicultural and multiethnic understanding exists between people of different color. However, putting all the reasons and justifications of "othering" aside, what was clearly changed from the colonial era to the neo-colonial age is people today are protected by laws against inequalities. In the colonial era, the colonized populations all over the world had no choice but to abide the rules of colonizers, otherwise, they would face inhuman treatment and sometimes torture. The people who are deemed as "other" today have the chance to take a stance and fight for their rights. What is striking is that in both eras there seem to be an undeniable admiration towards the ones who shape the politics of certain spaces. Nevertheless, the colonized people were made to abide by the sheer will of force while the American immigrant of the twenty-first century chooses to live under different skies just because the land offers them a chance at a more livable and prosperous lifestyle than that of their own country. Moreover, it seems in the twenty-first century "othering" has boiled down to the othering of not just different races or sexes but also to the discrimination on the basis of people's place in the socio-economic hierarchy of the society.

CHAPTER II

SPACE POLITICS: THE MECHANISM OF CONTROL

2.1 An Introduction to Space Politics

The concept of spatial politics is an integral component of postcolonial studies. “Space” has been of utmost significance as the colonial period carried the banner of invading and conquering both the physical and the psychological arenas of the colonized people. Space connotes a place of limitedness within the colonial hemisphere. The physical limits of a nation define its geography along with the cultures, traditions and behaviors of its inhabitants. Consequently, the physical limits end up defining the psychological space of the population. Nevertheless, these spaces do not guarantee a fixed, unbreakable safety. As seen in the colonial era, these spaces and limits can be breeched. Indeed, this is what the British Empire did during the colonial era. The imperial force of England managed to break apart continents to create a place of their own with the purpose of gaining immense wealth and holding the upper hand in world politics. The English used space as a means to form their own control mechanism, wherever they went during the colonial era. The Empire started setting up stations for the British officials who were to spend a considerable amount of time in foreign lands. As Bhattacharya states:

The hill station was a uniquely colonial phenomenon, and although best known in India, was institutionalized in many tropical colonies. The British built hill-stations in Asia in Ceylon and the Malay Straits- in fact the earliest “hill station” was at Penang in Malaya, which was occupied by the East India Company (EEIC) in 1786 and by the early 1800s served as a site for recuperation for civil and military officials. (18-19)

The history of the hill stations dates back to the time of the East India Company as the British wanted clearly marked territories showing their existence in the

colonized lands. These stations and the space that they occupied became solid Reminders of who was in control of the colonized countries. As the main focus of the thesis is the nature of colonialism in India, it should be noted that “the first house erected for a hill station in India was in 1819 in Himalayas” (Leong-Salobir 88). Hence, the hill stations in India began to spread officially all over the country from 1819 and clearly marking the colonialist intentions of the British Empire.

Space is always present although it can be filled with different objects as time goes by and the space might alter with these alterations to some extent. However, this does not affect the space itself completely as a solid ground. If any space on Earth is occupied by certain people, those people will not remain there as fixed entities. Rather, people will transform, move onto other places or they will simply vanish after a limited life span. As Ashcroft states “The discourse of space is one which we enter as we enter ideology” (136). So the shift in space or rather the alteration of individuals within that space comes with the ideologies of the new settlers or in fact in some cases invaders. This might, not surprisingly, bring about a feeling of competition within the individual. This is a never ending fight for living the best life possible in the best space available with freedom at stake. Space, then, is inhabited with the set categories of people: us and them. “Them” is always the other who is under the control of the ones endowed with power.

The “other” can be thought of in a twofold manner. The other might be “them”, who are not like the group of people who hold the power and who can play on the basic standards of life, just because the people in charge have the upper hand in political spheres. In turn, from the view of those who are looked down upon because of some differences, the other can also be the ones who are in control of the ruling force. As Blauner states “The lives of the subordinate group are administered by representatives of the dominant power. The colonized have the experience of being managed and manipulated by outsiders” (66). As the ones in power are blessed with the gift of supremacy, they can treat the other in any manner that is fit, which for a great amount of time meant looking down on the

other. In this case, the other is not allowed to “appear”, that is to say, even though the space might belong to them originally. They are accepted as non-existent as they might be a danger to the set system which looks down on them. However, on colonial grounds, the autonomy is actually taken into hand by the colonizer, and this space is acclaimed to be theirs. So, even though they might seem as the other from the view point of the indigenous population, the system that the Other uses in order to rule is not viewed as an adequate ruling mechanism. Hence, the colonial force tries to reshape the space for its own benefit.

Edward Said, in his *Orientalism*, discusses how space is a limited sphere. It is not endless once it is divided. It is not used as pleased. Breaking down of space into manageable components is a political tool used to separate and control. Said focuses on the space of the Oriental, which is basically the east of Europe. The Orient was seen as luring by the Europeans mainly because of its trade routes. The people of the East were seen both as charming and lower beings, as they had dissimilar cultures, traditions and most importantly “abnormal” skin colors. It was no different than how the Europeans saw the black population of the world. Mbembe supports this claim in *On the Postcolony*: “From the standpoint of this imaginary [which is the imaginary of the colonizers], the colonized subject was a simple, unambitious creature who liked to be left alone. It was felt that the extraordinary simplicity of his or her existence was evidenced, first of all, by his/her manner of speaking” and also by their skin color (33). They were seen as controllable creatures with little intelligence. Black or oriental, they were all categorized as the other. Mcleod states in *Beginning Postcolonialism* that:

In colonial discourses, blackness has been frequently evoked as the ultimate sign of the colonised’s ‘racial’ degeneracy. In the nineteenth century, throughout Europe it was commonly believed that the world’s population existed as a hierarchy of ‘races’ based upon color, with white Europeans deemed the most civilized and Black Africans as the most savage. (77)

Thereby, the colonizers had a vivid and clear but degrading opinion about the other. They were seen so low that they were only seen fit to take place in the

lowest part of the chain of social rank. The colonizers thought they were aimless. The colonized had to be controlled as they were not “modern” or worse, not “human” enough. The space that they had taken up was not seen as worthy for the colonizer, for the European nations could use that space for a greater end, developing their own economy.

Actually, the inhabitants or their cultures were the least of European’s worries, for it was the space itself that they had desired: “The centuries-old designation of geographical space to the east of Europe as ‘Oriental’ was partly political, partly doctrinal and partly imaginative; it implied no necessary connection between the actual experience of the Orient” (Said 210). The ones that filled the space of the East were replaceable. They were only good for cheap labor. The paramount objective was the space of the other, which was the land to be acquired in the colonial context.

As the utmost intention was the space to be colonized, the “experience”, that is to say the culture of the people, was easily put aside, for it had no value in the eyes of the colonizer. It was just a profitable space as Said also explains in *Orientalism*: “Our initial description of Orientalism as a learned field now acquires new concreteness. A field is often an enclosed space. The idea of representation is a theatrical one: the Orient is the stage on which the whole East is confined” (63). Moreover, Europe saw the space of the Orient not as a place that could be bettered by alteration. Europeans wanted to put aside all the existing “experience” and be in control of the barren space which would provide them with a chance to greater prosperity.

The colonizers wanted to create from scratch and this creation would allow the Europeans to make the East their own with all of its resources. This was the idea that would flame their mission of colonizing. Ideas move and spread within any space rather rapidly. As Deleuze argues in his *Essays Critical and Clinical*:

Ideas are forces that are exerted on space following certain directions of movement: entities or hypostases, not transcendences. The revolt, the rebellion, is light because it is space (it is a question of extending it in space, of opening up as much space as possible). (115)

Thus, an idea moves within space and expands. In the case of colonial rule, the ideas of colonialism covered India like wildfire. The idea the English put forward was that they were there to gain control of India as a whole. The other evident idea was fear; but, this worked both ways: the colonized feared the brutal power of the colonizer and the colonizer was scared of the unknown land and people. They were afraid of a danger lurked beneath their degraded states.

The English needed full control so as to pacify the dangers that might arise from the unknown space, as it was always seen as threatening: “It is Europe that articulates the Orient; this articulation is the prerogative, not of a puppet master, but of a genuine creator, whose life-giving power represents, animates constitutes the otherwise silent and dangerous space beyond familiar boundaries” (Said 57). The Europeans got hold of the unfamiliar space beyond their familiar horizons even though it was treacherous. They “created” a new home far away not caring about the disturbance that they would cause. Space, although fixed geographically and literally, is also a fleeting notion. The idea of it might be fluid as space is by definition not limited. For Said in his *Orientalism*, it is almost arbitrary:

It is perfectly possible to argue that some distinctive objects are made by the mind, and that these objects, while appearing to exist objectively, have only a fictional reality. A group of people living on a few acres of land will set up boundaries between their land and its immediate surroundings and the territory beyond, which they call ‘the land of the barbarians’. In other words, this universal practice of designating in one’s mind a familiar space which is ‘ours’ and an unfamiliar space beyond ‘ours’ which is theirs is a way of making geographical distinctions that *can be* entirely arbitrary. (54)

No matter how boundless space might seem in general, the colonial minds knew that creating boundaries would make the ones belonging to the colonized nation

fearful. As Mbembe states, space “has its hierarchies and its institutions, it has its techniques” (115). Hence, space is used as a tool. It is filled with institutions—those belonging to the colonizers. The bare space of the seized land is filled with institutions of the usurpers of new lands so as to set up control mechanisms. These mechanisms made sure the political hold would be stable as Upstone proposes in *Spatial Politics in the Postcolonial Novel*: “The colonial achievement was often judged in terms of magnitude of space acquired, and, as secondary concerns, the subsequent productivity and political stability of this space” (4). Since the colonial state of mind is directly linked to the amount of space acquired, it is not surprising that the colonizers, especially England, spared aside their own spaces in foreign lands.

These spaces of “their” own enabled the British to set up control check points and also they served the purpose of forming unsurpassable parts of the foreign land in which they would set up a home far away from their homeland. Ponzanesi and Merolla comment on this need to create a home as follows in their *Migrant Cartographies: New Cultural and Literary Spaces in Post-Colonial Europe*: “We need to understand the recurrent theme of nostalgic yearning for home as an upshot of being forced to live in a physical and psychic space that has the status of non-home [emphasis added] ” (140). Yet, no matter how good the colonizer could duplicate the mother country in the foreign space and make it feel like home that could never be achieved in full effect. In fact, the exact imitation of life in England was impossible to realize. Firstly, they were in a foreign land, surrounded by “strange” people. No matter what they did to continue their lives as in England, the people of the colonized countries broke the spell. Secondly, and perhaps most importantly, as Mills explains in *Gender and Colonial Space*:

Colonial officials were moved at frequent intervals to different posts, to different parts of the country and even to different colonized countries. It was rare for colonial officials to stay in one place for long; so bungalows were not particularly personalized environments; furniture was provided for each of the bungalows, and because packing had to be done at short notice, personal

possessions tended to be kept to a minimum. This meant that colonial domestic space tended not to resemble the overly personalized space of Victorian Britain, but was more a type of impersonal 'national space. (119-120)

Stability, then, was always at risk, which makes these "colonizing places" un-home like. The constant fact that the colonizer could move to another place within the colonized land was a solid fact which could not be overlooked. This might be one of the reasons why the animosity towards the natives is at its highest. As the foreign land gives power to the crown of England, the people in service of the Crown had to live with the people that they despised and saw as less human. The colonizer had to feel safe which was carried out by using violence and creating solid closed spaces that could not be easily penetrated. As Jabri states in *The Postcolonial Subject: Claiming Politics/Governing Others in Late Modernity*:

[The] architecture of space is then a material force that has effects, in the shaping of subjects and in their potential to resist. Reflecting continuities of past and present, this architecture of space might come in the form of so called 'green-zones'- high security enclaves and walled compounds- and it might come in the form of road blocks, prison buildings, and other locations of confinement aimed at the control of movement, both temporally and spatially. (6)

As Jabri makes it clear, colonizers' ambition of creating home far away had the purpose of shaping the space of the colonized in a way to cause fear. The bigger was the space separated from the nation, the stronger was the power the colonizer had. This causes fear as no indigenous population knew what really shaping up inside the walls of the hill stations was. Only a few were allowed in; mostly the colonized population was suited to the position of the servant which strengthened the Crown's force more.

The space that the British created, whether it be control points or hill stations, was there to physically prove their existence and force. It was their own space of British habits and as these habits were foreign to the indigenous population, the locals feared these new colonizers. Apart from the hill stations itself and their physical boundaries, the British established clubs within the walls

or limits of the station. This idea of an exclusive space made the locals look at awe to how these people were living because it seemed more civilized and modern when compared to their simple lifestyles. The club had many functions. This space within the stations was a space “where colonial hierarchies, sociabilities and networks all come into play” (Aldrich and McKenzie 355). Thus, it was a confined space where the British mingled, away from the indigenous population of the seized nation. Moreover, as the colonizers at work were also foreign to one another at their appointed post, they could form friendships and fulfill their social needs at the club. As Helstosky states in *The Routledge History of Food*: “The club represented a symbol of the British culture and food and drink served here were similar to those served in the colonial home” (149). Consequently, even if the food consumed within the club was thoroughly British showing that the British officials and their families had no intention to change or get to know the culture of the country that they were colonizing. More importantly, to the outside eye the club proved that the British were of high status- at least higher than the people of the colonized spaces with their clubs. Aldrich and Mckenzie further their remarks in *The Routledge History of Western Empires*:

Certainly the fact remain that these clubs fostered and perpetuated elite statuses-a-gilt-edged institutions at a swanky hill station, itself already a deeply segregated place designed to escape India, can hardly qualify as a case of colonial subversion. (355)

Hence, the club was also a signifier of exclusiveness and prestige. It was not enough that the British officials showed that they were superior with their usurpation skills- that is, the seizing of lands and the upkeep of rule in India and other colonized countries- they gained bonus points of superiority with these clubs. The notion of a privileged club just heightened their status; as a club is a signifier of power. This power is evident because only exclusive members can enter. All the outcasts are kept out. Thus, the stations became spaces of closed nature in a double fold manner. The locals could not enter the stations at large, but within the closed space of the station there was another restricted zone- the space of the club, which was a symbol of the high standard life-style of the officials

which the indigenous population could not even dream of. They could only enter to serve.

The colonized saw and was forced to accept, in a way, that they could only be seen as the servants of the colonizer. The native work force was labeled as coolie. King writes in *Colonial Urban Development*: “In the language of the metropolitan society, *coolie* is associated with exploitation, cheap labor and the functioning sectors of the colonial economic system (tea, rubber, sugar plantations)” (84). Thereby, this space of exclusive confinement only served to the service of the colonizers and their aims of acquiring wealth from the places that they got a hold of and this was their main agenda although they did not stop their social activities within the clubs: “there is always something going on, tennis or billiard tournaments, whist or bridge, or when the weather will allow, races and sports. Where there is a regiment stationed these matters are well looked after, and the band is an addition to the pleasures of life” (Newcombe 164). Of course, the British in India enjoyed their routines with the help of coolies whom the British did not care for other than for service. However, physical spaces were not only built for pleasure as spaces are also political in colonial scope. As Bhattacharya states in *Contagion and Enclaves: Tropical Medicine in Colonial India*:

It is more useful to see the hill-stations as colonial enclaves that were constantly breached by unwanted social elements, but nevertheless sustained due to political and social reasons, and it is undeniable that they provided social exclusivity and municipal infrastructure not available to the Indian cities elsewhere. (12)

The English in India created physical spaces in order to show that the use of space would have political connotations. King underlines this political agenda as follows: “the fundamental reason for the location of European troops in India was political. In the dominance-dependence relationship inherent in colonialism, armed force was the ultimate sanction” (118). The colonizer wanted to form a mechanism that would enable them to have “force” over the colonized. This mechanism was called the hill station:

Hill stations owed their origin, early development, and widespread distribution to colonialism. Sometimes called ‘change-of-air-stations’ or ‘sanatoria’, they were specialized highland outposts of colonial settlement that initially served as a health-and-recreation centres. (Aiken viii)

This definition underlines the purpose of the hill stations from one point of view: They were places designed for a “change-of-air”; change from the colonized landscape, the local people, and the rush of the colonizing mission. The hill stations had various facilities in the stations which enabled the British to behave as if they were back home, in England. Inside the station, there was no room for the practices of the locals or the cultural clash that the British experienced outside the space of the station. This space that they created became a boundary which limited and restricted outside intrusion, along with being a control post with an English touch. Njoh clarifies: “The exclusive European districts such as Hill Station as well as the administrative district boasted houses and other buildings that were prefabricated in England” (70). Thus, not only did the English create spaces of their own, but they created spaces in such a way that nothing of the indigenous population could be seen within their boundaries as well. The space that once belonged to the people of India, was now, turned into a replica of England with even the houses manufactured in England. This is a great statement on behalf of the English; they clearly told, with their use of space, they were in India solely on a political mission.

The English was in India not to mingle with the local people but to rule them from their pedestal of replica-England. Bhattacharya claims:

the hill-stations were built and sustained also to retain, in physical as well as in metaphorical terms, the distance between the rulers and the ruled. The distancing was articulated in the location of the stations themselves, away from the mainstreams of the Indian populations in the plains. (29)

The English in India had one purpose: to rule. They clearly used the space of the hill stations to distance the natives, to spread fear and to control the land which did not belong to the colonizer by birth right or any right whatsoever. The English

wanted to alienate themselves as much as possible and desired to shut out any outside or rather local influences. As Leong-Salobir states in *Food Culture in Colonial Asia: A taste of Empire*:

...the hill stations, clubs and rest-houses and dark bungalows that became the exclusive leisure and recuperation centres for British colonists in India, Malaya and Singapore. These three institutions with their customs and codes of conduct reinforced and replicated those carefully guarded colonial against the encroachment of the colonized environment and its people. (87)

The colonized environment was viewed as hostile. The codes of conduct of the colonized land were debased for the English. From the colonialist point of view, the space of the land was almost unrightfully the Indian's, for they had a very limited world view. They did not make use of the land to its full potential. However, the English with their eye for economy, knew that by exploiting the seized land and its population, they could become richer than before. This might be the reason why what started as a trade partnership with the establishment of the East India Company, turned into an out of control usurpation of India. Page and Sonnenburg state in their *Colonialism: An International, Social, Cultural and Political Encyclopedia*:

In 1773 and 1774, the British government shifted power from the company to the government through the India Act. This measure established a separate department and governor- general for Indian affairs, tuning India into a de facto colony of Great Britain. (201)

The East India Company profited so much from India that, the British Empire, now familiar with Indian ways, seized the country as a whole. The hill stations were set up all across India as a reminder of British rule in the country, while messing with Indian policies in all aspects of life. As Kennedy points out in *The Magic Mountains: Hill Stations and the British Raj*:

In effect, hill stations turned the comparative demographics of colonial India upside down: the Indians were the ones who became fractionated sojourners torn from their social fabric, while the

British were the ones who developed relatively stable and sustainable communities. (7)

While Indians were made to feel inferior because of their ways of living and customs, the English managed to sustain a quite normal life within the confinements of hill stations. Indians were banned from these stations in general. The hill stations were spaces where the white population enjoyed the comfort of sameness. The spaces were not of natural order: “The colonial order is not ‘natural’, but is in fact an overlaying of diverse space that is employed to reinforce colonial authority” (Upstone 11). This authority and order was best established by the clever use of space - the space of the stations. They were concrete symbols declaring the unwanted local people had to stay away and accept the new order. The ones who could catch a glimpse of the idyllic English setting were only the coolies, the servants.

The spatial politics of England was so clearly devised that this gave them all the advantage the land had to offer to them. All spaces of the colonized terrain had to be disciplined by the colonizer because they wanted to prevent any uprising that might occur, but as Dirks states: “even when public space did not occasion the immediate threat of violence or conflict, it required colonial order(ing)” (153). Viewing the outside space, that is outside of the station, as perilous, made another excuse to “order” the land and its people, most of the time with force, as fear is a great motivator in “managing” people.

The English wanted to spread a feeling of fear. The colonizer should be viewed as the real danger and if one did not want to get harmed, the only thing to do was to respect the newly built spaces or rather boundaries, along with the ideas that the space represented. These ideas of space clearly outlined the intentions of the English; they were focused upon ruling and gaining more intense power over the indigenous population. Consequently, the selection of the hill tops for the stations was also a political strategy. The place of the administrative facilities depended on many factors:

First, the site had to be elevated enough to afford a clear view of the surrounding areas. Second, the site was supposed to be easily accessible. Third, it had to possess enough space for, and be readily adaptable to military activities. Fourth, the site had to be out of the reach of an attacking foe and be easily defensible. Finally, it had to be within quick reach of the chief productive energies of all provinces under its jurisdiction. (Njoh 206)

As Njoh makes it clear, the space on which the hill stations or the administrative stations were built was meticulously thought out in order to easily put forward a hands on approach on the region that the British was trying to conquer or sustain. Anthony D. King emphasizes the importance of space in his *Culture, Globalization and the World System*:

Built environments and space are more than a “mere representation of social order” or a “mere environment” in which social relations and action takes place; physical and spatial form actually constitute as well as represent social and cultural existence: society is to a very large extent constituted through the buildings and spaces it creates. (151)

On the account of King, space determines “existence”. The more carefully one controls space, the better the chance of survival. By ripping off the space of India from the natives, the English othered the existing culture. The natives were no longer cared for. The work they did, no longer worthy. This was all because the English were masters of space. As the name suggests the hill stations were located on high grounds which again symbolized the control mechanism of England. For King, in *Colonial Urban Development*, this mechanism formed a social space for the English; isolated the native and symbolically showed who was in charge (84).

The workings and the politics of space is of course not limited to the colonial ruling period. In today's so called "modernized" and perhaps post-modernized era, the use of space for segregating reasons still continue on a blurry level. This unclear territory of differentiating is deemed as blurry because today the emphasis on equality and democratic treatment of each individual seems to be in the foreground. However, a space can never be unbiased.

The buildings around may seem innocent as to be just blocks of concrete. Nevertheless, some of these buildings might have hidden agendas as Teelucksingh argues: “race and geography are inseparably implicated in sentiments which inform a boundary consciousness that is always already ideological, always already loaded with meaning” (162). Space, then, is a geographical component which is aware of limits by definition. The limitation of space brings about ideological concepts as each space needs to be conquered by the agenda of the rulers. This is because the space in which people live is an endless mine of opportunity for those in power. It is ruled by a certain framework of thought just because this enables the ones in charge to rule easily, to obtain power quickly and to sustain the benefits that come along with such power.

The barriers of ruling, then, are invisible ones but made visible by constructions or buildings for they visibly announce the frame of thought of the ruler. Thus, if constructions of every kind are viewed as barriers or frames, Paccini-Ketchabaw and Taylor are not wrong to state: “Fences and barriers are both physical and symbolic. They literally keep some people out” (69). The buildings scattered around, then, are also barriers. The term barrier has a negative connotation in meaning. A barrier is a limit. It keeps some people in and some out. So, it helps to separate the public living in that space from the unwanted individuals existent within that society.

Although decades have withered away since the colonial era, the objects of barriers remain to have the same purpose in some contexts. These contexts today are mostly race and gender related. In all fields of life, one can see similar people huddled together to create a “safe” space. This place is regarded as a vaulted haven in which anyone who is unwanted can be kept out. These places are drawn up by barriers: barriers of hidden hatred.

The barriers that are used in sports are no different, especially in golf. The golf clubs are constructed in such a way that only the privileged can enter:

The system, or the space, does not evolve towards some kind of predefined states or environmental “fit”, but boundaries are drawn again and again, partly based on past experiences, partly based on changes in the environment. (Hernes 80)

Hernes talks about how these boundaries are undeniably evident and they are subject to continual change. Golf was pretty racist at first to the extent that black people were not even allowed to step inside the barriers of the club. Martin in *Out of Bounds: Racism and the Black Athlete* remarks:

The African American Registry, in its brief history of blacks and golf, found that most blacks learned to play the game of golf while they were caddies. It was estimated that there were over 5,000 golf facilities in the late 1930s and fewer than 10 allowed black players. (15-16)

The statistics of the 1930s America reveal, the blacks were not welcomed into the golf clubs unless they were caddies. The black population was barred from the vast majority of clubs on the basis of their race and the “fences” of the club was the first warning of exclusion.

The initiation of the exclusive clubs proves that “fences” of these clubs were first set up to restrict the “types” of people who walked into the clubs. Dawkins and Kinloch proclaim: “Whites could think of blacks as ‘Caddie Willie’, their personal golf course servant” (18). Hence, the black who were able to infiltrate into the club were seen as mere “servants”. This proves that although the other could set foot into the clubs-perhaps to show there is no differentiating factor within the clubs- they were put in the place of servants. As a result, from this excluding point of view, the space of the golf club and the fences that turned into an imaginative bubble of sameness have the same agenda as the hill stations in India. In the colonial period, only the natives who were coolies had full access to English spaces, in 1900s only caddies could breach the barriers of a club. Hence, the other is only granted access to these enclosed spaces if they have the status of a servant.

The acquiring of space and the use of this space as a control point has a timeless agenda. It has clearly worked in the colonial era for the British in India, for they have managed to divide up the nation and conquer it systematically. The same divide up strategy has worked in the realm of sports as the field was treated almost like a geographical space which should not be claimed or reclaimed by the other. The space of sameness is sustained because of its limits and boundaries. Accordingly, Kirkby states: "A space persists only as long as the boundary creating it is deliberately maintained, and the spaces these boundaries encircle are subject to continual remodeling" (18). On that account, space is controlled by limits or fences. The object of the breaking the space into smaller components is to maintain supervision of the area. However, this is not to say that the space remains rigidly same. As time goes by, the theories and the principle governing that space can alter. Just like the control of space in the colonial era and the recent decades of sports. In both, the space is different and so are the motives. Space is not controlled by the walls of the hill stations but it is maintained by the walls of clubs- like the walls of the golf clubs. Space is political in all contexts and eras. It aims to break apart different kinds of people and destroy true equality. The objects of space might change in time, but the workings of it never shift. It is there for solid control- the control of the kinds of people who trespass it and who control it.

2.2 The Formation and the Spatial Politics of Clubs

Clubs were an integral part of the English high class society from the 1500s. They at first formed clubs so as to have a place to get together away from houses. However, this practice was carried out between the males of the high class society; thus, to be part of a club meant to be part of the elite circle of wealthy landowners. As Clark states in *British Clubs and Societies 1580-1800: The Origins of an Associational World*:

spreading out initially from London to England, and thence somewhat unevenly to the west of the British Isles and beyond, the rise of clubs and societies before 1800 was umbilically linked to the opportunities and challenges of an extraordinarily high rate of

organization (by European standards) along with improved living standards and increased social and physical mobility. (470)

Thus, the male part of society began to grow into a life that was full of luxuries that were denied to their forefathers. When the colonizing mission of England became the main issue on the agenda, the ones who left the mother country to go to these new exotic places decided to bring “home” with them. By “home”, the issue at hand is their social and cultural lifestyles. The people who were appointed to distant lands in the service of England did not want to be in a state of total obscurity. This was done for the purpose of remaining true to their Englishness, and most importantly to not to mix with the “others”. Leonard quoting Moore in *Expatriate Identities in Postcolonial Organizations* states that from the very starting point of the migration procedure “organizations can engage in the construction of boundaries, with the identities of both the corporation and its employees being shaped through metaphors, images, statements and practices about what it is to be ‘us’ rather than ‘them’” (73). Thus, putting up physical boundaries, like the clubs, is on one level translated into a psychological boundary which encapsulated the similar in a closed space away from everything that was dissimilar.

The urge to single out the “other” or “misfit” has always been present. Otherwise the black-white dichotomy would not have come into existence. During the colonial times the clubs which were once set up for and by whites to discriminate among their own, became invisible boundaries to mark their stand in the foreign world. This time the whites huddled together to make sure no black man would infiltrate into their sacred space of sameness; it was “the space of prestige and exclusion, guarding it against the encroachment of the colonized environment and its people” (Helstosky 147). The colonized space needed to be guarded as the local people were seen almost like animals. They were not to be trusted because of their race. As Fanon writes about the black people under the rule of colonialization in his *Black Skin, White Masks*: “Negro is the symbol of sin. The archetype of the lowest values is represented by the Negro” to show how

whites viewed the black population on a daily basis (189). Thus, sameness could not be achieved if no boundary existed and these “lowest creatures” could just creep into the world of the superior class, which was all white. In the days of colonial occupation, it would have been an abomination to even think these two colors could coexist in the same space. As a result, drawing up boundaries became a natural habit for the colonizers. It was much later that the space was hidden under the disguise of a “country” club and splattered around the continents under colonial invasion.

The “club” was one of the elements that the English brought to the colonized territories to make sure that the life they led had some resemblance to their life back in England. The club was a space in which the English officials could totally shut out any unfamiliar notion that they were exposed to outside of their station. Kirk-Greene talks about the absolute English atmosphere of the colonial clubs as follows:

the club provided facilities for sport, that exercise so indispensable to healthier living in the tropics. Often too the club had a small library of discarded novels and old copies of *Country Life* and *Blackwoods*, so that the expatriate away from the socio-intellectual atmosphere of the large towns did not need to feel totally isolated from what was going on in the world of books and theatres back home. (121)

As a result, the English had a sacred space they could enjoy as if they were in the mother country. They had books in their library to intellectually sustain their “home” feeling. They could engage in sports and perceive their new surroundings as if they had never left England.

No matter to which race or nation one belongs to, people have a tendency to stick to the familiar. They feel more at ease when they are surrounded by others who are just like them. For centuries, people have gathered on religious platforms, sporting events, dinner parties and many more. What was important was that they felt free to exchange ideas on a ground that was built upon similarity. So, it is not surprising that in time people wanted an official common place to gather. As

Moss stated in his *Golf and the American Country Club*; “Country clubs start in the living rooms, dining rooms and city club meeting room of men and women who wish to establish a private, social and athletic domain” (5). Accordingly, clubs of all kinds were first founded with the purpose of being solely exclusive to its members. The formation of clubs is put forth with the principle of “likelihood”.

The most valid qualification that people wanted from these meeting grounds was that they be private enough to keep the “unwanted” out. Thus, spatial politics was of utmost importance when it came to the colonial notion of putting up boundaries. As Upstone states: “the space of the colonized territories-like all space-originally existed in a fluid state, in which the colonial administration attempted to order to secure its authority” (11). To order the chaotic newly colonized spaces, the colonizer attempts and achieves to physically divide the space, to ascertain the limits to which the indigenous population is allowed to trespass. The civil/hill stations and the clubs which the colonizer built up in the colonial era by the British had a clear message: these places enabled the colonizers to achieve “splendid isolation” in their “empire within Empire, the club” (Barfoot and D’haen 38). This space which was meticulously constructed enabled the colonizers to live just as they did back home, that is; in the comfort of sameness. In addition, the function of clubs, from the very beginning, always aimed at similarity, perhaps without the racist undertones.

As decolonization started to take place, the clubs began to be seen not as necessity but as places where people could enjoy a carefree time, as they were in the beginning. However it was men, as always, to set up the private clubs for their own pleasure. It is also not surprising that it was not only the British who yearned for a place of their own whether the aim was class or racial discrimination. Hence, the Americans took after the British in establishing clubs.

The formation of clubs in America followed in the footsteps of the English, without the colonial implications. Moss points out in his *Golf and the American Country Club* that:

In early April 1882 James Murray Forbes held a dinner party at his Commonwealth Avenue home. After dinner Forbes, a railroad tycoon, introduced the idea of forming a club in the suburbs of Boston. The gentlemen present that evening agreed to sign a circular explaining the aims of the proposed club, the circular invited Boston's elite to join the enterprise. (5)

This quotation underlines one of the priorities of the clubs that came afterward: Membership is thoroughly exclusive. One needs to be chosen by the other members or meet the club's demands in order to be part of this closed environment. The clubs prepared a list of demands that only a selected group of people could fulfill. Sherwood talks about the process of becoming a member with the information she gathered in the years 2000-2001 in the northern United States and declares that for one to be welcomed into the club, the procedure starts even before the checklist: "The most conservative stance is that one must wait until invited by a member to join, because to bring up the matter oneself is too forward" (7). Hence, if a person desires to be part of this confidential space, s/he cannot even forwardly declare the intention to join a club. The candidate must, through personal connections, butter up the close social circle and try to get invited without obviously stating the desire to join. If one does get invited, the initiation is still far from reach. Sherwood continues explaining the procedure as such: First of all, one is called in for a "cocktail party" or to home of a member to gather information about the candidate and a first impression (8). Only after this "if the candidacy has survived thus far, then; the membership committee issues an application consists of letters of support from the proposer and seconder, and the candidate's completed application form and monetary deposit" (Sherwood 9). As it can be seen the application agenda of the clubs is rather distinctive. Doob backs up the exclusivity of the membership process:

It is difficult to join such clubs. To begin, it is expensive. The initiation fees, annual dues, and other expenses range from several thousands yearly in downtown clubs to tens of thousands annually in some country clubs. Those capable of payment then confront the screening process. A club member must nominate an aspirant, who needs to obtain letters of recommendation from three to six

members, and then faces a 10-to 12- person admissions committee.
(136)

Thus, membership is an intricate process. It involves not only money but also personal recommendations of members and this might not even be enough. The candidate goes through a commission to verify the recommendations, to make sure none of the information was faulty. Amster, Salk and Lockwood sum up the mindset of a country golf club:

Joining a country club is both more costly, and difficult.

Joining a country club also means being *invited* to join, which can take time. Joining requires cultivating members, being sponsored, and going through the nomination process before finally joining...The immediate benefits of country club membership include exclusivity, accessibility, and reciprocity. The subtle benefits include a substantive status boost among your peers who play golf, but don't belong to a country club. (92)

The space of the club enables it to discriminate among "others" with its intricate membership elimination process. This process can be labeled as "elimination" or "exclusion" because the unwanted misfits do not have a right to this sacred upper class space. Kolb and Egbert assert: "Exclusion clubs are characterized by crowding out and congestion effects at a certain point" (121). To "crowd out" space is cleverly used in clubs. Space and its messages are made concrete with physical features. Walls, barricades and fences divide up the endless space and shape the political, psychological and economic realms. The clubs are no different. Once one enters the made-up realm of the club, the space that once belonged to all becomes a symbol of exclusivity once the walls are built.

The clubs denote power and control like all thought-up physical spaces. The clubs seem to spread "fear" among those who do not qualify to be a member. This is because clubs are a combination of power: the power of belonging to a distinguished family, having close-knit relations with people of importance within the club and having an income so immense that sparing huge amounts of money aside for belonging to a prestigious club is not a burden but normality. Kendall

underlines that to join some of the new clubs, which are trying to build up a reputation in the face of the established clubs, people who wish to be members “must purchase a luxury residence that ranges in price from several million to more than a billion dollars” (160). Thus, this so called sporting arena has an immense price for its luxurious and outcasting privileges. This is the most real and the invisible boundary tool for differentiating. This points out the fact that the fences are devoid of meaning in reality as the intangibility of the world of the club is more based on the unseen. However, the physical truth of the fences that surround the clubs is just a reminder that the outsider should remain out. Kendall exemplifies this truth as she explains the physical othering reality of the clubs with a cartoon from a magazine:

A popular *New Yorker* cartoon shows two men standing outside an imposing multistory building with high arched windows in Manhattan as one man says to other, “This is my private club, and you can’t come in”. This cartoon demonstrates a defining feature of elite clubs: members can- and do- exclude outsiders. (1)

The cartoon in the magazine sums up the mindset of the theory of clubs in America. They are solid evidence of leaving the unwanted out. As if that was not enough, the “members only” signs just make the “us and them” binary more evident than ever:

One of the first indicators of the closed relationship is found on the outside of the club where “Members Only” signs are prominently posted on the premises. Clubs across the United States have elaborate fences and ornate gates, imposing architectural facades, and well-polished-but brusque-door attendants who discourage the uninitiated from seeking entry. (Kendall 2)

Kendall summarizes the use of space for eliminating the outsiders in such clubs. The process of exclusion starts even before one can set foot on the premises. The sign that indicates that only the selected members are granted entry proves prohibition of the ones who do not belong to the club is openly stated. If that is not enough to scare them away, the space is secured by fences as if it were a castle to be protected from the enemy. Lastly, the security outside the gates is physical

remainders that this exclusive space is keen on not allowing who is unlike them to be a part of their world, and that is why the candidates are thoroughly researched. Soderlund and Parzynski point out that even the occupation of the newcomers along with where they reside was looked into before the applicant can be made a member because “tracing the occupations and residential location of members...provides clues into the kinds of people who join and how exclusive the club really was” (319). Hence, new members are carefully chosen and make no mistake that this complex procedure is done for the same race. When it comes to accepting blacks into this secret circle, it was just unimaginable for years as “mixing with people like yourself-is the norm and important theme” (Sherwood 15-16). This is because the feeling of unity is much easily established among one’s own kind; and this has been transferred to the principles of all sorts of clubs, including golf clubs. As unity is of utmost importance for the clubs, exclusion, then is based on a variety of factors like “class, gender, religion or other social attributes [emphasis added]” (Kendall 156). The privilege of belonging to a club is grounded upon othering in all aspects. Although some clubs have loosened their membership criteria like the College Club in Seattle, whose “first black member, first Asian, and the first female member were admitted...in 1968”, many others have not changed their mindset. These others are mostly the most established and rooted clubs (Smith and Pheasant 8). Thus, dividing still continues to exist within the most privileged clubs and to be a member in these rooted clubs is the real privilege in this line of understanding.

Although the discriminative nature of the clubs continues in one way or another, it can be deduced that “the keynotes of the clubs at the dawn of the twentieth century was privilege, exclusivity, and luxury...” (Smith & Pheasant 7). In a way, the emphasis in the twentieth century was on money. In the colonial space of the clubs, the othering was carried out mainly on race and gender as in the clubs of the hill stations, in which the indigenous population was banned from entering. However, from the 20th century on, it seems it is the all too elite atmosphere that manages to keep people of different social standings apart. As

Kapferer and Bustien state: “Luxury functions as a fence: it expresses and recreates hierarchical difference” (106). Consequently, if one does not have the means to join, one is left out.

The space of any private club, then, is of a luxurious ambiance which can seem off the limits and even frightening to those who are not a part of this entitled circle of people. Kendall states: “many of us are either pleased that we are members of an exclusive club or alienated by the fact that we will remain outside the walls of such organizations throughout our life” (1). Thence, the space of the club is a dividing tool. It gives the elite a chance to live in their bubble of wealth together with the same kind of people, while, automatically, crushing those who are not lucky enough to have spare for such frivolous fun and socializing.

Golf clubs, by the definition of its name signals its purpose of exclusivity more than any other club. Golf is a game in which a person is expected to keep up with the latest trends and developments. It calls for the purchase of expensive equipments which are upgraded yearly. As Ogive, who has been a first-hand member of more than ten prestigious clubs, puts forward in *Private Clubs in America and Around the World*: “People who belong to golf clubs must have all the latest equipment. The very latest. The driver they bought only a month ago...must be immediately replaced when the newer model is released” (44). As a deduction, the members of the exclusive golf clubs must have enough financial constancy to keep up with the ever changing equipments. If one considers the price of golf equipments, it is safe to say that even the price of the basic equipment is enough to draw a line between those who can afford it and those who cannot put aside money for such an expensive hobby. Thus, the space of the golf club is secured for the insiders who have similar economic status.

The equipment is one thing but the major “fence” that keeps the others out is the dues or fees. Ogive explains: “Dues are what it costs to be a member at your club. All clubs have dues. It is an unwritten rule in the private clubs that the higher a club’s dues the better the club” (16). As a result, the member feels more

prestigious if they pay more money. Giving more makes members feel superior. The members know that they have the upper hand when compared with all others who do not match them economically. Along these lines, even the amount of the club dues is a discrimination tool. It underlines the us and them binary in a space which outcasts on the basis of money, if nothing else.

Golf is a very prestigious game in the sense that it cannot be practiced just by anyone as it is fairly expensive to pursue this sporting endeavor as mentioned. This just makes it easier to eliminate those who do not fit the socio-economic demands of the game. Up until the recent decades the blacks were outcasted from society on the grounds that they inhabited a skin that had a different color. They were ripped off their lands by the colonizers, used as slaves, and forced to survive on the boundaries of the namely multicultural societies. They were made to feel inferior. Fanon explains this inferiority in his *Black Skin White Masks*:

If there is an inferiority complex, it is the outcome of a double process:

-primarily, economic;

-subsequently, the internalization-or, better, the epidermalization-of this Inferiority. (11)

Fanon's double layered explanation of the black inferiority in society is significant in that it primarily puts economic situation of the othered individuals in the foreground. This is perhaps the outcome of the class division within the modern societies that place the other at the lowest point of the social scale. This is the direct end result of the job opportunities that they are "allowed" access to and getting paid minimum wage. As the economy determines the standing in society, the others feel inferior as they do not have the necessary means to be on equal grounds with the white population, most of whom are separated from the other in terms of money. Hence, the two polar opposites are separated sharply from one another. This being the case, the other begins to internalize being seen as inferior in the face of the white population because they can rarely meet on common

grounds or live in similar situations. Moreover, the other is almost branded with the history of slavery. Thus, the blacks have subconsciously been led into thinking that they are less human in a way as they have to carry the shame of their history, which was full of torture. It is like a mark that they have to carry, almost a scarlet letter, and that mark is their color. As they were ripped off of the social status and seen as lower-working class, their economic status was far from good. So, it is normal that black participation in golf was and maybe still is low in number because “sports in which black people have little involvement include swimming, golf and racket sports, sports in which facilities and finance are important” (Laker 99). Blacks usually ended up on the lower scales of the social ladder, as the jobs they were accepted to paid less than minimum wage. Therefore, it was fairly impossible to spare time for leisure activities within their budget. For some of the few who could spare a little money aside for their enjoyment, most of the establishments prohibited them to enter. These people were not treated on the level of humans, let alone be allowed to take part in highly expensive activities like golf.

CHAPTER III

FROM CIVIL STATIONS TO GOLF CLUBS: E.M. FORSTER'S *A PASSAGE TO INDIA*/JAMES FREY'S *BRIGHT SHINY MORNING*

Although decades have passed since the decolonization took place, it can be said that the patterns of racial discrimination, which reached its high point in the era of colonial occupation, has not been abolished altogether. Racial discrimination of the colonial era was largely based on the othering of people who were labelled as others. Moreover, this discrimination was carried out by casting aside the ones with a different racial and cultural background. The same pattern can indeed be seen in the so called multinational and multicultural societies of today.

3.1 *A Passage to India*: The Theory and Purpose of Space in the Colonial Era

Britain set the goal high when the intention of colonialization was the topic on the table. During the colonial era, which roughly started in the fifteenth century and diminished in the twentieth century, Britain systematically got hold of the spaces to be colonized. This system had both physical and psychological aspects. Psychologically, Britain managed to create a boundary between itself and the indigenous population of the country to be colonized. The places that Britain colonized, all over the world, were actually “less developed” and thus Britain seemed intimidating along with its officials on duty. The second layer of this colonial mission was to be created on a more physical ground. The Empire set up stations of control, habitat and entertainment wherever they went. The solid built stations gave the message that they were in a certain country to stay until they got whatever they wanted from the colonized country. Then, the British Empire can be taken as the “corporation” that creates boundaries such as the organization of

hill stations and clubs which they formed wherever they went on their colonial mission; and that is what E.M. Forster represents in his novel *A Passage to India*. Forster's *A Passage to India* displays the era of British rule in India during 1910s and 1920s, while the historical fact of the colonialization in India was between 1858 and 1947. Forster actually visited India and had a chance to closely monitor the natives under British rule:

It was in 1912 that Forster went to India for the first time, and in 1914 he began work on an Indian novel which was to prove his second undoubted masterpiece. But the novel was delayed by war, which took him to Alexandria, and he paid a second visit to India in 1921 before resuming it. *The Hill of Devi* (1953), in which he records his Indian experiences. (Sampson & Churchill 872)

The first hand experience in India helped Forster to analyze how the British in India set up a system of control over the Indian population. Forster had a chance to closely monitor how the natives were subjected to the power of England and how the race and personal relationships developed between the British officials and the natives. The fact that Forster first wrote down what he gathered in India in the *Hill of the Devi* and then wrote *A Passage to India* can be seen as a chance on behalf of the readers to see that his representation of India was unique for his time. The novels did not seem to totally praise the English colonizing mission or look down upon the indigenous population of the country under colonial rule as it was expected by general public.

The novel portrays the vivid contrast between the British expatriates and the locals. The novel was a shock to its British readers: "When *A Passage to India* first appeared in 1924 in England it was criticized for being anti-British and unreasonably biased" (Mitra 55). The reason why the novel was viewed as an outrageous depiction of the British is that the novel focuses on the indigenous population of India and in a way that portrays their behaviors as valid instead of treating them like lower beings along with justifications. The novel boldly debates the issue of racism, race relations, culture clash and makes an analysis of both the locals and the British.

A Passage to India does not put the British officials and their families on a pedestal which is normally expected from a novel about British occupation in India published before the colonial occupation came to an end in 1947. The novel has been analyzed from the view point of colonial context, feminism, race relations, religious agendas, and patriarchal pressures. Some of the most striking postcolonial critics who analyzed the novel and the scope of colonial and postcolonial theory are Ralph J. Crane, Radhika Mohanram, Sara Suleri, Richard Cronin, Leela Gandhi, Edward Said, Homi Bhabha, John Mcleod, Gayatri Spivak, Bill Ashcroft, Robert Young, Chinua Achebe and many more. To expand a few of the most covered areas of postcolonial and colonial theory it can be said that Ralph J. Crane and Radhika Mohanram have explored the depiction of colonialism in *A Passage to India* such as the issue of race, gender and history of India while only making emphasis on the space of women and neglecting space politics on a larger scale in their *Imperialism as Diaspora: Race, Sexuality and History in Anglo India*. In summary, they have talked about “living elsewhere, making a home overseas, being powerful and wealthy in another country” (Crane and Mohanram 1). Crane and Mohanram limit their argument with the space of home on the surface level while making an in depth analysis on the nature of the colonial conquest during the times of India under British rule. Sara Suleri, on the other hand, focuses on the sexual orientation of the characters of Forster’s *A Passage to India* and how it is manifested in the novel. Although Suleri’s work is an amazing source of criticism for the novel, the spatial politics of the colonial era is only slightly touched upon in her *The Rhetoric of English in India*: “geography assumes the characteristics of a hollow symbolic space upon which the limits of imperial intimacy can both be identified and articulated” (132). Suleri describes the symbolism of geography as “hollow” and does not extend her argument on the importance of using space as a tool for conquering and taking control of a geographical space, just as England did on the mission to conquer India, but, this will be the main concern in this thesis. However, Upstone discusses spatial politics in her *Spatial Politics in the Postcolonial Novel* while neglecting the bond

between psychological and physical space. The literary critic Richard Cronin focuses on the “friendship” aspect of the novel and seems to put the political agenda of the British Empire to the background. Hence, as space is also political, Cronin, on the whole, does not concentrate on the implications of space theory in colonialism. In a similar but perhaps more comprehensive way, Leela Gandhi, in her *Postcolonial Theory: A Critical Introduction*, extensively touches upon the main agendas and theories of colonialism and its comparison with other theories ranging from marxism, post-structuralism, nationalism, gender and feminism. The prominent postcolonial critics such as Said and Fanon (although they do not directly deal with *A Passage to India*) focus on the natives or the indigenous population of the colonized countries and take into hand the individuals who were colonized. Homi Bhabha theorizes concepts such as “mimicry” and “hybridity” of the colonial subject in his *The Location of Culture* but does not concentrate solely on the effect of space and the theory of space politics which will be covered in this thesis. Gayatri Chakravorty Spivak focuses on the “subaltern” and toys with the idea of the subaltern having a voice on postcolonial matters along with paying attention to postcolonial feminism. Thus, Spivak talks about a space of difference, however, she does not, in a detailed manner, analyze space as a psychological and physical manifestation of the colonial era in *Nationalism and the Imagination*. This thesis, then, aims to pay attention to the importance and use of space as a political and psychological tool during the colonial encounters between England and India, and try to fill the information gap concerning “space” of the colonial era while showing that space carries its effect in our modern times by comparing E. M. Forster’s *A Passage to India* to James Frey’s *Bright Shiny Morning*. The space politics of the colonial era is compared and contested with James Frey’s *A Bright Shiny Morning* to underline the idea that space politics is a means of control and empowerment. The issue of space is explored in both novels on physical and psychological levels because spatial politics not only cover the effects of drawn up borders of countries and the limitations of solid division

points on a geographical scale but also deals with how certain restrictions of space affect the people who reside in that particular space.

The central spatial notion in *A Passage to India* is “home”. As Crane and Mohanram states “The notion of home is central to a sense of national identity and frames of our understanding of self when transported to another geographical space” (Crane & Mohanram 208). From the very beginning of the novel, the narrator gives the reader the sense that the narration will be ambiguous because no certain comments are made or views given. The novel is narrated from the point of view of third person omniscient narration: “the narrator of *A Passage to India* seems to claim limited powers of insight...he gives no more information about the characters than is available to themselves or to their observant friends” (Toker 130). The narrator, then, does not give clues about the nature of the events or characters beforehand. The narration starts with the description of space. The narrator mentions that the colonizers have set up a club which is primarily for their comfort; that is the comfort of being “home”. These kinds of organizations single out the colonizer and separate it from the natives. In Remigio’s words: “First, home is an architectural space that keeps people out as well as in” (30). Thus, the space of home is designed in such a way that it distinguishes between who can enter and who cannot get pass the threshold. This selection process is put forth by the existence of a closed and protected living space. It is, then, almost expected of the British in India to employ this politics of space as they are far from home but they still need the idea of “home” to adjust better to the newly foreign country in an ironical way. In fact, in the novel it is mentioned that the British have formed a huge settlement of their own called the “Civil Station”:

As for the Civil Station itself, it provokes no emotion. It charms not, neither does it repel. It is sensibly planned, with a red brick club on its brow, and further back a grocers and a cemetery, and the bungalows are disposed along roads that intersect at right angles. It has nothing hideous in it, and only the view is beautiful; it shares nothing with the city except the overarching sky. (Forster 4)

The space that they've created is so alien that it is nothing like the country the British seized- which is India in this case. The space is different because it is a replica of England with all its facilities so the British officials can adjust to the country and not be bewildered with the disparate traditions and outlooks. It is also dissimilar because the space is there to manage the new country and bring all the citizens almost down on their knees to accept whatever notion there is to be imposed. Anything that is divergent brings fear and fear brings about control in the case of space politics. As Kirkby states in *Indifferent Boundaries: Spatial Concepts of Human Subjectivity* that "A space persists only as long as the boundary created is deliberately maintained, and the spaces these boundaries encircle are subject to continual remodeling" (18). Hence, the space of the civil station has to be secured or maintained. In this way the space of Britain is formed in India. As long as the spaces of the civil and hill stations exist, the British presence is undeniable.

It is clear that the civil station is like England abroad with facilities from a market to the cemetery which is available for them. It is a place in which the British choose to relate to one another, and talk about the mystic atmosphere outside of its boundaries. It is protected in such a way that the outsiders, that are the ones with a darker skin color who are outcasted because of it, cannot impenetrate into this close circle. In the imperial days the club was indeed:

a sign of the syndrome of cheerless life in compulsive exile in an alien land that generally characterized much of Anglo-India. The club, to these unhappy exiles, served the purpose of a sort of isolated shelter or fortress holding a strange, and thereby threatening 'other' world outside its premises. The club would be creating the illusion of 'home away from home' as entry was forbidden to Indians, and especially during times of some local trouble the club was the refuge for every European where they would share their feelings of panic, of snobbery and of racial chauvinism which only further isolated them from the place and its people. (Kundu 89)

In the novel, Forster creates instances where the natives are allowed to trespass into the spaces of the British, who want isolation on Indian Territory. Kundu sums up the psychological and physical representation of the hill station and the club house in *A Passage to India*. From the viewpoint of the physical connotation of the club, it is a made-up safe house for the British population. Whenever something goes amiss, they gather together and almost hide in their safe space. The space of the club is safe in a two-fold manner: First, the hill station in *A Passage to India* is well protected by military means. That is, the English with their advanced technology and well stocked weaponry can easily overcome any small battles with the natives making it hard for the indigenous population to rebel or to revolt against British rule. Thus, even if they do not engage in battles every other day, the knowledge that the British is well equipped to put down the natives literally, seems enough to make them feel secure. Secondly, these stations and clubs are psychological shields for the British in India. It is a place where they can mutually experience their Britishness and justify their actions towards the natives. Patterson states in *The Cult of Imperial Honor in British India*:

Since reputation was central to the Anglo-Indian identity and was confirmed by the group, individuals needed clear symbols that marked them as proper Anglo-Indians, in addition to their white skin. Clothes and customs sanctioned the Anglo-Indian way of living in the tropics, and wearing the proper outfit meant, one was acceptable in imperial society. Only in the notorious hill stations was it deemed safe to relax the strict protocols of the Raj. (112)

Thus, to assert their identity, perhaps more than necessary, the “Anglo-Indians” carried out their lives as upstanding citizens of the mother country from their clothing to their manners; especially if they were out of their safe space: hill stations. Only in the hill stations, they could relax and perhaps act normal; without having to worry about appearances. In order to lightheartedly talk about their troubles and enjoy their sheltered lifestyle as if they were back in England, the British chooses, in the novel, to limit the number of Indians who come into the club. In general, Indians are barred from the space of the British altogether. However, this is not without consequences on behalf of the native. In *A Passage*

to *India* the general stance about letting Indians within the space of the British is rather limited. True to history, the Indians at large are not allowed to enter the British premises. Arata, Haley, Hunter and Wicke argue in *A Companion to the British Novel* that:

What makes *A Passage to India* so very modernist, then, is how it pulls at the thread binding one of the most accepted cultural scripts of its time: that is, the script that authorized the British Empire as the redult of British superiority and even righteousness in extending its benefits to pathetically inferior cultures, whose subjugation was a small price to pay for being ruled by the mightiest cultures on earth. (62)

Hence, the British officials viewed themselves as superior to the colonized and it gave them a justification to treat the natives as subordinates. Thinking as such, the British in India found it fit to leave out any indigenous out of their space: physical like in the case of the hill stations or psychological as in the case of friendship. This is why the British officials in *A Passage to India* act as if it were normal for them to impede the entrance of the Indians. However, some characters, like Aziz, have the privilege to be allowed in the space of the colonizer. This is not to say that they can come and go as they please. The Indian characters have to be invited into the spaces of the colonizer. Otherwise, trespassing is frowned upon and the other who crosses the line on a whim is insulted. This is portrayed in the scene when Aziz is going towards Major Callender's house; he gets off the tonga when he is near:

When he turned into Major Callender's compound he could with difficulty restrain himself from getting down from the tonga and approaching the bungalow on foot, and this is not because his soul was servile but because his feelings-the sensitive edges of him-feared a gross snub. There had been a 'case' last year- an Indian gentleman had driven up to an official's house and been turned back by the servants and told to approach more suitably- only one case among thousands of visits to hundreds of officials, but its fame spread wide. (Forster 11)

The fact that Aziz feels the need to continue on foot proves space politics are at work in India. Although Aziz was permitted to go to Callender's house, as he had

received an invitation, he still feels the need to show, perhaps, unnecessary caution and walks the rest of the way. This proves that space politics also work on a psychological level. Psychologically, Aziz feels inferior to the colonizer and though he was welcomed physically into the restricted space, he felt the need to get off his bike and continue on foot as a sign of respect. Sarker states this “was the custom for Indians to enter onto the bungalow of the sahib or English officer” (717). Space and its boundaries, then, is powerful enough to make a man feel fear and act upon the fear to protect himself or herself. However, this psychological effect is triggered by physical boundaries as Hernes explains in *The Spatial Construction of Organization*:

Without boundaries a space cannot be a space, because without boundaries it cannot be distinguished from other spaces. In other words, we would not know how to observe the space. Nor would we know about the conditions for entering or leaving the space. Moreover, the boundaries of space relate to how the space is defended, promoted and integrated. Entities, such as groups, organizational units, institutions and communities operate with boundary characteristics, which again influence the interactions between the entities. (77)

Thus the British space exists because of its boundaries. The incident at Callender’s house proves the conditions of “entering that space” set by the colonizer. Otherwise, Aziz would not have continued on foot. He was aware that the condition of having an invitation to Callender’s house is to show respect, even if it undermines him. So, these boundaries further influence the relationship between the colonizer and the colonized. It clearly proves that the spatial characteristics of the city are drawn up by the British and the only way to enter space is to show respect to them just as Aziz gets off his bike. Another instance is when Mrs. Moore is escorted back to the club from the mosque by Aziz:

She accepted his escort back to the Club, and said at the gate that she wished she was a member, so that she could have asked him in.

‘Indians are not allowed into the Chandrapore Club even as guests’ he said simply. (Forster 17)

The club unlike Callender's house is presented as an off-limits space. It is interesting that Mrs. Moore does not realize the Club is a prohibited space for the other and Aziz is the one who knows the rule. It seems the other has internalized the rules of the newly built British spaces, and this shows even if the physical boundary of space is not seen, it is always inherent psychologically. However, Mrs Moore is a new comer to India so she "does not remain confined to the club. She dares into the premises of the mosque in the moonlit night" (Jan and Firdaus 61). This means that she is not aware of the space politics that the station is based upon because she can easily wander in the space of the other. Then, it can be deduced that, the racial and social discrimination of the other is learnt within a time frame in the colonized country. The evident discrimination in the novel towards the Indians is not an inborn attitude within the colonizer; however, it is learnt as time goes by within the spaces of the hill stations and clubs. The British officials become more aware of space politics when a certain amount of time has passed in the colonized country. Nevertheless, Aziz is aware that space means boundaries and control because he has been living under colonial rule and he has internalized that space means restriction and control. This control mechanism is so well built that even the possibility of entering the Club seems impossible. As King states in his *Colonial Urban Development*:

...the club, a veritable colonial institution was an extension of the imperial home and was the venue where Europeans spent their leisure hours. Rest-houses were simple accommodation dotted around the countryside for travelling government officials...both the club and the rest-house could also be situated in the hill station. (87)

Thus isolation and discrimination is evident in colonizer's building of secluded stations and clubs. However isolated the colonizers wanted to keep themselves, for their own benefit and perhaps safety, they had to get along with the people of the native country sometimes. That is why, in Forster's *A Passage to India* the characters make a step to merge with one another through a "Bridge Party" to "bridge the gulf between East and West" (Forster 21). The Bridge Party is an

important instance in the book as space politics cause a psychological debate between the indigenous population and the British who are settled at their comfortable stations. The politics of space are constructed so as to draw invisible lines to single out the other. However, in this party the Collector decides to let the others in, for the amusement and curiosity of the women. This is not a permanent acceptance of the other. It is more for the curiosity the others at the Club feel for what remains outside of their space, not that the British have a positive attitude towards the natives. This can be seen in the dialogue between the ladies of the club. Miss Quested is the first to speak:

‘Wanting to see Indians! How new that sounds!’ Another:
‘Natives! Why, Fancy!’

‘Why, the kindest thing one can do to a native is to let him die’,
said Mrs Callender.

‘How if he went to heaven?’ asked Mrs Moore, with a gentle and
crooked smile.

‘He can go where he likes as long as he doesn’t come near me.
They give me the creeps’. (Forster 20)

This conversation can be interpreted on two levels: Firstly, the divided opinions of the British population can be observed. Miss Quested treats the idea of seeing a native with such superficial excitement; perhaps the one equal to seeing a rare animal in a foreign space. Mrs Callender and Mrs Moore are more protective of their space as they do not even accept the idea that they might end up together with the native people after they die, let alone be with them on a daily basis. This proves the British are, in a way, conditioned to protect their space, whether it be political or personal space. Nevertheless, despite all odds, the Callender decided against all snobby opinions. Secondly, the conversation can be seen as a comfortable chit chat between the ladies at the station who are making a mockery of the others just because they can in their personal space.

The party fails, as a true bonding between these two opposites are rarely possible. As Prakash argues “The affected, half-hearted bridge-party, a Forsterian

irony at its best fails as the two races make a feeble attempt to mix and interact but each was unable to break out of its stereotyped perceptions of the other” (41). This is not a surprising outcome as from the moment the “other” enters the club’s boundaries, groups began to be formed because both sides have a preconceived image of the other that cannot be altered. Indeed, it was perhaps inevitable that it failed the way it did, as even the invitation was divisive:

The Collector kept his word. Next day he issued invitation cards to numerous Indian gentlemen in their neighborhood, stating that he would be at home in the garden of the Club between the hours of five and seven on the following Tuesday, also that Mrs Turton would be glad to receive any ladies of their families who were out of purdah. (Forster 28)

The invitation is, first of all, very “othering” by nature. It is not given out to all Indians. The sacred space of the Club is only open to a select group of Indian gentlemen. So, it is not at all comprehensive- it only allows a few and surely carefully selected Indians to breach the space of the British in India. Thus, the space of the Club is actually still protected against the “other”; for, the ones who met the standards to receive an invitation were already familiar with the British situated at the stations and the life they led inside its walls. The natives who were invited, like Aziz, already respect all that the space represents: power and control. Hence, they are no threat to the space. They have already accepted the higher power of Britain and respected the British officials along with their lifestyle.

Another discriminative nature of the invitation is to do with Mrs Turton. Mrs Turton expects the native women to leave their traditions and perhaps religion outside of the British controlled space of the station and the club as she expects them not to wear a “purdah” if they want to show up to the Bridge Party. Purdah is a must wear for women in India if they are particularly religious. It is part of their belief system that women wear it in the presence of men. To suggest that they take off their purdah is ignoring the religion and culture of those people. In a way, the invitation is only for those who obey the rules of the British space and disregard their own.

To rip the natives off of their identity surely resulted in polar attitudes at the Bridge Party. The Indians already feel uncomfortable in the British space as it is alien to them, and it connotes the power of England as there are certain rules to be accepted in the foreign space. Moreover, as Ganguly points out, the English were viewed almost like Gods because of India's social understanding patterns:

Indian society traditionally followed a hierarchical pattern of organization of social roles individuals based on caste duty and such the British stepped naturally into the position of the ruling caste, *Kṣatriya* (kings, monarchs, rajahs, maharajas etc), and they were treated like that by the Indian people. (64)

As a result, although the British weaseled their way into India and almost destroyed the Indians' identity and culture, they were seen as the rightful elite-class - top of the social ladder- because they manifested a superiority that the Indian nation had never seen before. The feeling of superiority was also justified by the English themselves. Prakash clarifies:

This belief in racial, cultural and religious superiority was sanctioned by social and anthropological attitudes. The advocates of this idea were often not guilty of any hypocrisy as they very naturally assumed that they were bringing light to darkness and civilization to the uncivilized by ruling them. (Prakash 49)

The English believed they were rightfully superior because India seemed so under-developed, and crude, along with its local population who were far from "the civilized lifestyle" that the English viewed as a normality. As the normal is to act superior on behalf of the British, the invitation to the Bridge Party is a big deal in the eyes of the Indian population. However, this permission of penetration into the British space is just for two hours as the invitation is for the hours between five and seven. Thus, all the trouble that the selected Indians go through is only for a mere couple of hours. This proves that space is always political and it is controlled by the ones who have the upper hand, in this case: Britain. As a result, the indigenous population huddle together on the sacred space of Britain and the Bridge Party fails with the formation of polar opposites- British and Indian in this case:

A little group of Indian ladies had been gathering in a third quarter of the grounds, near a rustic summer-house, in which the more timid of them had already taken refuge. The rest stood with their backs to the company and their faces pressed into bank of shrubs. At a little distance stood their male relatives, watching the venture. The sight was significant: an island bared by the turning tide, and bound to grow. (Forster 33)

The Indian ladies are in a way outcasted from the start thanks to the ever-dividing invitation which prevented them from wearing purdah. As a result, the only thing they could do to feel a little comfortable is to create a space within space. The Indian ladies stand together as the space that they are in is ultimately foreign and does not really accept them. Even the Collector, who initiated the idea of bringing together the East and West, realizes that a true bonding is not possible: The Collector “believed that a Bridge Party did good rather than harm, or he would have not given one, but he was under no illusions, and at the proper moment he retired to the English side of the lawn” (Forster 36). He moves to the “British Side” connoting the unsaid fact of the opposition and division because his side is like a safe ground to be worshipped and indeed the English worshipped sameness on Indian soil.

Hence, people huddle together with their own kind as it is, perhaps psychologically, easier to converse with the familiar. Moreover, the prejudice that floats in the minds of people never ceases to stop judging. When all comes together in Forster’s clubhouse, it fails to work as it is not homogeneous.

The novel also highlights the ideas of the English about the natives; which is that they are robbers, tricksters and are always watching closely to put forward some cunning plan. Indeed, when Dr. Aziz takes some of the English ladies to the Marabar caves since they keep verbalizing their wish to see the reality which they bar themselves from, it is him that is later harshly put through trial as Miss Quested is said to be assaulted in the caves. However, before this unfortunate event can be analyzed, the preparation for this outing should be considered from the viewpoint of spatial politics. Aziz learns through a servant that Mrs Moore and

Miss Quested were still interested in going to the caves and they thought Aziz had forgotten his promise to take them. Aziz quickly plans an outing; however, the visit to the caves turns into a seemingly wrong imitation of English lifestyle. Aziz took the ladies out of their space, but he tried to bring along British customs to make them feel comfortable. This underlines Aziz's perhaps unconscious attempt to value the British "space".

It is a great honour for Aziz to be able to take Mrs Moore and Miss Quested on a field-trip as this shows they trust Aziz in a way. However, Ronny does not agree because he is aware that the moment the ladies are out of the British controlled space, where Ronny's control is weakened, events might get out of hand-after all they would be near the hills which "look romantic in certain lights and at suitable distances, and seen of an evening from the upper veranda of the club" (Forster 111). This proves as long as they control that space, even the distant hills and all that this foreign land represents feel safe for them in a way as the English have the power to control that land. Despite the space politics and the power that the British have over the space of India, not all the characters are naive enough to feel safe in the Indian space. Ronny tries to break the illusion of Mrs Moore by harshly stating "'I won't have you messing about with Indians anymore! If you want to go to the Marabar Caves you'll go under British auspices'" (Forster 70). Ronny's outrageous reaction to the ladies is understandable as they will be stepping outside the safe space that has been created for them. Once one steps out of the protected space, the power that the space grants weakens. Nevertheless, the ladies end up on the trip with Aziz by their side who seems to have internalized the relationship between the control of space and safety for the British.

The picnic before the incident in the Marabar caves is of great importance. Mendes and Baptista state in *Reviewing Imperial Conflicts* that the notion of the "picnic" leaked into India in the early seventeenth century thanks to the British colonizers (172). Ironically, Aziz organizes a picnic before the tour of the caves

although the ladies wished to see the real India. Sarker states: “There is only one and only one picnic...and it is the fateful picnic in the Marabar hills- the picnic in which happens the central event of the plot” (515). Just like the British set up clubs and hill stations for the sake of having the upper hand, safety, power and control, Aziz creates a microcosm of the club lifestyle to make the ladies feel at home in a totally foreign, almost too local setting, because the British try to avoid the indigenous atmosphere at all costs. This fake British feeling of the trip to the caves is constructed by Aziz by the food that is served: “poached eggs and tea” (Forster 126). Poached eggs at a picnic are classically British and it is a hint that Aziz is contributing to the made-up British space politics in India as the all so British picnic is “a serious story of social inequality” (Levy 79). All of Aziz’s efforts fail as Miss Quested brings all politics down by unrightfully blaming Aziz for a supposed assault and almost everyone, except Fielding, believe her because of this inequality. The major confusing event happens at the Marabar Caves. When Miss Quested enters the alluring caves, she gets mesmerized and is scared as she is in a totally foreign space. The cave is foreign because it is not a British space. The cave belongs to the Indian space and it does not connote safety for Adele as her space politics do not account in the cave. Adele accuses Aziz of assaulting her in a fraze. However, no such event has happened. Miss Quested’s behavior can very much be related to space politics.

The reason why the British expatriates in India felt safe is due to their excellence in creating and using spaces of their own. During this daily outing to the Marabar Caves, the British ladies were taken out of their cocoon and thrown into the heart of the foreign land where there are no familiar boundaries to protect them from the other. This change of space and psychology might be the reason of Miss Quested’s accusation. Because of this false claim, Aziz is arrested and put through a trial although he was innocent. It is a shame that Aziz had to suffer the humiliation, for he was euphoric to have the chance to show the British his own native space- the space of India where British rules and regulations are not strictly employed. Unlike the British, Aziz’s space did not intend to spread fear in the

hearts of the foreigner, who in the Indian space is the British ladies. Nevertheless, Miss Quested was perhaps afraid in the foreign space because there was nothing familiar in the space of the caves. However, this does not justify the nature of the accusation of assault.

There emerges the true hostility that lies behind their masks. Dr. Aziz is arrested as the result of Miss Quested's unrightful claim. Here, Aziz is in the weaker position as the other, however, it is the British that start to feel fear among themselves. The British are isolated and safe in the space of the hill stations. Even a rumour of assault from a native is enough for them to completely abolish the "understanding" attitude towards the natives if there was such a notion to begin with. Williams and Chrisman state in *Colonial Discourse and Post-Colonial Theory: A Reader*: "The Anglo-Indians of Chandrapore turn to the Mutiny as a convenient proper name for characterizing the events surrounding Adele's accusation of rape and Aziz's subsequent arrest" (236). Afraid of assault, the British quickly hide in their shelter and wait in anticipation of a mutiny against them, for they blame Dr. Aziz, except Mr. Fielding, who is later, brought to the brink of resignation because he does not act English enough towards the native. As Quinn explains: "The arrest creates a severe strain between the English and Indian communities. Fielding defends Aziz, in defiance of the 'club set', and writes to Adele arguing his friend's innocence" (87). The expected attitude for a British official in India was to side with the British under the circumstances. However, Fielding, unexpected of a British official in India, is on the defense of the native who is Aziz. The rest of the officials are, true to form, against the view of defending the other. Moreover, they totally overreact and act as if the rest of the Indian population would breach their barriers and assault them, just like Aziz, allegedly, assaulted one of them. The club is presented to be in a state of consternation when all the British gather for safety:

The Club was fuller than usual, and several parents had brought their children into the rooms reserved for adults, which gave the air of the Residency at Lucknow. One young mother-a brainless but

most beautiful girl-sat on a low ottoman in the smoking room with her baby in her arms; her husband was away in the district and she dared not return to her bungalow in case the 'niggers attacked'...the collector clapped his hands for silence. He was much calmer than when he had flown out to fielding... 'keep cool. Don't go out more than you can help, don't go into the city, don't talk before your servants. That's all. (Forster 160-1)

At once the space of the hill station is filled with fear because of Aziz's unrighteous accusation. The British in India act as if there was a serious rebellion happening outside their walls. However, in truth, there is only unsubstantiated gossip of an Indian assaulting an English citizen. The English are fearful of a nigger-attack. As Rawa states in *The Imperial Quest and Modern Memory from Conrad to Greene* "the district superintendent of Police, McBryde, is obsessed by 'Oriental Pathology' and pigeonholes Aziz as a criminal" (81). Aziz is easily branded as a criminal because he is a member of the others; he is a "nigger". His being an other is directly linked to the all the negative connotations that the word "other" presents such as being a criminal and a misfit. McBryde "presumes the superiority of the whites and the inferiority and subsequent guilt of the non-whites" (Rawa 81). The only place rid of the other is the hill station. The space of the hill station connoted control, the space of the club within the station connotes ultimate safety. The clubs were located at the heart of the stations for the British to easily access it without stepping out of the station. Mostly, the club was there for social mingling and pleasure. The British, however, also treat the club as a safe haven in times of emergency as seen in this incident. McLain states in *Gender and Violence in British India: Road to Amritsar*: "Back in Chandrapore the leaders of the British community gather at the English club to wait word on...a local uprising with European women as the main targets" (49). This space, then, is transformed from an entertainment space to a safe space. The transformation proves the changing nature of space. Space, then, can be altered for different purposes. Moreover, the description of the club after the incident of Miss Quested is important for it proves the English use of space rather professionally. First, everyone gathers at the club including the children. The club can be viewed as the

heart of the stations. It is the most confined space within the premises and no native can penetrate into it. In the club, the British assert their identity to the fullest. This is seen when Mrs Moore goes to the club after running into Aziz at the mosque at the beginning of the book:

The third act of *Cousin Kate* was well advanced by the time Mrs Moore re-entered the Club. Windows were barred, lest the servants should see their memsahibs acting, and the heat was consequently immense. (Forster 17)

The club within the hill station is already a secluded space, only for the entertainment of the British located in India. Only the coolies have access to the club for the purpose of serving the British officials and their families. However, on this occasion the other is totally shut out from the club. The windows of the club are barred so as to send a physical reminder to the coolies that they are not allowed to trespass and enter the space of the club while the British officials and their families indulge in the entertainment of the theatre. The fact that the British officials and their families are watching *Cousin Kate*, a play they all know by heart, shows their need to assert their identity. The British convinced themselves and Indians that they had a purpose for being in India (Nagy and Zabuz 62). Nevertheless, this purpose of colonialism should not mean that they lose their national identity. As the British officials and their families are torn from the mother country for the mission of colonizing, they are also taken away from their culture and language once they step foot on Indian territories. In a foreign place, in order to feel British enough, the British created a physical England within the stations. However, a physical setting is not enough to feel their true identity. People must preach their beliefs, practice their routines and be one with their culture to remind themselves of their nationality. This is why the British characters of *A Passage to India* insist on watching the same play, engaging in similar conversations and actions as if they are in England. Peat argues: “The imperial expatriate community create an Indian version of Little England where the theatre performs *Cousin Kate* and orchestra plays a rousing rendition of the National Anthem” (102). This is why watching the play *Cousin Kate* is vital in

the confined space of the station; the play acts as a reminder of Englishness. Booker focuses on another aspect of the play: “Forster’s use of *Cousin Kate* reinforces his portrayal of the theatricality of the British Raj” (73). The British Raj can be taken as a space of exhibitionism of British culture and behavior. The British population is persistent on “acting” British throughout the book with their libraries full of British books, entertainment based on Britishness like the singing of the national anthem, watching the same play just because it is British, and eating only British meals. It is ultimately fake that the British population’s sole purpose would be to stick to their conventions and moreover do nothing stupidly human in front of the Indian population. The British characters seem to be in a state of role-playing in which they act like the true owner of the colonized country. In this space of “free” Britishness, servants, who are made up of natives, are not allowed to enter as it would dent the fabricated British atmosphere of the club. Moreover, by keeping the Indians out, the British reassert their superiority in this constructed space. The British are in power for sure as they can keep out whoever they wish. As if that is not enough when the play finished:

...the amateur orchestra played the National Anthem. Conversation and billiards stopped, faces stiffened. It was the anthem of the Army of Occupation. It reminded every member of the Club that he or she was British and in exile. It produced a little sentiment and a useful accession of will-power. The meagre tune, the curt series of demands on Jehovah, fused into a prayer unknown in England, and though they perceived neither Royalty nor Deity they did perceive something, they were strengthened to resist another day. (Forster 19)

It seems the British in India yearn for a reminder of their nationality as all the British officials and their families get truly “British” when the National Anthem is heard. All the British instantly stop what they are doing, and focus on the Anthem. Just like the play, and maybe much more, the Anthem is listened to with pride because the British feel that their identity is reassured. It is as if both the play and the anthem create a psychological space of “home”. The British secure their sense of identity with the National Anthem. This shows they are determined to control

space with British austerities. The quotation also underlines, in those days of India the “other” was something to be feared.

If all the points about space and the politics of spatial control and power are taken into consideration, it is notable that in *A Passage to India* Forster clearly underlined how important it is for the ones in charge to create closed spaces in which they are in control and in comfort at the same time. Grover and Mukerji comment on the nature of the British spaces:

The hill stations in India, as in the other Third World former colonies, represent a major component in the structure of colonial urban influence. The establishment of hill stations in India represents a unique phenomenon of urban growth in which an alien culture group created an environment, physical and social, with the sole objective of providing itself with a sense of being part of the Metropolitan society ‘at Home’ and of maintaining the lifestyles peculiar to that society. (165)

Creating space, whether it be physical or psychological, grants the ones who create it with control. In *A Passage to India*, the space of hill stations and clubs was created by the British in India. This gave them the power to make sure their rules and regulations were taken seriously by the natives. Although this control manifests itself in the postcolonial era more vividly, a shift in time does not alter the true meaning of spatial politics. Hence, as the point of departure is leading its way to the modern twenty-first century, space will continue to hold its power, although the times and the conditions have changed.

Space was solidly marked by walls and barriers in *A Passage to India*. This putting up barriers can be thought of as a rather colonial idea, transferred to today’s world; and the barriers of the twenty-first century are finely represented in James Frey’s *Bright Shiny Morning*. The barriers of the new age are both social and personal. When the issue at hand is space, the importance of personal space cannot be overlooked. In the literatures of the postcolonial nations, the underlined point is of course the use of space for the reason of political and economic dwellings. However, the people who belong to that nation or space are constantly

demeaned in terms of physical space, identity, language and culture. Although the colonizers view the space to be acquired as a whole, indeed it is made up of individuals who expect to be respected in their personal space. To start with, the colonized individual feels unsafe as the new rulers regard them as the other. Moreover, they might, as individuals, feel the loss of personal safety as their whole country is at risk of losing all its integrity. It is rather degrading on an individual level to feel like one's whole life can be altered by total strangers just because they have the means to take over the space. In addition, individually, the colonized feels the need to bow down to the colonizer. All the military movements in a country causes terror in the hearts of the colonized for there is always the danger of losing the utmost gift in life- life itself. Moreover, personal space is so valuable that a person might decide to change everything as a whole to better fit in the new colonized world. That is why there are examples of "mimic man" in the colonial and post colonial world. However, as a direct result of this constant and pressing need to preserve individual space, a country might lose its culture, religion, language and all the other fundamental stepping stones that form the identity of a country. This mimicry of the colonial era, even passed down to today's world in which people from the formerly colonized countries look up to their former colonizers with envy. They still in some part want to be recognized by them or be like them. They control and shape their personal space to be like the colonizers of the past. The invasion of personal space might of course lead to perilous results on behalf of the colonizer. The individual who feels ripped off of this delicate space might feel anger towards the colonizers who not only conquered their homeland but also, in a way, raped their personal freedom, as these go hand in hand. When the Indian soldiers under colonial rule heard a rumor that said the greased cartridges were in fact oiled with the fat of pigs and cows, which are animals that forsake their religion - the Indian went mad like wildfire. Peers states in *India Under Colonial Rule: 1700-1885*:

...just prior to the outbreak of the rebellion sepoys were given a new rifle which required them to use cartridges that were rumoured

to be greased in cow or pig fat. These cartridges had to be bitten before loading, thereby offending the religious sensibilities of Hindu and Muslim sepoys by threatening them with ritual pollution. (66)

They formed a protest to save their personal space, which exemplifies how dangerous it is to invade personal space. As Hart exemplifies: “These soldiers conquered Delhi and declared an independent Indian state. This Sepoy Mutiny, along with Jhansi revolt, was the beginning of Indian nationalism” (175). The Indians, who did not disobey the British officials when their country was put under colonial rule at first, felt the need to rise against them when their religious, thus personal space was torturously disregarded. While one part of the Indian population started to rebel, the other part continued their fascination with the British. As the select Indians looked up to the British way of living, since the British seemed so civilized, they decided to “mimic” the colonizers. With mimicry, the concept of the “hybrid” came into existence, which could provide some perilous results for the colonized. Indeed what was most horrific was that of becoming “hybrid”; which meant that the children of a colonizer and colonized would not be of pure blood, and it would be ousted from both societies (Wisker 190). Thus, it is natural that no such relations are formed in the novel of Forster. However, from 1990s on, the term “hybrid” started to alter its connotation with Homi Bhabha’s theories. Bhabha states: “The hybrid object...retains the actual semblance of the authoritative symbol but revalues its presence by resisting it as the signifier of *Entsstellung*- after intervention of difference” (Bhabha 115). Thus, the hybrid subject alters into being more like the colonizer while retaining enough localities not to resist the orders coming from the colonizer. For Bhabha, hybrid seems to have lost its somewhat discriminative meaning; it does not totally mean multicultural, but it refers to “forms within the space produced by colonization where people, indigenous, immigrated, settled, colonizing and colonized live and move” (Wisker 189). Just as such, in the neo-colonial era people belonging to different ethnic, race and culture groups exist within the same society as in the example of America. Moreover, neo-colonialism “reconstructed the impact of

colonialism on the evolution of the modern ideas of race and social evolutionary theory” (Wisker 209). As the discrimination levels have decreased with the civilizing laws, over the years the segregation notions of colonialism seemingly diminished. However, it still continues on different levels.

Colonialism in the sense of the British Empire has come to a halt, and instead capitalism and neo-colonialism is seen globally. As the study is based on the club concept within this discourse, the line of argument will carry itself toward the new positioning of the “us” and “them” situation of the colonial times to today; by showing how the imperial club and the golf club of the neo-colonial era work on the same basic principle of discrimination although they are located in two dissimilar eras. Primarily, this ongoing othering has not ceased. People of white skin color seem to feel as though they are still superior; and because they have the upper hand socially and economically, they build both invisible barriers, like always assuming that blacks are criminals and treating them as such, and literal, solid barriers like the walls of the golf club itself, which do not allow black people to trespass easily because they are different. In *Understanding American Government*, which covers the issue of racial discrimination from the very early settlers of America to after the election of president Obama, Welch exemplifies this ongoing discrimination:

Most blacks, even professionals, face insults because of their race. Black women tell of being mistaken for hotel chambermaids by white guests at the hotels. They tell of being mistaken for prostitutes, while waiting in hotel lobbies, by white men and police officers. A distinguished black political scientist was mistaken for a butler in his own home. Black doctors tell of dressing up to go shopping to avoid being regarded as shoplifters. (467)

In the colonial era the colonizers had a pre-set image of the colonized, and now in the neo-colonial era the same demeaning prejudice is seen in the examples showing how whites look at and treat blacks in society today. It is the uneasiness of being around “different” people that causes all these misconceptions. Moreover, racism has lurked in daily language without perhaps any cruel

intentions. Bonilla-Silva analyzes story lines, which are “socially shared tales that are fable-like” in order to show people still, perhaps unknowingly, make racist remarks and feel superior than the black population that lives in the same space as them such as “‘My best friend lost a job to a black man’ or the ‘welfare queen’ in ‘Poor black women are welfare queens’” (124). Thus, it seems in everyday speech the othering continues although not done intentionally. Bonilla-Silva explains her remarks as such:

Hence, by telling and retelling these story lines, members of a social group (in this case, the dominant race) strengthen their collective understanding about how and why the world is the way it is; indeed these stories tell and retell a moral story agreed upon by participants. These racial narratives, therefore, do more than assist dominant (and subordinate) groups. (124)

Thus, although actions may speak louder than words; even the daily speech reflects how racism is just hidden in little remarks that people daily utter, without even realizing. These unfair trains of thought of course continue in every aspect of life, as well as in golf clubs.

As researched thoroughly in Sherwood’s book *Wealth, Whiteness and the Matrix of Privilege* the golf club members of northeast America in the years 2000-2001 prefer to be around “similar people”; and that black people cannot enter not because of any racism but because they cannot afford it: “when members must account for the racial-ethnic homogeneity of their clubs, sometimes they do refer to the racialized character of class stratification-without ever acknowledging the racism possible. They simply point out that nonwhites are, on the whole, less likely to be able to afford to belong” (78). Later in the book, the point is further emphasized, she states that:

members of the upper-class voluntary organizations report that a main reason they exclude is so that they feel socially comfortable in their organizations; it is a comfort predicated on homogeneity. If the club or voluntary group is defined as social, then participants feel more justified, stating a desire to include only those people whose personal style matches their own...Americans view social

life even when institutionalized as an exclusive, private club, as a realm where the concept of discrimination does not apply. The dominant cultural definition of discrimination is related to business, and finances, so emphasizing club social life is a (mostly) effective shield against charges of discrimination. In these ways, club members contend that the exclusion they do is inoffensive. This is despite the fact that the financial and cultural requirements for membership do serve as barriers to belonging. (Sherwood 127)

In order not to be seen or labeled as racist, the whites of the new world order hide behind the excuse that it is not race that hinders blacks from entering clubs but merely economic reasons. However, this is just a shield of the white population who present themselves as open minded, when they cannot really get over the preconceived image of the blacks. So, they form imaginary walls and excuses to keep the “other” away, like monetary reasons. With or without excuses, in America the Black population was always under attack. The Blacks could not even sit wherever they wanted on buses until Rosa Parks decided to put an end to this non-sense rule in December 1, 1955. Furthermore, what is even more upsetting is that Blacks in America were not even considered to have personal space in the past as they were used as slaves. Thus, it is not shocking that they rebelled throughout history to gain the freedom to have a place and space in society. This again proves how personal space is a complete must and cannot be overlooked as portrayed in *Frey's A Bright Shiny Morning*.

3.2 *Bright Shiny Morning*: A Modern Tale of Space Politics

James Frey's first step onto the literary arena was with his book *A Million Little Pieces* (2005), which was first published to be a memoir of his drug addiction and rehabilitation. The book became a great success after Oprah Winfrey included it in her book club selection. However, his success was brought down from its pedestal when it was discovered that the book was actually fiction and not fact as it claimed to be. After this literary scandal, Frey was shamed amongst the literary circles and critics. However, *Bright Shiny Morning* gave him the opportunity to start all over as it was highly praised by prominent critics.

Nytimes.com book reviewer, Janet Maslin, stated in May 12, 2008 in her article “Little Pieces of Los Angeles, Done His Way”: “He got a second act. He got another chance. Look what he did with it. He stepped up to the plate and hit one out of the park. No more lying, no more melodrama, still run-on sentences still funny punctuation but so what. He became a furiously good storyteller this time”. *The Guardian* critic Irvine Welsh states in August 2, 2008 in “Saved by the City of Angels”: “it's so good that it makes Frey's real-life resurrection from crooked biographer to great American novelist far more impressive than his fantasized one from down-and-out drug monster to bestselling writer”. Isobel Montgomery of theguardian.com calls the book a “Californian Odyssey” in March 21, 2009. Sara Nelson, who works for the publishersweekly.com, concluded that the book is “un-put-downable, a real page-turner” in January 5, 2008. Hence, it can be said that despite Frey’s previous scandalous record with his *A Million Little Pieces*, he makes a proper comeback with his *Bright Shiny Morning* as it was received with high praises. However, it should be noted that it is not the story but Frey’s storytelling that sets the book apart from rest of the slice-of-life novels. Frey narrates the stories of his various characters from third person point of view, while allowing his characters to speak freely about the situations they end up in throughout the novel. Frey lets his characters speak just as they are, which brings a sense of authenticity to the book. The book seems real-life as it jumps between the stories of multiple characters of different classes in the city of Los Angeles.

Bright Shiny Morning portrays the lives of multiple characters, who are living in contemporary Los Angeles, in snippets. The variety of characters put forth the idea of different classes, races and attitudes. The novel portrays how any modern society is divided into many sects among themselves and a fair treatment does not exist, not even in the land of equality and opportunity: Los Angeles, USA. The novel has not been reviewed or analyzed in terms of literary scope. However, in *Sunday Book Review* published on nytimes.com, Waltern Kirm’s article “Second Act” states:

in Los Angeles human beings are treated by novelists as puny appendages of a vast colossus. Free will is a cruel illusion there, at best, and corruption exerts an irresistible suction on anyone with a trace of worldly ambition. To succeed, a person must lose his soul, and the people who keep their souls cannot succeed.

Hence, Frey's characters are portrayed as doomed and forever tied to illusions. The characters suffer from money problems, racism and the cruelty of the world in the space of Los Angeles. The usage of the city almost as a main character has been described as "a collective vision of the city, high and low, from Hollywood to the Valley to East L.A. -- an attempt to get at the fluidity of Los Angeles" by latimes.com critic David L. Ulin in 2008. Los Angeles can be seen as a "fluid" space because the city involves different spaces from the mansion of a racist Anglo-Saxon who mistreats her maid to the broken down motel room of the penniless couple, Dylan and Maddie, whose sole purpose is to make enough money to get through the day. While the characters are caught up in their daily existence, the issue of space politics is undeniably at play in the space of Los Angeles.

The choice of the geography of the novel being Los Angeles is important from the point that it actually has a colonial history for the city was founded by the Spanish and African slaves. As Brook states: "the racial politics of historical exclusion continued to rankle an African American community long subjected to second-class citizenship (and worse)" in Los Angeles (170). Although the city was established by the "other" at first, the racial issues began to sizzle to a boiling point with the arrival of the whites and when "...Americans arrived, bringing knowledge of world markets and vigor of an expanding republic", the colonial history was doomed to be repeated again (Deverell & Hise 20). Frey opens his book with an excerpt that shows that the basis of the city is multi-national and multi-cultural:

on September 4, 1781, a group of forty-four men, women and children who call themselves Pablodares establish a settlement on land that is near the centre of contemporary Los Angeles...two-

thirds of the settlers are either freed or escaped African slaves, or the direct descendants of freed or escaped African slaves. Most of the rest are Native American. Three are Mexican. One is European.
(1)

However, as the novel progresses, Frey keeps the reader up to date with historical events, and they display how the settlers have been looked down upon by the later comers, who are mostly white and who take control of the city institutions like the governmental departments and police forces. These institutions in time put pressure on the black population of the city causing them to rebel and form gangs to carry out all sorts of illegal activities. It seems that the black population of Los Angeles was filled with rage; mostly towards the police forces. One of the most famous cases was seen in 29 April 1992 involving the brutal beating of Rodney King who was caught on video as he was beaten by the police forces at the end of a car chase (Kleg 15). This event resulted in the wide spread riots in Los Angeles in which the blacks lashed on the white population of the city. It is no where emphasized that the reason why these people were pushed to such extremes was that white people with their wealth and economic benefits got hold of the city, leaving the first nonwhite settlers to carry out manual labor only. This shows that, metaphorically, the period of decolonization in the formerly colonized countries only meant that a new kind of “colonization” would be seen in sight; but, this time the capitalist system would take over the world. In the neo-colonial era, colonial agendas are long gone. What remains the same is how differences between the individuals who belong to that particular space become division lines in societies which is called class divisions. These gaps between classes are mainly related to economy but they also touch upon other discriminating factors like race, religion and sex. To clarify the class divisions and to live in the comfort of sameness whites created “white” spaces. It is only normal that whites created a special area of their own in which they would have the privilege of having a space of their own. Lipsitz states in *How Racism Takes Place*: “race and space in Los Angeles show that the white neighborhoods most physically isolated from black communities” were against the legal bettering of the black population (35). The

white population can indeed be against the blacks as they have the space supremacy. Decolonization helped the formation of the new “supreme” spaces; as Jefferess quotes Fanon in *Postcolonial Resistance*:

The project of decolonization is necessarily transnational, requiring a restructuring of the global economic system in order to redistribute wealth. As a result, the liberation of the postcolonial state cannot be separated from the transformation of international relationships. (86)

Hence, when it came to reestablishing economic status of the countries after the colonial era, the division of wealth among the countries was not fairly handled. Colonial times gave the upper hand to the colonizers and they have managed to pile up their capital as long as they had their colonizing mission at hand. So, when this era came to an end, they still had much of the world’s capital at their service thanks to years of collecting and distributing natural resources and workforce of the colonized countries. Matias and Leonardo state in *Feeling White: Whiteness, Emotionality and Education* that “white supremacy, upheld by the ideological beliefs in whiteness, continues to maintain a racial power structure” (5). Thus, in time, as colonialism gave way to capitalism, the ones with the supremacy in society was yet again the people who naturally belonged to the countries of prominent economic standing, which resulted in the formation of discriminative modern societies like the USA.

Consequently, it is not surprising that America itself would be a great power later on, as it was crowded with people fleeing from Europe from the very beginning. Thus, it is natural that people of the same heritage, would bring their lifestyles along and the divisions within society would owe its formation to race as well as class. This resulted in the creation of an “other” space, which is not recognized truly by the majority. Different from colonialism, in the era of capitalism, concepts like freedom and equality are at play on the surface. This does not mean that discrimination on all levels has been abolished. As Kristeva underlines in *Strangers to Ourselves*:

the once solid barrier between “master” and “slave” has today been abolished, if not in people’s unconscious at least in our ideologies and aspirations. Every native feels himself to be more or less a “foreigner” in his “own and proper” place, and that metaphorical value of the word “foreigner” first leads the citizen to a feeling of discomfort as to his sexual, national, political, professional identity. (19)

A foreigner, or an Other, then, is only accepted in world power countries like America and England; however, the space that the Other is allowed to inhabit is on the margins of society. It is true that the master-slave dichotomy is no longer in existence. Nevertheless, capitalism made sure that a new dichotomy would emerge, ensuring that the people with greater power can have a hold over the “other” to get whatever needed done for a fraction of the price that they would normally pay.

Without a doubt, race and class became an important factor in modern societies and the construction of the space of the other. Moreover, “racial identities reinforce class identities” (Devine 102). This might come to mean that the class structure in America and in England formed its hierarchical, therefore othering, division based on race while economic factors keyed into the imbalanced equation. Barak, Leighton and Cotton state that “whites have race” (xvi). This only proves that the whites are in possession of the race benefits in societies. However, as culture is an occurrence which can mingle and merge with other cultures, the culture of the Europeans began to mix with the locals; although some traditions were tightly held on to like forming clubs of their own so as not to mix with the others.

Frey’s novel portrays many characters from different class sects and of different skin color. What is striking is that while he is portraying the everyday hardships of contemporary life, he puts aside one part about the formation of golf clubs and how they operate. This is presented through the characters of Dylan and Maddie. They are white characters and they are integral for the plot line as their plot line leads the reader to the closed space of the golf course, in which Dylan

will work as a caddie. This contributes to the line of argument in a two-fold manner: First, Dylan reveals the discriminative nature of the society within the golf club and second, he shows that in the neo-colonial society there is not only a white-black dichotomy but also class discrimination.

Dylan's journey into the space of Los Angeles begins with a love story. Dylan and Maddie are the cliché young and naïve couple, who feel that they could take on the world, if only they can be together. Dylan saves her from the violence of her home. They move from place to place, and find service level jobs everywhere they go. The star-crossed lovers are naïve enough to not to know the importance of space. In order to have control over life, space is needed. Accordingly, they sleep in a car park resulting in losing most of their possessions. As the space of the car did not mark a territory or suggest safety, a thief broke in and easily stole. Once the importance of owning a space dawns on them, they go in search of a place to stay. They drive around looking for a place to call their own. While driving around, they notice that the value of the space determines class and vice versa:

Neighborhoods have clean streets well-kept lawns children on sidewalks mothers with strollers. Others less clean, no grass, fewer children, no mothers. There are long desolate stretches lined with battered steel warehouses. There are golf courses and baseball diamonds they're unnaturally, perfectly green. They see Warner Brothers, Disney, Universal, they're behind thick walls, guarded gates. (Frey 50)

What Maddie and Dylan see on the side of the roads as they pass by looking for a suitable place for themselves is actually a summation of how spatial politics work in the modern world. The spaces that one occupies determine a status in society. Moreover, if the space is of high class, as the "well-kept lawns" and the existence of golf courses connote, it needs to be protected in a way. Just as the hill stations were guarded or rather barred with walls, the space of the modernized times (they may be for living, sports or fun) are also closed up with walls and the like. As Silberman, Till and Ward state: "Even the very materiality of walls and barriers

can be refashioned to achieve unexpected cultural and political practices” (3). Thus, the barricades of the colonial stations may be gone and the politics of colonialism diminished, the use of walls still exist but funnily enough around entertainment facilities showing that the sameness the British yearned for, exist in the “modern” world. This time, in the neo-colonial era, people want to be surrounded by the same kind of people to feel safe. That is why some neighbourhoods are shabby looking and some are luxurious. In the same way theme parks are guarded with high walls and gates, along with a high entry price, to single out the unwanted crowd. Psychologically, the high walls of these theme parks separate the people according to class.

When the couple gets to Lincoln Boulevard, Venice, Dylan walks randomly into a public golf course looking for a job. Interestingly enough, the man who hires him puts forward the discriminative nature of the club, even from the first greeting of Dylan. He is a fat man named Dan who emphasizes the fact that “whites” do not work in service department of the club house: “the only other white who works here is the club pro. He thinks he is Tiger Woods or some shit” (Frey 287). Thus, he underlines the fact that having a white person work there is a rare happening; just as a black man’s success in the sport of the whites. On the other hand, in the realm of capitalist space, exploitation is not limited to the “other” or the basis of race. Whites are exploited too on some level, yet, they are not the ones to be treated worse. Yancy points out:

Exploitation derives from class positions where power is attached to having or not having wealth. Black and white workers share in being exploited under capitalism, while white supremacy allows for the superexploitation of black working people. (222)

Hence, although discrimination and exploitation is an undeniable fact of capitalist space, it still undermines the blacks the most because they are not a part of the major space- the white space. Dan, who is aware of white supremacy, furthers his racist remarks saying that he even differentiates between the “blacks” and even takes advantage of their illegal status:

“You mind blacks?

No.

You mind Mex?

Nope,

All the other caddies are blacks and Mexs.

Fine with me.

They’ll probably give you shite for being a white boy.

That’s fine too.

You get ten bucks an hour plus tips. Don’t tell anyone out there what I am paying you I don’t pay the Mex anything but tips because they are all illegal, and I pay the blacks minimum wage plus tips.

Thank you.

Go out there and ask for Shaka. He is the big black who runs the caddies shack. Tell him I said you are hired.

Okay.” (Frey 287)

The Caddie HQ is a space which is dominated by the other as different races of darker skin color work there. Generally, in golf clubs, the white population is the dominant one. However, at this club, it seems it is the opposite. This might be because the golf club appeals to middle class members. The white officials in *A Passage to India* would not step onto this course as they would not be a majority and they are aware that majority controls space in a way. However, as seen in the quotation, although different races work there, they cannot form a strong unity like the “whites” do. Moreover, it seems the race division is brought down and torn apart at the level of “blacks”. As the character Dan explains the “blacks” and “Mex” are treated differently in terms of payment. Dylan, though he has no caddie experience, will get the highest salary available for the job because he is white. Thus, the space might be populated with the “other” but Dylan still gets the upper hand, in terms of salary, because he is a part of the larger space- the American space, which favors whites. This difference in salary is called relative wage rate

which is related to: “discrimination”. In the US, this discrimination is most often according to race or sex. In these cases, individuals are treated as having the characteristics of their group, regardless of their individual attributes” (Swanson 109). As a result, the relativism of the wage rate in the USA seems to be grounded upon the factor of discrimination, in other words: othering. If a person is seen as the one who does not belong to the space as the perfect fit, then, even the salary division becomes unfair. The space belongs to the whites on a larger scale. The immigrants who try to find a place within the space are treated unfairly in the scope of capitalism as:

he who is not a citizen is not fully a man. Between the man and the citizen there is a scar: the foreigner. Is he fully a man if he is not a citizen? Not enjoying the rights of citizenship, does he possess his rights of man? If, consciously, one grants foreigners all the rights of man, what is actually left of such rights when one takes away from them the rights of the citizen? (Kristeva 98)

Thus, the foreigner or the other is approached with the taint of not truly belonging to the main space. The space of the greater population cannot wholly accept or welcome them because otherwise it would feel like the true citizen was unfairly sharing his or her rights, which is of course unthinkable in a world based on binary opposition whether it be the colonial times or the late capitalist era. However, capitalism is different than colonialism in that while it others all the same, it also differentiates between the people who have more rights in the mainstream space, in this case, between the whites as well. While race was the main othering agenda in India during the colonial occupation of the British Empire, in neo-colonial America, with the advancement of capitalism, class seems to be one of the other factors. The new space demands profit. However, interestingly enough “there are a sizable number of exploited and oppressed white people who do not have the power that some black people have today” (Yancy 222). In Dylan and Shaka’s case, although Shaka is the obvious other in the white dominated space of America, he has the superior position against Dylan. Shaka is the one who has the power to distribute jobs, while Dylan has to abide by Shaka’s

laws. Nevertheless, it should not be forgotten that Shaka is the ruler of his own space which is only limited to the Caddie HQ. In contrast, Dylan, although the other on the golf course, still has an advantage that the other caddies of different nationalities lack: being white. As Dylan is part of the larger space, he still gets the best treatment in terms of money.

From another point of view, the fact that the space is dominated by other races- which are not white- gives them the control of the space to some extent. A space belongs to the one who occupies it. In this case the service department of the Caddie HQ is in the control of the other as Shaka, who is black, is in charge of it. The ones who work for him are all categorized as the “other” in the eyes of the broad American world view, except Dylan. So, it is not ground breaking news that Dylan might have a hard time in the new space as the “other”, who is Shaka, psychologically bars the whites because it is a vice versa effect.

The neo-colonial traces are seen in the treatment of Dylan among other caddies; like their most common representation; the “other” is described as being violent and aggressive. Kristeva notes: “It is because they [who are the discriminated ones] had lost the lofty, abstract, fully symbolic notion of humanity and replaced it with a local, national, or ideological membership, that savageness materialized in them and could be practices against those who did not share such membership” (153) It is as if their rude attitude towards whites is a way to get back at the former colonizers, for labeling them as the lower leg of the binary opposition and leaving them there, in the second-lower place, for centuries to come. Shaka marks that the “Caddie HQ” is his territory, even though it is clear that the place was built for the white population of the society mostly. Moreover, the caddies can be treated as an accessory by the golfers and if the caddie does not fit the golfer, they can be sent away easily. Bart makes it clear:

Yet it is not as difficult as it seems, even for a man of average will, to dismiss a caddy who is not his taste...Next day you take on a fresh caddy by simply handing the clubs to him. (Simpson 30)

On that account, although Shaka, in a way, controls the space of the golf course and it is the golfers who initially decide if the caddie is worth having by his or her side. The “others” are there to serve their masters once again, this time on the golf course, by carrying their bags. The difference between colonial hardships on behalf of the colonized and the slavery of capitalism is that:

In contrast to either slavery or feudalism, where workers are under non-economic compulsion to work, laborers in capitalism are under economic compulsion to work; in order to survive they must receive money to spend on goods and services, and for most, this means working for a living. (Swanson 109)

Hence, in the colonial era the other was forced to work and follow the rules of the colonizers while in the era of capitalism both the “us and them” have to work to live in modern society; perhaps the other has to work even more vigorously but get paid and be respected less. As a result, the other is furious. The other, who is perhaps more angry, is Shaka in *Bright Shiny Morning*. Shaka assumes an identity on the golf course as he has a higher position than the rest of the caddies including Dylan. However, Shaka’s behavior towards the others or rather the newcomer Dylan is uncaring and at times degrading. His anger stems from being labeled as the other in the wider space of white America which discriminates. Kristeva states the uneasiness of the other, because if:

had he stayed home, he might perhaps have become a dropout, an invalid, an outlaw...Without a home, he disseminates on the contrary the actor’s paradox: multiplying masks and “false selves” he is never completely true nor completely false, as he is unable to tune in to loves and aversions the superficial antennae of a basaltic heart. A headstrong will, but unaware of itself, unconscious, distraught. (8)

Hence, as Shaka is almost displaced in white space, he feels rage towards his other: Dylan. Shaka and the other caddies are also prejudiced against Dylan for he tries to infiltrate into their space, where they have created some sort of order. They are there to make their living but they are not totally content with their lives- if they were, then they would not have taken a stance against Dylan. The caddies

and Shaka are fragmented in their identity, for they can neither find a space of their own without an intrusion from the majority, nor act like their true self. As a result, the only way they can get back at the space that makes them feel in pieces is to be angry. So, Shaka makes Dylan uncomfortable, as this is probably the only place in which he will have the upper hand because “today, in an effort to protect this capitalist system, the white power structure is seeking once again to re-enslave black people” (Boggs & Ward 187). Shaka, knowing that the whites are looking for an opportunity to subjugate his kind, can only show resistance to the way the system works by othering the white boy who comes along, desperately looking for work because his wife is pregnant. Shaka notes:

Shaka Zulu was a king in Africa in the 1800s. He was a great king, who united the Zulu nation and trained an army that was so fearsome that his enemies would desert their land rather than fight ‘em. I was named after Shaka Zulu, the King. Now obviously, I am not the King of no great nation, and I ain’t got no army. But, I am still Shaka and this here, this Caddie HQ, this is my kingdom. Whatever I say goes. There ain’t no debating involved, if you got a problem with another caddie you bring it to me, and I make a decision. There ain’t no democracy, and there ain’t no revolution. The one there tried to be a revelation, I took the revolutionator and picked him up by the back of his pants and literally tossed him in the street. That’s how it goes here. (Frey 290)

This speech is rather ironic as it lays bare the blacks not finding a proper place in “democracy”; for it was created by white men to empower themselves even more. The blacks do not have a say in democracy. Because of this, Shaka forms his imaginary nation, which he only runs for the service of others, and uses violence to keep the order, like his European counterpart who had used them as slaves for decades. Although the club is like a barrier that divides the working class black men and the upper middle class white men, Frey puts a twist on it by ridiculing this discriminative nature of the club; that has not done away with discrimination for centuries, by integrating a scene in which all the people that Dylan caddies to are rather ridiculous in their way. First, there comes the future dentist who laments on his shallow hopes of belonging to a “private club”, as it means more

borderlines between him and people who are not similar to him. The dentist talks about: “how much he hates public golf courses and how much he is going to enjoy making enough money to join a private club” (407-408). Consequently, belonging to a privileged space, like a private club, means a lot to the dentist as it would set him apart in society as space gives you a chance to feel superior in face of the ones who would not be allowed in it. The difference between the colonial clubs and the golf clubs of the new age is perhaps the membership criteria. While in the colonial era the ones regarded as members of the club houses were solely the Anglo-Indians who had a job to do in a foreign land. The club was there for their entertainment and comfort. It was a space that secluded them from the others- that are the natives. Nowadays, in the world of capitalism, although membership to elite clubs is carefully selective, if one has the means and the social standing along with the right connections, he/she can be a part of the club. The dentist might never make enough to be a member at a prestigious club; however, he can still be a part of the enclosed space of the Caddie HQ; which is open to all middle class citizens. Hence, while the colonial club was only limited to people assigned to posts and as a space it was safe; today, the clubs seems to have become a space of entertainment mainly, although it still has a discriminative nature because of club dues. Next, a snobbish actor comes in, getting mad at Dylan for not recognizing him who rather funnily states that “he doesn’t belong to a private club ... (because) sometimes he likes to play among *real* people” (Frey 408). It seems that the snobbish actor who comes to the club is, consciously or unconsciously, aware of space politics. He makes an effort to justify not belonging to a private club, which shows that he understands exclusive club membership as a sign of luxury and privilege. The actor, by coming to the middle-class golf course, feels inferior as it is not a luxurious country club. Almost every middle class citizen with a penny to spare can come and play; but then, there are a lot of people who do not have such privilege. However, to not to be labeled ordinary, the actor states he likes mingling with the ordinary people. Lastly, and most hilariously a hairdresser comes in to practice saying she is there because “it might help her land

a husband” (Frey 408). The space of the golf course, then, is still a tool that separates people according to class. The space others the less privileged members of society while welcoming those who can afford the little glimpse of luxury. Hence, it seems the golf course is a space where you can find an eligible husband who can support you. At some points, by inserting such hilarious dialogues, Frey points to the fact that these people are actually mimicking the wealthy upper class white people. The reason that the golfers explain their coming to the golf course makes it seem as if they are trying to justify their rightful presence there. Wible makes this clear by the following remark:

Though one might not agree with the assertion that many of the inroads made in golf community in terms of race and sex as mere tokenism...the social closure discussed... is still a problem faced by many. (Wible 112)

Hence, since the problem of discrimination is evident on the golf course, especially between the golfers and the caddies, the ones who are discriminated against have no choice but to try to fit in. This is mainly achieved by being more like the superior race; that is to say via mimicry. In the *Location of Culture* Bhabha explains the nature of mimicry:

Mimicry is, thus the sign of a double articulation; a complex strategy of reform, regulation and discipline, which ‘appropriates’ the Other as it visualizes power. Mimicry is also the sign of the inappropriate... (Bhabha 86)

Mimicry, then, in a way makes it possible for the other to have an illusion of power. If the other is more like the generalized but dominant class who have the upper hand, it creates the illusion that the other might fit into the crowd. Nevertheless, this is only a make-believe. Mimicry in the colonial era was a civilizing mission on behalf of the Europeans. However, it backfired in time because the “other” envied to be just like the masters of the colonial era, and tried to let go off his or her roots completely, thus, causing them to be “unable to establish their own voice” (Wisker 192). Bhabha’s argument does not fit into the neo-colonial era as a whole; however, “mimicry” is touched upon as a general

outlook of the neo-colonial period because “mimicry”, literally, surfaces as a result of the us and them binary in societies. The other of the new age works hard to be included in the mainstream spaces and to do this they “mimic” or rather they try to be like the people of power. That is why the ownership of space connotes power: Others look up to the ones who are free to enter any space that they desire and make an effort to fit in.

Bhabha states in *The Location of Culture* that “...colonial mimicry is the desire for a reformed, recognizable other, *as a subject of difference that is almost the same, but not quite*” (Bhabha 86). The “other”, then, is not recognizable. The other is not seen as a true citizen in the neo-colonial era and the immigrants, refugees and people who are discriminated against want to be acknowledged in societies. So “mimicry” or trying to be like the people who have the power of supremacy emerges as a tool to make the other “exist” in the world. Moreover, Bhabha points out that mimicry is also:

a difference or recalcitrance, which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an imminent threat to both ‘normalized’ knowledges and disciplinary powers. (86)

Hence, it can be deduced, the reason why the other was so easily colonized and their lands taken away from them was because in the face of the British Empire, they felt powerless as a country and as individuals. However, the “other” came to understand that if they could make themselves more like the colonizers and establish a bridge of little sameness, then, they could, to some extent, be recognized by the British. Bhabha makes clear that mimicry was a tool for the colonized to be recognized, or to have a small space in the world of the Empire. However, for Bhabha this is also a perilous tool on behalf of the colonizer. If the colonized subject becomes a too great a mimic, they can be seen as a threat by the colonizer as they might feel confident enough to defy the empire- after all they might be on more equal grounds with them- and they can mimic their way into civilization. “Mimicry” in Bhabha’s discussion is of course related to the attitude

of the colonizers and the colonized ones; but, if Bhabha's outcasts are generalized and linked to the neo-colonial age, the other in "modern" societies are seen as threats if they manage to alter their selves totally and have a chance to infiltrate into the space of the majority. This results in abolishing the divisions of space which were constructed, physically and psychologically, which means that the power distribution of space may shift away from the superior class and this is not an acceptable result in the capitalist world of today. Apart from this, "mimicry" might turn the mimics into laughing stocks. Nevertheless, on the other side of the situation of mimicry is mockery; in Bhabha's terms:

What they all share is a discursive process by which the excess or slippage produced by the ambivalence of mimicry (almost the same, but not quite) does not merely 'rupture' the discourse, but becomes transformed into an uncertainty which fixes the colonial subject as a 'partial' presence. By 'partial' I mean both 'incomplete' and 'virtual'. (Bhabha 86)

Hence, the mimicry that takes a hold of the other is like a camouflage. Mimicry can never wholly transform and alter the other into an equal subject- that is equal to the people with the power to discriminate. Mimicry is ambivalent; not clear or certain. It is like a mask that hides the true origin and nature of the colonized subject. On the surface, the other might look reformed but s/he is not truly rid of his or her cultural prints. Inside, the yearn to stay connected to roots might try to prevail, but mimicry can mess up cultural heritage too. This is why the mimic subject might become a "mockery"- the subject is neither authentic nor reformed. This in-between state is referred to as "double vision" by Bhabha:

The *menace* of mimicry is its *double* vision which in disclosing the ambivalence of colonial discourse also disrupts its authority. And it is a double vision that is a result of what I've described as the partial representation/recognition of the colonial object. (88)

As a deduction, the mimic-other is only partially reformed while losing bits of authentic self: "*Almost the same but not white*: the visibility of mimicry is always produced at the site interdiction" (Bhabha 89). Thus, although the colonized has a hint of British behavior, the result is not a whole, the subject is fragmented.

The British Empire contributed in the mimicry of Indians by introducing British education to India with several laws. The most infamous one was of Macaulay's *Minute on Education* (1835), which argued that the Arabic and Sanskrit education in India was of no use and that an education system including English education would help the Indians uncivilized ways. In Macaulay's *Minute on Education* it says: "We are forcing on them the mock learning which they nauseate". Macaulay believes English education prevails all the other languages however he underlines how this education does not result in a full learning because the colonized cannot fully let go off his or her identity and learn perfectly. Moreover, this mimicked education might have dangerous results just as Bhabha states. Macaulay persists: "All the murmuring will come from the oriental interest which we have, by artificial means, called into being and nursed into strength". Then, if mimicry is carried out too well by the other, it will have the worst effect. The Other, feeling confident with the British education received, might find the strength to "murmur" or rebel against the Empire which was an unthinkable action. The result of this education seems to be "a class of persons Indian in blood and color, but English in tastes, in opinions, in morals and intellect". The education of England should not and cannot make an Indian thoroughly English. As one cannot alter the rooted traditions and culture of a person, the education only makes the educated Indians tolerable but dangerous to the British. Mimicry is not only limited to the colonial era. Macaulay's *Minute on Education* also summarizes the fate of the other in the neo-colonial age. People who are deemed as outcasts in societies are othered just because they have different accents, heritages, skin colors, traditions and economic standing. The space that they try to fit into, like the space of Los Angeles in Frey's novel, sees the other as inferior and believes that they are "uncivilized". However, even if the other is educated enough to be like the majority, they cannot erase the connotations that their roots convey in the face of the ones with power. Moreover, the character of Esperanza in Frey's novel exemplifies that even if the other is an American citizen, and has the education necessary to break the barriers of discrimination, this cannot be

realized. Having the equal qualifications as the whites is actually viewed as a danger in the eyes of the white dominated society. Hence, Macaulay's argument can be seen as a universal one. Although the whites claim that the other should be educated with the white education system so as to better fit into the society; when the other is as qualified as the major controlling population, there emerges a problematic situation. If the other has a chance at true equality, then the barriers dividing the space might not serve its discriminating agenda and the us and them binary, which underlines white superiority, might dissolve and this is not wanted in the neo-colonial era as capitalism is based on divisions in society.

As Homi Bhabha defends it to be, mimicry is encouraged by the owner to some extent, but the result and effect of this advertisement and encouragement of mimicry is not the same on the native; but as seen here mimicry can result in buffoonery or hilarity, it can turn the subject into an object to be laughed at (Pati 144). For instance, the young actor, dreams of becoming a well-known artist, and probably came to Los Angeles to make it big time in the film industry; however, although he has mimicked all those great, mainly white, actors who made it, he cannot go beyond being a laughing stock. He only really *acts* as if he were famous. As a result, his mimicry fails. The dentist too, almost blurts out that he chose his occupation because he wanted enough material gains to be one of the "big guys" in the private clubs. He too wants to strip himself from this multicultural society and have enough means to put up barriers. Thus, he is mimicking his way to the top. These characters', whether they be white or black, behavior is not far from the actions of the newly liberated slaves who were being "civilized". They too wanted to be like the higher classes and have enough economic freedom, in order to have a piece of the power.

If the other is a too good of a mimic, it might shatter the power of the upper class. This is perhaps why the character of Esperanza, in *Bright Shiny Morning*, acts like she is not fluent in English when she is almost too educated

and is in fact a perfect speaker of the language. However, when it comes to finding a job, she has to act differently:

Her mother recommended that she speak some English, but not let her prospective employer know that she was fluent. It would allow her employer to feel superior to her, which wealthy Americans tended to like, and feel that they would be able to speak and communicate in their home without the worry of eavesdropping, which they also tended to like. (Frey 73)

The character of Esperanza portrays how the space of America, as a country and state of mind, is judgmental towards the “other” in the novel. Esperanza’s parents illegally passed the border and Esperanza was born on American soil, making her an American citizen: “Her parents were fifty feet across the border when she was born her mother Graciella was lying in the dirt screaming her father Jorge was trying to figure out how to keep them from dying” (Frey 18). Esperanza’s parents crossed over the border of the USA so that she could become a citizen. As Webster states in his *Venting, Somebody Had to Say It* giving birth in such a way is “a ticket to stay in America” (121). It is ironic that during the colonial era colonizers like England seized the lands of countries with scarce resources by the sheer will of power and force. The natives were almost forced to live under the shadow of the Empire and abide by the newly set rules which only undermined their existence and culture. In today’s capitalistic world, it seems that people from economically-challenged countries try to, illegally, pass the borders of ruling countries, like England and America, because they have the notion that in those countries, they will have a better life. Thus, although they will be treated like an outcast in the new societies that they have filtered into, the hope that makes them take the plunge is worth the pain of being an other. Kristeva states in *Strangers to Ourselves*: “No obstacle stops him [who is the one regarded as the other], and all suffering, all insults, all rejections are indifferent to him as he seeks that invisible and promised territory, that country that does not exist but that he bears in his dreams, and that must indeed be called a beyond” (5). Hence, what matters is to be part of that country, in this case America, because the country allows people to

dream of success but it is not guaranteed. The price to pay in Esperanza's parents' case was to work in menial jobs. Jorge found work in farms and not surprisingly Graciella worked as a maid which was also the fate of Esperanza. Interestingly enough, the White population of America saw the "Mexican immigrant women as dependent, inferior females who could be improved by exposure to "American" standards of house-keeping and parenting" (Romero 113). In the neo-colonial era, then, the wealthy upper class whites saw having Mexican maid almost as an educational activity on behalf of the immigrant servants. It is as if the white house-holders were doing them a favor by opening up their homes to Mexican women in need of work in the American space which did not offer the Mexican immigrants a wide range of work opportunities. This being the case, the White owners are entitled to treat the maid in any manner that they see fit which happens to be demeaning them; just as in the case of Esperanza and her mother. In an expected fashion "They saved whatever they could, every penny nickel and dime was coveted, every dollar counted and kept, they wanted to make their own house, make their own home...an American home" (Frey 19). Esperanza's family wanted to create their own space in the USA. However, it is of utmost difficulty to achieve forming a new space within an existing greater space as it takes time and money. As Kristeva states:

The foreigner is the one who works. While natives of the civilized world, of developed countries, think that work is vulgar and display the aristocratic manners of the offhandedness and whim (when they can...), you will recognize the foreigner in that he still considers work as a value. (17-18).

Hence, Esperanza's parents, like all the immigrants who trespass the borders of the countries that they want to infiltrate into, have to work. Their main aim in going over the borders, to new territories is to be part of the new space. However, what they overlook is that all space is divided. Though they might get a chance to live in the new space, they live on the margins of it. The immigrant will be confined to a space which is not important for the local population. The other will live in the neighborhoods built especially for them and be away from the majority.

Nevertheless, even finding a space on the outer skirts of the population is hard work. They do not mind the hard work, like Esperanza's parents who work for her future, because that is the only way to create a space of their own even if it is not integrated into the mainstream space.

The only reason that the British Empire managed to create their own space in countries like India was because they had the means and the power to over-rule the existing space. Once the tables were turned in the time of capitalism, creating space became the priority of the one's who did not have the privilege to obtain a good standing in their own space, their own countries. However, this is like an illusion on behalf of the other in the new space as they do not have the power to create a valid space of their own.

Esperanza's family tried their best to form an illusion of space that belonged to them by working in the jobs that the American citizen was seen too good to work in. This is the fate of the immigrant who wants to have a safe space in a foreign land: "But as far as the immigrant is concerned, he has not come here just to waste his time away. Possessed with driving ambition, a pusher, or merely crafty, he takes on all jobs and tries to be tops in those that are scarcest" (Kristeva 18). Hence, although Esperanza "did well in school...and received a scholarship to a local community college", it seems her fate was sealed because she never managed to have a true space within the American culture (Frey 40).

Esperanza's parents must have felt that being born in American space could define her future for the better as most of the immigrants feel. Her parents struggled many years to make sure that she would "fit" into the space of America, thinking that it will give her the upper hand in life, which was denied to them. However, they did not realize that their nature of otherness in the foreign space would never disappear as "with the establishment of nation-states we come to the only modern, acceptable, and clear definition of foreignness: the foreigner is the one who does not belong to the state in which we are, the one who does not have the same nationality" (Kristeva 96). Thus, whatever Esperanza does, she will

never be truly accepted into the mainstream space. Esperanza received a top notch education and she spoke English without a flaw. However, after she graduated, it became clear that the space which she inhabited since she was born, still tried to “other” her. Esperanza could not find a decent job despite her qualifications. This is because she was viewed as the other and the other is not welcomed in the space of America and in the space of capitalism. Esperanza is one of the many common people stuck in the wheel of capitalism.

Derrida talks about the place of the common people within this capitalistic othering system. He thinks these people are stuck in a limbo like space as they have no real power in world politics. They are just pawns in the game of conquering and defeating. Derrida develops his concept of ‘presence’ based on two critical concepts: economy and gift. The gift is “what we most deeply desire” (145). The gift is what people want to get hold of, achieve in life or dreams that motivate life altogether. Esperanza’s parents wanted her to lead the life that they never had. They wanted her to be able to fit into the space that they cross-passed into. This was their wish. Esperanza’s wish was to receive the necessary education and be part of the bigger space. She aspired to get into a college and indeed she worked hard enough to get a scholarship to a community college. But she loses her scholarship because she gets a psychological scar.

Esperanza has noticeable thighs. Throughout her youth she was teased: “The other students resented her intelligence, and her willingness to help her teachers, and her thighs, which grew with her, gave them plenty of reason to tease and harass her” (Frey 38). It is expected of kids to treat each other badly although in this case she was teased more easily because she was one of the others. Her thighs became a breaking point for her when her own relatives, who came and lived with them as immigrants, laughed and humiliated her at her own birthday party when her dress was torn in a fight. When her dress is torn everyone in the house started “clapping and cheering, hooting and hollering and whistling, and above them all laughter, laughter, laughter” (Frey 41). After this she gets depressed and does not leave her house, she loses her scholarship. Thus, her ‘gift’,

which was a chance at a college, slips away from her reach because of the economy, which does not offer her family to pay for the expenses of college without her scholarship. Thus; economy has always been the crushing force in the world. It is also a desire like the gift but it is more concrete in terms of wealth but it is also a limitation.

The gift might never be obtained. Economy, on the other hand, is always present and it is not significant just on a personal level. For a stable and prosperous economy nations are willing to crush one another not caring about the “gift” or the desires of the public. As mentioned, the public is actually forced to live within the borderlines of these two notions; there is no personal choice when it comes to the space and place of the common people. As Derrida and Caputo write in *Deconstruction in a Nutshell*: “Now, it is never a question of simply choosing between these two, between ‘economy’ and the ‘gift’... ‘we’ ‘agent/subjects’ are always to be found somewhere ‘between’ the two, in *medias res*, in the gap or space between the gift, if there is one, and economy, hanging by our teeth, about to go under” (145). This in-between state proves that the public who occupy “space” are only allowed to dwell with their own petty life; they must accept the larger than life rules and conventions of those in power and colonialism works on the principles of economy. Hence, Esperanza bows down to the space of capitalism and finds work as a maid just so she can get her ‘gift’, a college education.

Space, then, is not personal from a larger point of view. If one wants to occupy space, s/he should abide by the rules that shape that space. Furthermore, Derrida explains in his *Limited Inc.* that in order to take control of the space and its inhabitants “other concepts must be formed, the habitual logical space transformed (others will say, deformed)” (127). Perhaps, this is why the world was and is set on dichotomies: good and bad, us and them and most cruelly black and white. Moreover, the ideology of colonialism captures the true essence of these binary oppositions. Mills comments on this opposing nature of colonialism in *Gender and Colonial Space*: “As I hope to show, colonial space troubles some

of the simple binary oppositions of public and private spheres, since some of the values circulating within the colonized countries are profoundly at odds with the values of the imperial culture” (33). As a result of this opposition, chaos emerges; as during the colonial era, the rightful inhabitants were viewed as the weaker side of the opposition and the colonizers expected them to obey and serve in the space that they took away from the natives. Today, the immigrant population and the lower white classes have to be on the weaker side of the opposition and abide by the rules of the ones with power just like Esperanza and Dylan. However, Dylan is still a notch above Esperanza as he has the advantage of being white.

Esperanza ends up being a servant because the space of servitude is the only space that welcomes her in the world of binary oppositions. When the well-educated Esperanza cannot find a job, she decides that the only way to survive is to become a maid. This is typical of space politics as the space is controlled by the white population the others can have some trouble in finding a job. People like Esperanza have no choice to once again be in the servitude position, just like the Indians working in the hill stations. Moreover, although the character of Esperanza seems to be the perfect mimic, she cannot fully expose her abilities, as that would mean she is a threat to the space. Moreover, when Esperanza enters the space of Elizabeth Campbell, whom she will work for, the us and them situation surfaces in an instant. Elizabeth declares: “I make the rules and you do not question them” (Frey 74). This again proves that in a space, the owner has a right to control it however s/he likes for she has the power; she is just like the memsahibs of the colonial period. Mrs. Campbell determines all the rules for she has the capital to do so and as Esperanza lacks the capital needed for power, she has to obey as she is the other who has no space- no space to have a say in front of the master. However, Esperanza is aware of the rules of capitalism and how it works and this is why she dares to raise her voice when Mrs. Campbell tries to rob her off a decent wage:

How much you pay me?

I will pay you three hundred and fifty dollars a week.

That's good money for someone like you.

That's not enough. Mrs. Campbell looked shocked.

Excuse me.

The house is very big. You must pay me more.

You are not to make demands on me, young lady, do you understand me?

Esperanza nodded again, by this time, she was a wreck.

Si.

Do you understand me.

Esperanza recoiled. Wrecked.

Si. (Frey 76)

The individuals in the status of immigrants in the space of the people with the upper hand like Mrs. Campbell have no right to have a say. Lefebvre backs up the link between neo-colonial distribution of power and capital with space: "Few people today would reject the idea that capital and capitalism 'influence' practical matters relating to space, from the construction of buildings to the distribution of investments and the worldwide division of labour" (9-10). Hence, space is always controlled in accordance with the capital to be gained. The ones in possession of power, who are mostly white, use and shape space for their own benefit. In the case of Mrs. Campbell, space gives her power to control the capital interest of Esperanza and it denotes her with the power to employ whatever rules she sees as valid. Mrs. Campbell does not know that Esperanza is not an immigrant. However, because of her cultural roots Esperanza is treated like an other. The other must accept the terms and the conditions that the master of capitalism puts forth. Mrs. Campbell is not aware that Esperanza was born in her space- space of America. She seems to be unaware that Esperanza was educated within the same space. Mrs. Campbell views Esperanza as a dispensable tool that is there to serve and Mrs. Campbell treats her harshly in true to life master like manners because

she has a hatred toward Esperanza, but Kristeva underlines that this hatred towards the immigrants and all the other people who are discriminated against because of being “different” people, who are the modern other, has an underlying message:

Detestation tells you that you are an intruder, that you are irritating, and that this will be shown to you frankly and without caution. No one in this country can either defend or avenge you. You do not count for anyone, you should be grateful for being tolerated among us. Civilized people need not be gentle with foreigners. “That’s it, and if you don’t like it why don’t you go back to where you came from!”. The humiliation that disparages the foreigner endows his master with who knows what petty grandeur. (14)

Correspondingly, Mrs. Campbell is rude towards Esperanza just because she is in the status of the other. There is no other valid reason. Mrs. Campbell is uncomfortable that Esperanza is in her space, that is to say, in her country and if she ended up, unrightfully, in America; then Esperanza should be made to feel inferior to remind her that she is the other and that she does not really belong. Appropriate to Mrs. Campbell’s othering and discriminating agenda, Esperanza is treated unfairly: “If the bed is not perfectly made, with stiff corners and no wrinkles, Mrs. Campbell pulls the covers and sheets from the bed and throws them on the floor and Esperanza must remake the bed from scratch” (Frey 156-57). If Mrs. Campbell did not resent Esperanza, then why would she unreasonably act outrageously and throw everything on the floor and disregard all the work that Esperanza tried to do. Mrs. Campbell could have just asked her or told her to adjust the bedding, instead of creating a torturous environment just because Esperanza is in her space. Moreover, the unreasonable requests and actions continue after Esperanza is done with the bed: “When the bed is made to Mrs. Campbell’s satisfaction, Esperanza goes back to the kitchen, where she makes two pieces of bran toast...Mrs. Campbell never eats them, but likes them to be there just in case” (Frey 157). Esperanza’s job at the big mansion is already hard as she cleans it all by herself, on top of it all, Mrs. Campbell acts ridiculously, such as making her make sandwiches that she never eats, every single day to assert that

the mansion is her space and she can do whatever she wants there in the true master fashion. As time goes by, Mrs. Campbell's behavior gets worse after her son, who is called Doug, and Esperanza start to get along:

Mrs. Campbell follows Esperanza around the house as she works, criticizes her, makes her redo almost everything she does, purposefully messes things up after Esperanza has cleaned them so that Esperanza will have to clean them again. When Esperanza asks for lunch, Mrs. Campbell tells her she doesn't deserve a lunch and isn't going to get one. The two times Esperanza needs to use the bathroom, Mrs Campbell stands outside the door, staring at her watch and knocking every thirty seconds until Esperanza is finished. When she is, Mrs. Campbell makes her scrub the toilet. (Frey 253)

Mrs. Campbell's inhuman behaviour stems from the fact that Esperanza does not belong: she does not belong to her country, her house (even as a maid) and certainly she does not belong in a space where her son acts benevolently towards her. Thus, as the master of the capitalist space, Mrs. Campbell does not pass a chance to insult her, after all Esperanza is one of those people "who does not belong to the group, who is not '*one of them*', the *other*" (Kristeva 95). The difference between the slave- master relation of the colonial order and today's capitalistic society is the main space occupied.

In the times of colonial rule, the British Empire made its way into lands with wealthy resources like India and managed to control the "others" which constituted the majority because the other feared the Empire. However, nowadays, it seems that the people who are labelled as immigrants are working in slave-like conditions willingly because they cannot form a valid space of their own in the new society that they ended up in. Esperanza is no less an American than Mrs. Campbell as she was born and bred in the same space as her. However, because of her cultural roots, Esperanza ended up being the slave once more. Her opinions do not count. She has to accept whatever conditions that the owner or the master sets. As a result, although the state of immigrants are legalized on a broad world view, when a small section of life that puts an immigrant and a true citizen face to face,

it is the rightful citizen who still seems to have an undeniable supremacy over the “other” who indeed is still the other.

The mixed race characters stuck in mimicry shows that on one level the hold of capitalism has resulted in class discrimination that bothers them all, on the other it underlines the fact that the “other” still has the major disadvantage. Although these characters are all of the same economic status, the dentist has the correct skin color to realize his ambitions. In this sense, the dentist, if he is any good at what he does, will indeed achieve his dream. On the other hand, if the “exotic” actor makes it in the movie industry, it is only because he seems mysterious not because he simply tries to. This is the only luring quality that gives the ones with a darker skin color a push up in the social scale, as dictated by Edward Said’s *Orientalism*. Said vocalizes the nature of the term “orient”:

...Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient- dealing with it by making statements about it, authorizing views of it, describing it, settling it, ruling over it: in short, Orientalism as a western style for dominating, restructuring, and having authority over the Orient. (3)

Hence, as Said underlines here, “orientalism” is a Western concept showing the control of the Westerners over others. Orientalism justifies the actions of the ones with power. As the locals are seen as unaware of the Western way of politics and control, they easily surrender their space- whether it be physical or personal space because they respect how modern and civilized the colonizers seem. Moreover, the term orientalism “depends for its strategy on this flexible positional superiority, which puts the Westerner in a whole series of possible relationships with the Orient without ever losing the upper hand” (Said 7). Just as the British Empire had the upper hand during the times of the East India Company, the Empire’s control was unquestionable when colonial usurpation took place in India. Said’s “orientalism” is a thoroughly colonial term. However, in the neo-colonial era, the other at times can be seen as a luring individual on the basis of

being different. Although in general the attitude towards the other is not benevolent in white spaces, the other is also mysterious for the same reasons.

According to Said, the oriental is regarded as mysterious, feminine, passive and sexually luring because they are different and thus intriguing (Roberts 12). Along this line of logic, he will be accepted into imaginary club of the film industry, if they feel like including someone to lure the audience with his or her mysterious charm. Otherwise, the feeling of xenophobia; which “comes from the Greek word ‘xeno’ which means foreigner or stranger and ‘phobos’ which means fear...(thus it is) an irrational fear or distrust of strangers” that has surrounded the nations since the colonial era will never cease to stop (Bordeau 4). The Oriental that can seem as mysterious in Said’s terms, can also be seen as a danger because they are different. Maybe this is why the club members that Sherwood interviewed insisted on “sameness” and “similarity”, as the members do not connote danger to each other and there is the comfort of sameness within the club.

If xenophobia is taken as the reason why people of the same color form clubs against the other, than it is natural that Frey creates a character that established his own golf course at the beginning of the novel called Emeka Ladejobi-Ukwu. His father has internalized the problems of being different so much that he makes his family change their surnames to English ones, as if trying to cut off their origins completely and to fit in to the society better:

when he was six, his father started calling him Barry, and changed the family name to Robinson...all four boys were raised believing that anything is possible in America, that it truly is the land of opportunity, that they could become whatever they wanted...he wanted to bring joy and fun to the middle class at affordable prices. (Frey 11)

Names assert identity and nationality in modern spaces. If one’s name is reminiscent of “foreign space”, the major occupants of the space unconsciously discriminate. Emeka’s father, who was probably othered severely, wanted to protect his children from being treated differently. Emeka’s father wished to be

one of the many; he wanted to become one with the space that they called home. Consequently, as he could not change his skin color that separated him and his family from the majority who control the space, he changed his name. Emeka's father wanted his children to fit in and be accepted in society. By renaming the family as Robinson, which is perhaps one of the most common surnames in America, he wanted to erase at least one of the qualities that set his family apart from the crowd. However, one cannot "bleach" oneself by changing names, the only thing to do is to wear a "white" mask to hide the true self; thus, never being either identity completely. Barry's dream of opening a golf course, like those of the white people, disintegrates after he pours all his money into it, as after some time people stopped coming. Barry has forgotten that in order to put up such barriers and keep them there, one needs to make sure that people who the club gives services to, have enough means. After all, it is the economic situation of the whites that enable them to look down upon others, forgetting that they have earned that because of their trading colonial years. Nevertheless, in real life, not all the efforts of the black men are in vain. For instance, a black man called William Powell "built his own golf course after being barred from white clubs enjoys success 50 years later" (*Jet Magazine* 48). Powell, according to the article, opens up a course of his own, when he was ousted from the club he used to practice golf at. Thus, he in a way managed to hold up a successful barrier against the white and their xenophobia, which is the curse of the neo-colonial era.

CHAPTER IV

CONCLUSION

Space is a theory of limitation, control and barrier. Space politics enable the ones in charge to employ any rules that they see fit within that space. The ownership of space means the ability to have the upper hand in the constructions of norms and regulations within societies. The scope of this thesis focuses on the use and politics of space in the colonial and neo-colonial period.

The vast territories on Earth, which were divided into continents and countries, became a political and economic tool once the raw materials or the possibilities that certain geographies offered, began to be taken into consideration. Moreover, space ended up being defined as a mechanism of control on a physical and psychological manner. Physically, space enabled the ones in possession of power to distribute the vast spaces in the world or draw up boundaries to protect their own space. However, in the case of British colonialism, the once already distributed spaces began to change hands for the benefit of the British Empire. Psychologically, the changing borders of space resulted in the traumas of the colonized population. The original settlers of the colonized countries were psychologically limited and controlled because they were faced with the “civilized” means of colonialism. This resulted in the binary oppositions of “us and them” which later became an umbrella term for many oppositions such as “men and women”, “colonizer and colonized” and “black and white”. As a consequence, the binary oppositions granted power to those who already had the upper hand. The British Empire was interested in India because of trade routes and established the East India Company, which later turned into a full forced colonial rule. Space, then, was a very useful tool, for it enabled the British Empire to set physical boundaries and limits within India called hill stations. These

stations and the clubs that they set were almost like a microcosm of England. It was an illusionary bubble in which they continued their life, just as they did in England. The reason why the sameness continued was that the other was not allowed to infiltrate into this space which once belonged to India. The walls of the stations were like psychological pressure points where Indians felt inferior enough not to enter. They could only pass the barriers of the club if they belonged to the selected, educated, and high class Indians; otherwise, the only way to surpass was to be a servant. This again shows that the physical space and all its psychological connotations worked as a means to control the indigenous population. The main aim was to exclude and control as when someone is excluded; they respect the ones who exclude as they hold the power.

This thesis shows that this othering is also seen in the “modern” era in the shape of golf clubs and elite spaces as they are set on the principles of similarity, exclusiveness and, thus, exclusion. The space of the golf club excludes with their members-only policy one cannot pass the walls, if they are not one of the selected members. Hence, the othering agenda of the colonial era in terms of space was the hill stations and clubs and it was there for the sake of the colonial mission, nowadays the othering continues with the golf clubs. Both of these establishments, although their agenda is different, use space in order to leave out the unwanted ones. The black and white dichotomy has its marks in the space of the club, which is mostly dominated by the wealthy white population, showing that blacks still do not have full open access to the closed space of the club. Consequently, space is then a means of control and discrimination because if the space is made exclusive in any manner, whether it be the hill stations or the golf clubs or homes of the upper white class, it has the power to limit the people who have the granted access to enter, it gives the people with the upper hand a chance to control space and end up with political, personal and economic freedom while out-casting the other.

The way that space theory has been at play from the colonial era to the present has been exemplified with Forster's *A Passage to India* and Frey's *Bright Shiny Morning*. Forster's novel has shown the workings of space politics in the colonial era when the main point of argument is centered upon on space in the sense of hill stations and clubs. These spaces have proved to be a mechanism of control as the Indians in the novel had limited access to these spaces and psychologically believed that the British Empire almost had a right to conquer their lands and reap their economic benefits. The characters respected and bowed to the rules of space politics because they felt the modern and civilized Anglo-Indians were high in status in terms of education, economy, culture and politics. In Frey's *Bright Shiny Morning*, the issue of space was centered upon the golf club for it exemplified how space, although it might be a space of entertainment, still continues to cast aside the "other". As clubs of any kind are based upon the issue of sameness, the golf club in Frey's novel, although it is not a highly established club, still continues the principle of othering. This is mainly observed in the distribution of the menial work within the boundaries of the club as all the caddies who work there are black or of other race in one sense or another except Dylan. Moreover, the members who come to play are white showing that even for a middle class club, the members who have the means to join a club, even if it is a mediocre one, are white. Thus, it can be deduced that space, whether consciously or unconsciously, became a sign of supremacy for the ones who possess it and the people who master space are the ones who set the rules in society and outcast the "lower" races.

The thesis also underlined how the other in colonial and neo-colonial eras were only step inside the closed and mostly white spaces only in the place of servitude. During the colonial occupation in India, the only Indians who could breach the borders of the stations, clubs and the home of the British officials were the coolies; who were the Indian servants serving their colonizers. Hence, it seemed the people of India were only fit to serve the Empire. In the neo-colonial era, there are inevitable multicultural and multiethnic formations within societies.

The thesis focuses on America to show in the twenty-first century the other is again located in the service position once again with capitalism running in full force. It seems the place most comfortable allocated for the other is in the place of servitude within white dominated and exclusive spaces.

Spatial politics was analyzed within the scope of the colonial India and the neo-colonial America within the thesis. However, as space politics have always been and always will be at play in all eras, further studies concerning other literary works can be carried out in order to enrich the literature of space. The focus point in this thesis was the other's place in the space of colonial and neo-colonial eras and the white justifications for this master-servant relationship. However, the study could perhaps be furthered by analyzing space in terms of its construction such as man-made spaces and natural spaces while focusing on the politics of these spaces. Moreover, the space of Los Angeles as a neo-colonial space could be analyzed in detail to show its link to spatial politics.

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APPENDICES

A. TURKISH SUMMARY

Bu tez, E.M. Forster'ın Hindistan'a *Bir Geçit* (1924) ve James Frey'in *Aydınlık Parlak Sabah*' ta (2008) ele aldığı alan politikasını incelemektedir. Bu çalışma, *Hindistan'a Bir Geçit* ile başlayarak, İngilizler tarafından sömürge politikası altına alınan ülkelerden biri olan Hindistan'da kurulan dağ istasyonları ve bu istasyonların duvarlarının içlerindeki kulüplerin sömürgeci güçlere bu alanları yerel halka nasıl kısıtladığını ortaya koymaktadır. Bu sayede 1858-1947 zaman dilimi aralığında yerel, kültürel izlerden ve Hindistan ile ilişkileri kesilmiş, tecrit edilmiş özel alanların kurulması ile sonuçlanmıştır. Bu tecrit öylesine mükemmel bir şekilde yapılmıştır ki, yeni oluşturulmuş İngiliz alanları sömürgeci güçlerin işgal döneminde neredeyse bir efendi-köle benzeri ilişki ortamı kurmalarını sağlamıştır. İnşa edilen bu alanlar Hindistan halkını kontrol altında tutma mekanizması haline gelmiştir. Tez bunun devamında Frey'in *Aydınlık Parlak Sabah*' ı ile Amerika Birleşik Devletleri içinde tecrit alanlarının oluşturulması ve varlığının yeni sömürge dönemi güç dağılımında ne denli belirgin bir faktör olduğunu ele alarak modern çağı ele almaktadır. "Tecrit" alanları olarak ele alınan bölgeler tez içerisinde aynı etnik kökene ve ırka sahip olan insanların belirli alanlarda kendileri arasında yaşamak zorunda olmaları, nüfusun çoğunluğunu oluşturan beyazların arasına tam olarak kabul edilememelerini alan politikasına bağlamıştır. Alan politikası olarak tez de ortaya

konulan kavram, toplum içerisinde farklı olarak nitelendirilen insanları her zaman ana toplumun kıyısında ya da dışında bırakmayı temel hedef olarak seçmiş olmaktadır. Alan politikası zamana bağlı kalmamak ile birlikte, her zaman “ötekileştirme” ve “dışlama” amacı ile kullanılmıştır.

Özellikle bu iki romanın alansal politika şemsiyesi altında ele alınmasının sebebi alanın kendisi, oluşturulması ve bu alanlarda söz sahibi insanların her zaman hakimiyette ve ayrıcalıklı olma gücüyle bahsedilmiş olma algısıdır. Bu algı sömürge döneminde, yerel unsurları bu alanlardan uzak tutmak ve onlar üzerinde güç uygulayıp İngiliz İmparatorluğun yararına kullanmak için uygulanmıştır. Yerel unsurlar yeni oluşturulmuş kanunları kabul etmiş ve onlara boyun eğmiştir çünkü İngiliz sömürgeci güçleri karşı gelinemeyecek kadar güçlüydü. Onlar İngiliz alanları olan dağ istasyonları ve kulüplerde sadece hizmetçi olarak çalışabilirlerdi çünkü bu onlar için uygun görülen tek pozisyondu. Bu gerçek yasak olan İngiliz alanlarına sadece belirli yerel insanların kabul edildiğini ortaya koymuştur. Aynı zamanda hizmetçi pozisyonunda çalışmaya mecbur olan yerel halk sömürgecilik dönemi boyunca İngiliz alanının kurallarını uygulamaya mahkum bırakılmıştır. Aksi takdirde, Forster’ın romanında Aziz karakteri ile ortaya konulduğu gibi haksız muamelelere maruz kalınmıştır. Aziz romanda tamamen suçsuz olduğu halde, birlikte Marabar mağaralarını ziyarette gittiği Adele tarafından iftiraya mahsur kalmıştır. Bunun sebebi alan politikasının İngiliz hakimiyeti olmayan Hindistan bölgelerinde bir İngiliz kadının bilinç altında bir karmaşa yaşayıp, bunun sonucunda yerel halktan olan Aziz’i herhangi bir kanıt olmadan tutuklattığı görülür. Bu da alan politikasının fiziksel bir şekilde (mesela dağ istasyonlarının duvarları ya da askeri kontrol nokta kulüpleri ile) korunması gerektiğini gösterir. Alan politikası İngilizler için o kadar önemli idi ki, inşa ettikleri istasyonlar neredeyse İngiltere’deki yaşamlarını birebir sürdürebilecekleri şekilde kurulmuştu. İstasyonların duvarları içerisinde Hindistan’dan hiçbir iz bulunmuyordu. Dahası yedikleri yemekten yaşadıkları evlere kadar her şey

İngiltere'den getirilmişti. Bu da İngilizlerin alan politikasını Hindistan da kurdukları alanlarda sonuna kadar, kendilerini temsil edecek bir şekilde kurduğunu gösterir. Medeniyetten, İngilizler ile karşılaştırıldıklarında, uzak olan yerel halk, İngilizlere hayran kalıp, onların ortaya koyduğu kuralları uygulamayı kabul etmişlerdir. “Modern” çağda insanları bu alanların kurallarını kabul etmeye zorlayacak herhangi bir unsur olmamasına rağmen kapitalizmle birlikte alanın tümüyle sahip olduğu üstünlük algısı sayesinde yerel halk üzerindeki güç yönetimine devam etmiştir. Bu nedenle yerel unsurlar hala yabancı, mülteci, göçmen ve düşük gelirli vatandaş şeklinde görülmeye devam etmiştir.

Sömürgecilik dönemde, sömürgeleştirilmiş unsurların kendilerini sömürgecilerin gözünde daha aşağı hissetmeleri sağlandı ve bu insanlar sömürgecilerle bir şekilde eşit olabilmek için onların statüsüne sahip olmayı hayal etti. Dağ istasyonları ve kulüpler gibi sömürgeci alanlarının yerel unsurların izinsiz giremeyeceği sağlam sınırları vardı çünkü onların yerel halktan aşağı olduğu algısı güçlendirilmek isteniyordu. Dahası, bu durum sömürgeci güç olgusunun kaybolduğu yeni sömürgecilik döneminde bile yerel unsurların kendilerini daha aşağı görmelerinin asıl sebebi idi. Öyle görünmektedir ki, farklı şekillerde olsa da, alan politikası her zaman üstünlük algısını sürdürmüştür. Ancak bu ötekileştirme yeni bir form kazanmıştır ve sadece cinsiyet ve ırk üzerinden yapılmamaya başlamıştır ki günümüzdeki göçmenlerde bu şekilde yaşamaktadır. Bu durum günümüz modern toplumlarında farklı etnik köken ve görüşlerden gelen insanların bir arada homojen toplumlar oluşturma ve bunu toplumların ilerlemesi yararına kullanma isteğini desteklemektedir. Ancak, konu derinlemesine analiz edildiğinde sömürgecilik döneminde olduğu gibi iki grubun birbirinden ayrılması gerekliliği açık olarak dillendirilmese de günümüzde farklı kökenlerden gelen insanlar arasında sınırlar koymaya çalışmak hala önemli bir faktördür. Frey'in romanında bu sınırlar golf kulüplerin işleyişinde ortaya konulmuştur. Kulüpler oluşturulma sebeplerinden dolayı ayrımcılık ve özerkliği desteklemektedirler. Hatta kulüpler üyelik prensibi ile oluşturulduklarından ve üyelik işlemlerinin detaycı doğasından ötürü ayrımcılığı günlük hayatın olmazsa

olması olarak benimsemiştir. Üyelik prosedürleri aslında “benzerlik” algısını sürdürmek için vardır. İnsanlar her zaman kendilerine benzer hayatlar yaşayan, aynı ekonomik statüde olan kişilerin etrafında olmak ister. Çünkü bu durum insanların kendilerini güvende hissetmelerini sağlar. Kulüpler de “benzerlik” ögesinden yola çıkarak oluşturulmuştur. Bundan dolayı da kulüp üyeleri kendileri gibi olmayan insanları kulüp sınırları dışında bırakmaya çalışmıştır. Ötekileştirme kulüpler içerisinde ekonomik olarak savunulur çünkü bu alanlara üye olmak yüksek miktarlarda para savurmayı gerektirir. Dahası günümüz Amerika’sında iş dağılımı açısından siyahi insanların çoğunlukla düşük gelirli işlerde çalışmaya maruz bırakıldığı araştırmalarca kanıtlanmıştır. Bu gerçek göz önüne alındığında, siyahi insanların kulübe üye olmak istemektense, normal hayatlarında geçimlerini sağlamaya çalışmaları daha önemlidir. Frey’in eserindeki golf kulübünde iş bulan Dylan adlı karakter bu gerçeğin açığa çıkmasını sağlamıştır. Dylan iş ararken Caddie HQ adında bir golf kulübüne gelir ve iş ister. İş veren Dan isimli adam golf sahasında beyazların çalışmadığını söyler. Bu da günümüzün Amerika’sında hizmet pozisyonunda çalışmaların çoğunlukla siyahi, göçmen statüsünde ve mülteci olanlar olduğu görülür. Dahası bu insanların maaşlarının ırklara göre değiştiği ortaya çıkar. Dylan’ın daha önceden bu iş alanında tecrübesi olmamasına rağmen, sadece beyaz olduğu için en yüksek maaşı aldığı malumdur. Bu toplumda yürürlükte olan alan politikasının bir sonucudur. Alan politikası her zaman çoğunluğun, yani beyazların yanında olduğu için, Dylan Caddie HQ alanında çalışan en yüksek mertebeli çalışan haline gelir. Alan politikası tecrübe ya da deneyime, eğer biri ötekilerden ise, önem vermez. Tek önemli olan nokta beyaz olmaktır. Çünkü Amerika “beyaz” bir alandır. Kitaptaki bir başka “beyaz” alan ise Mrs. Campbell’in evidir. Mrs. Campbell yüksek ekonomik gelire sahip olan Amerikalı bir kadındır. Ailesi Meksika sınırından illegal bir şekilde Amerika’ya geçip bu alanda Esperanza’yı dünyaya getiren aile Amerika’da kendilerine ait bir alan oluşturma çabası içine girmiştir. Esperanza Amerikan vatandaşı olmasına rağmen hayatı boyunca “öteki” olarak görülmüştür. İyi bir eğitim almasına rağmen en sonunda farklı cilt tonundan dolayı hizmetçi pozisyonunda Mrs.

Campbell'ın malikanesinde çalışmak zorunda kalmıştır. Bu malikane bir beyaz alandır. Alanın sahibi, alanı istediği gibi kullanma ve bu alanda istediği kuralları uygulama hakkına sahip olduğu için Esperanza'ya yapmadığı zulümü bırakmaz. Kendi evi içerisinde Mrs. Campbell alanın efendisi sayıldığı için, Esperanza'nın hiçbir söz hakkı yoktur. Hatta bu gerçek içselleştirildiği için Esperanza ne kadar eğitilmiş olursa olsun ya da her ne kadar kendisi de Amerika vatandaşı sayılsa da o alanın kurallarına itaat etmek zorunda hissetmektedir. Bunun yanı sıra, bu olayda ötekileştirme zihniyetinin alansal olarak dikte edildiği yadsınamaz bir gerçektir.

Tezin asıl amacı, Hindistan'daki sömürgeleşmenin ilk yıllarından, 21. yüzyıl Amerikan yeni sömürgecilik dönemine kadar alan politikalarının psikolojik veya fiziksel olarak ötekileştirme ve ayrımcı politikaların toplumdaki diğer unsurları kontrol altında tutmada ne denli etkili olduğunu incelemektir. Araştırma boyunca, bu tez sömürgeleşme sonrası alan politikası olgusunu incelemeyi amaçlamaktadır. Sömürgeleşme sonrası çalışmalar sömürge döneminin kendisinin ve gücünün ne kadar açık olduğunu ve günümüzde bile görülen karşılıklı muhalefetlerin nasıl ortaya çıktığını açıklamaktadır. Sömürgeleşme sonrası çalışmalarda en temel yaklaşım, kişi sömürgeci de olsa sömürülen de, bireyin taklit, asimilasyon, kararsızlık, kopuntu, oryantalizm, ırk ve ikincil olma gibi kavramlarla nasıl dönüştürdüğünü açığa çıkarmaktır. Sömürgecilik sonrası araştırma aynı zamanda daha önceden sömürgeleşmiş ülkelerin kültür, politika ve dilleriyle ve bunların sömürgeci işgalle birlikte nasıl etkilendiği ve değiştiğiyle ilgilidir. Dahası, sömürgecilik sonrası araştırma genel olarak toplumdaki “öteki”lerin toplumdan dışlanması açısından incelenmesini ele almaktadır. Bu çalışmalarda detaylı şekilde ele alınmayan şey ise sömürgecilik sonrası dönemde alan politikasının güç yapılarını ve anahtar etmenleri nasıl etkilediğidir.

Bu iki roman “öteki”leri dışarda tutma anlamına gelen alan politikası uygulamalarından açıkça etkilenmiş olan bireylere odaklanmaktadır. Buradan çıkan sonuç açıkça alan politikasının her dönem ve kültürde “öteki”leri dışlama unsurunun yadsınamaz bir etmeni olduğunu göstermektedir. *Hindistan'a Bir Geçit*

sömürgeci İngilizler ve yerel halk arasındaki efendi-köle ilişkisine ve sömürge alanlarını kullanarak toplumdan ayrışmayı nasıl uyguladıklarına odaklanıyor iken; *Aydınlık Parlak Sabah* yine alan politikasını kullanarak, sömürge temelinden ortaya çıkan bizler-onlar anlayışının siyah-beyaz ayrımının ötesinde Amerika'daki göçmen toplumlar üzerinde ne denli bir ayırım unsuru olarak kullanıldığına odaklanmaktadır. İki romanda da alana sahip olanların ekonomik ve politik açılardan elde ettikleri gücün ne kadar adaletsiz olduğu ve böylesine bir imkana sahip olmayan ve küçümşenen unsurların durumu ele alınmaktadır. Kulüplerin ayrışmada ne denli etkili olduğu anlamak araştırmanın temel amacıdır çünkü ötekileşmenin resmi temelde yapıldığı yer esas olarak burasıdır. Daha da ilginç olanı bu kulüplerin oluşturulmasının temel amacının ötekileştirme olduğu ve her iki dönemde de değişmemiş olmasıdır. Her iki dönemde de kulüplerin varlığı ve kullanım şekli açık olarak ötekileştirme olgusunu meşru kılacak yolları açmıştır. Sömürge döneminde bu ötekileştirme girişimleri sömürgeleştirme girişimi olarak kullanılmış olup, yirmi birinci yüzyılda çok uluslu toplumlar içerisinde gücü elde tutmak amacı temelinde kullanılmıştır.

Foster ve Frey'in romanları yönetildikleri alanlar içerisinde sıkışıp kalmış ve ötekileştirilmiş unsurların açık bir manifestosu olarak değerlendirilip okunabilir. Bu iki yazar farklı dönemlerde (Foster sömürge dönemi üzerine yazmışken, Frey yirmi birinci yüzyılda ilgili durumlardan bahsetmiştir.) yazmış olmalarına rağmen, alan politikasının kullanımıyla ilgili yaptıkları tanımlar ayrı ayrı bu olguyu daha da derinden anlamamızı sağlamaktadır.

Bu tez “öteki” kavramını ortaya çıkaran alan kurgusunu açıklayan, Edward Said tarafından ortaya atılan “Alan Politikası” kavramı ile başlamaktadır. Edward Said “öteki” kavramını ortaya çıkaran yazardır. “Öteki” olarak görülen insanlar her toplumda ve zamanda kendilerini ana popülasyondan uzaklaştırılmış bir şekilde yaşama zorunda hissetmişlerdir. Her ne kadar ötekileştirme sömürgecilik döneminde “normal” olarak algılansa da (İngiltere sömürgecilik politikasını o kadar kesin hatlar ile belirlemişti ki dünya çapında koyu tenli insanlar sadece

beyaz olmadıkları için “öteki” olarak değerlendirilmişlerdir.), yirmi birinci yüzyılda da halen toplumlar içerisinde ötekileştirme ekonomik, politik ve sosyal alanlarda hüküm sürmektedir. İki kitapta da örnekleri görülen ötekileştirme kavramı alan politikasıyla doğrudan ilgilidir. Alan hakimiyetine sahip olan beyazlar, kendi oluşturdukları ve egemenlik kurdukları alanlar içerisinde istedikleri kuralları uygulatma ve hatta içselleştirme lüksüne sahip olmuşlardır. Dahası sömürgecilik döneminde fiziksel engeller (dağ istasyonları gibi) psikolojik sınırlar haline gelmiştir. Yirmi birinci yüzyıl Amerika’sında ise sadece fiziksel değil aynı zamanda ekonomik ayrıştırma politikaları görülmektedir. Günümüzde lüks olan her şey (kulüp üyelikleri gibi) aynı zamanda ekonomik gücü olmayan ve ötekileştirilen göçmen, mülteci ya da alt sınıf kategorisinde ele alınabilen popülasyonun gözünde bariyer haline gelmiştir. Bu da ötekileştirmenin sadece ırk, cinsiyet, din, etnik köken ve dil temelinde uygulanmadığını, aksine günümüzde ayrımcılığın ve ötekileştirmenin ekonomiye dayanan sınıf ayrımcılığı ile de yapıldığı saptanmıştır; fakat diğer ötekileştirme faktörleri de bunun yanında hüküm sürmektedir.

Tezde sömürgecilikten kapitalizme kadarki süreçte alan kavramının hedeflerinin tarihsel geçmişi ortaya konmakla beraber sömürgecilik kulüplerinin yeni dönemde nasıl golf kulüplerine dönüştüğünün üzerinde durulmuştur. Bununla beraber “ötekilerin” nasıl köleleştirildikleri ortaya konmaktadır. Alan politikası bağlamında, Hindistan’daki sömürgecilik dönemi East India Şirketinin The Raj’a kademeli dönüşümü sürecinde Hindistan topraklarının Britanya toprakları olarak hak talep edilmesiyle realize edilmiştir. Ayrıca alan kavramının bir toplumun kültür, gelenek ve davranışlarını nasıl tayin edebileceği üzerinde durulmuştur. Eğer aynılaşıma rahatlık ve güven duyguları açısından istendik bir durum oluşturuyorsa tanzim edilen belirli bir alan bu alanda aynılaşılabilen bütün insanları bir araya getirebilir. Bir bakıma bu popülasyonun kimliği tanzim edilen alanın kimliğini oluşturur. Hindistan’daki Britanyalılar Hindistan topraklarında azınlık olmalarına karşın kendi varlıklarını ortaya koymak için dağ istasyonu gibi yeni alanlar oluşturmuşlardır. Arazide ne kadar çok dağ istasyonları oluşturduklarsa

onların varlığını inkar etmek de o kadar güç olmuştur. Bu temelde alan kavramı bir nevi sınır anlamına bürünmüştür; başkalarını dışarıda tutma hakkını veren bir sınır. Yani diğerleri olarak adlandırılan nüfus Britanya toplumunun görüşlerini paylaşmayan insan gruplarını temsil ediyordu. Küçük evrensel düzeyde diğer kavramı Hindistan topraklarında Britanyalı olmayan tüm insanları kapsıyordu. Onların diğer olarak tanımlanmalarının nedeni Britanya yaşam şeklinin ve dünyanın en büyük sömürgecisi olma misyonuna sahip Britanyalıların bir parçası olmamalarından kaynaklanmaktadır. Benzer karakteristiklere ve davranışlara sahip olmayan ve daha önemlisi doğuştan Britanyalı olmayan herkes diğer sınıfa girmektedir. Diğer olarak tabir edilen popülasyon Hindistan'da çoğunluk konumunda olduğu için, bir İngiliz görüşü olan "İngiliz Alanı" kavramı ortaya atılmış; bu şekilde de Hindistan'da Britanyalıların varlıkları geçerli kılınmıştır. Bu tezde yeni sömürgecilik döneminde alanı bölen sınırların varlığı nasıl temsil ettiği ve bu yolla istenmeyen popülasyonun bu sınırların dışında bu şekilde tutulmasını sağlayan sistematığın temelleri açıklanmaktadır. Belirli bir alanda meydana getirilen herhangi bir sınıflandırma ya da ayırıştırma belirli bir fikri ortaya koymak ve bu yolla bu düşünce yapısını benimsemeyen popülasyonu bu sınırların dışına itmek ya da dışında bırakmak için kullanılmıştır.

Tez de kulüplerin ve özellikle golf kulüplerinin oluşum detayları üzerinde durulmuştur. Kulüp alanının nasıl bir ayırıştırıcı unsur olduğu ve diğer olarak nitelendirilen popülasyonun nasıl servis hizmeti pozisyonlarında kaldıkları açıklanmıştır. Bu bağlamda bu tarz kapalı alanlarda biz ve diğerleri kavramları oluşturulmuştur. Bu aynı zamanda sömürgecilik öncesi dönemde de benzerlik ilkesinin var oluşuna bir kanıt oluşturmaktadır. Kulüplerin oluşturulmasıyla bu inkar edilemez bir gerçeklik haline gelmiştir. Sömürgecilik kulüpleri golf kulüplerine dönüşmüş, alanların psikolojik ve fiziksel anlamları belirginleşmiştir. Alan ve alanın oluşturulması tarihsel bağlama ve bütünlüğe dayalıdır ve ayrımcılık ya da ayırıştırma bu oluşumun temel taşıdır. Bu bağlamda *Hindistan'a Bir Geçit* ve *Aydınlık Parlak Sabah* isimli eserler kullanılarak sömürgecilik

döneminden yeni sömürgecilik dönemine kadar kulüplerin ve kapalı alanların nasıl dışlama ilkesiyle çalıştıkları ortaya konmaya çalışılmıştır.

İlerleyen aşamalarda ötekileştirme olgusunun alan politikası ve dönemlerden bağımsız şekilde incelendiğini görebiliriz. Zamandan bağımsız olarak alan politikasının gücü elinde tutanlar tarafından ne denli bir güvenlik ağı olarak kullanıldığını ve fiziksel alanların ne şekilde bir psikolojik ajan olarak kullanıldığını anlamak çok kolaydır. Bu algı, *Hindistan'a Bir Geçit*’ te ele alındığı üzere yaklaşık 1910 ve 1920 arasında geçtiği düşünülen ama gerçek anlamda 1858 ve 1947 arasını kapsayan, Hindistan’ın sömürgeleştirilme döneminden, *Aydınlık Parlak Sabah* ile birlikte yirmi birinci yüzyıl Amerika’sına taşınmaktadır. Ele alınan görüşlere göre hakim olunan alan geçerli politika gereği kapalı kurallar çerçevesine dönüştürüldüğü müddetçe oluşturulmuş olan politika kapsamında yönetilebilecektir. Sömürgecilik dönemi ve modern çağ alan anlayışı bir olma temeli üzerine kurulmuş olup, asıl amaç “öteki”leri bu alanların dışında tutmaktır. Bu bilgiler ışığında alanlar savunulması gereken temeller üzerine kurulmuş olmasına rağmen zaman içerisinde değişebileceği gözlemlenmiştir. Buna ek olarak, ötekileştirilmiş olan insanların bu temeller tarafından tüm zaman dilimlerinde ne denli etkilendiği açıkça görülmektedir. Gücü elinde tutan yönetim sınıfına güvenli alanlar teşkil eden bu sınırlar ötekileştirilenler için günlük hayatın içine yerleşmiş görünmez bir güç haline gelmiştir. Sömürgecilik ve sonrası dönemdeki ötekileştirme anlayışıyla günümüz “modern” dönemdeki anlayış, bu dönemlerdeki görüşlerin aksine eşitlik ve özgürlük olgularının baskın olması temelinde farklılık göstermektedir. Yirmi birinci yüzyıl yaşamındaki toplumların temelini oluşturan hukuksal eşitlik kavramı maalesef ki bazı durumlarda sadece kağıt üzerinde kalmaktadır. Tezde bu durum golf ve şehir kulüplerine mensup insanlarla yapılan görüşmelerle kanıtlanmıştır. Amerika’daki kulüplerin üyesi olan bu insanlar “öteki” olarak görülen, özellikle de göçmen ve mülteci durumunda değerlendirilen insanların, aslında sadece ekonomik yetersizlikten dolayı beyaz popülasyonla aynı alanları paylaşmadığı savunulmuştur. Fakat bu kulüplere üye olan, çoğunlukla “beyaz” insanlar, aynı zamanda kendileri gibi olan

başkaları ile birlikte zaman geçirmeyi tercih ettiklerini vurgulamaktadırlar. Dahası, golf kulüplerinin tarihçesi incelendiğinde 1900lü yıllarda bile siyah insanların golf ve şehir kulüplerinde sadece görevli ya da hizmetli olarak çalıştığı vurgulanmıştır. Bu da “modern” dünyada da, tıpkı sömürgecilik döneminde olduğu gibi, kapalı “beyaz” alanlara siyahilerin girişinin ve kabul edilmesinin problemli olduğunu gösterir. Buna ek olarak, alan politikasının bu ayrıştırmacı politikada son derece etkili bir güç dağılım mekanizması olduğu görülmüştür. Alan sahipleri ki bu durumda gücü elinde tutan beyazlar, ırkçılık ve ötekileştirme olgularını sözde uygulamaya geçirmeden, ekonomik sıkıntıları sebep olarak göstererek, siyah-beyaz ve biz-onlar ikilemelerini yok saymaya çalışmıştır. Fakat sonuç olarak beyaz olmayan popülasyonun toplumun dışında yaşam sürdürdüğü gerçeği kesinlikle inkar edilemez. Bu durum da hem Forster’ın hem de Frey’in romanlarındaki beyaz ve siyah karakterler arasında geçen diyaloglarla açığa çıkarılmıştır. Çünkü bu konuşmalarda yadsınamayan gerçek beyaz üstünlüğünün alanın kontrolünü sağladığıdır. Sonuç olarak, beyaz hakimiyeti baskısıyla üstün güç görülme günlük hayatın ayrılmaz bir parçası olarak değerlendirilmektedir.

Ayrıca yeni sömürgecilik döneminde emperyalist kulüplerin nasıl golf kulüplerine dönüştürüldükleri irdelenmiştir. Bu dönüşüm açıklanırken E.M. Foster’ın *Hindistan’a Bir Geçit* (1924) isimli eseri ve James Frey’in *Aydınlık Parlak Sabah* (2008) eseri kullanılmıştır. İlk eserin bu bağlamda seçilmesinin sebebi bu eserde İngiliz kulüplerinin beyaz olmayan popülasyon için girilemez alanlar olduklarını ortaya koymasıdır. Aynı şekilde ikinci eser de golf kulüplerinin yine beyaz olmayan popülasyon için nüfus edilemez yerler olduğunu anlatmaktadır. Böylelikle yakın yeni sömürgecilik döneminde kulüplerin beyaz popülasyon için nasıl kapalı ve değiştirilemez alanlar olarak sembolleştirildikleri ve bu yolla kendi üstünlüklerini ve ayrıcalıklarını ortaya koydukları açıklanmıştır. Ayrıca bu iki eserin karşılaştırmalı betimlemesiyle üst sınıf popülasyona ait kulüp, mahalle ve evlerin ötekileştirme ilkesi ile nasıl çalıştıkları gösterilmiştir. Bu yolla beyaz olmayanların toplum içindeki yerlerinin tartışma konusu olduğu, “öteki” olarak lanse edilen kesimin beyaz taklitçiliklerinin devam ettiği ve koyu tenli

insanların kökenlerinin kişisel gelişimlerini nasıl etkilediği ortaya konmuştur. Buna ek olarak, siyahi insanların toplum içerisinde ve kişisel olarak yaşadıkları bireysel bunalımların sebebinin “beyaz alanlara” girişlerinin problemli olmasından dolayı gerçekleştiği malumdur. Bu alanlara girişlerinin sıkıntılı olmasının nedeni toplum içerisinde çoğunluk prensibine sahip olan beyaz popülasyonun ötekileştirme ajandalarıdır. Beyaz tenli insanlar günümüzde eşitlik ve adalet prensiplerine göre yaşadıklarını savunsalar da, alan politikaları göze alındığında, aslında ötekileştirme prensibini hayatın her alanında uyguladıkları görülmüştür. Kolonileşme dönemi boyunca ezilen “diğer” insanların beyaz toplumun oluşturduğu kurallara uymak dışında yapabilecekleri bir şey yoktu. Eğer beyazların söyledikleri ya da istedikleri şeyleri yapmazlar ise bunun sonucunda beyazların insanlık dışı ve küçümseyici davranışlarına maruz kalıyorlar idi. Günümüzde öteki olarak adlandırılan insanların hukuki kurallar temelinde kendilerini savunma hakları olsa da sosyal hayatta yaşadıkları küçük düşürülme durumu yadsınamaz. Tezde bu durum *Hindistan’a Bir Geçit* (1924) ve *Aydınlık Parlak Sabah* (2008) isimli eserlerde karakterlerin günlük hayatlarında yaşadıkları eşitsizlik ve küçük düşürülme durumları ile örneklenmiştir. Hem sömürgecilik döneminde hem de sömürgecilik sonrası modern toplumda yaşayan değişik karakterler bu küçük düşürülme durumunu içselleştirmiştir. Sömürgecilik dönemindeki içselleştirme efendi-köle ikileminden ortaya çıkmıştır. Ve dahası, öteki olarak adlandırılan Hindistan kökenli insanlar İngilizlere hayranlık duyduklarından dolayı bu ilişkiyi çoğu zaman sorgulamadan kabul etmiştir. Günümüzde ise bu içselleştirme genellikle kapitalist düzenin ortaya koyduğu sınıf farklılıklarından dolayı ortaya çıkan eşitsizliklerle pekiştirilmiştir. Bu bağlamda çarpıcı olan şey her iki dönemde de belirli alanların politikasına yön veren kesime karşı duyulan hayranlıktır. Sömürgecilik döneminde sömürge altındaki topluluklar irade gücüyle sadık kılınırken, yirmi birinci yüzyıl Amerikan göçmenleri farklı boyunduruklar altında onlara kendi ülkelerinden daha yaşanabilir ve refah düzeyi daha yüksek imkanlar sunulduğu için bu çeşit bir yaşam tarzını tercih etmişlerdir. Öyle görülüyor ki yirmi birinci yüzyıl ötekileştirmesi sadece farklı ırk ya da

cinsiyetlerin ötekileştirilmesine indirgenmemiş olup insanların toplumdaki sosyo-ekonomik statülerinin ayrıştırılmasına indirgenmiştir.

B. TEZ FOTOKOPİSİ İZİN FORMU

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