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**CREATING SPACE: GENDER, IDENTITY AND POWER IN THE
WORKS OF AMERICAN WOMEN NOVELISTS**

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INTRODUCTION

Dealing with only women questions for the purpose of the inequities between women and men becomes the deficient solution for the gender problem. The gender problem is a complicated phenomenon related with economy, society, policy and psychology. This thesis will focus on the connection between gender and space in the frame of analyzing two novels of American women novelists: The Awakening by Kate Chopin, written in the 19th century and The Bell Jar by Sylvia Plath, written in the 20th century.

The women, given “limited spaces” under the hegemony of patriarchal society, began to be aware of the inequality between men and women and began to struggle to have their own identity in the U.S.A. in the 19th century. Their struggle’s aim started with having equal rights with that of men economically, socially and politically and went on with opening new areas for themselves. For that reason, “space” takes a big role in structuring the identity and power. Power is shaped by using the spaces which lead to determine the gender relationship. This thesis is a study on space and gender in the selected works of Plath and Chopin. Alongside the analyses of the two works, the study also consists of two major concepts: gender and space.

Space and place are important concepts in structuring gender relations and in struggling to change them. Space reflects and affects the ways in which gender is understood and constructed. Gender segregation which affects the space women have is institutionalized by power relations between women and men. Some solutions for disappearance of spatial segregation in workplace and in home occur with women’s becoming active economically, politically and socially. Limited access to knowledge of women and men’s holding knowledge create control and power on women. So it can be

said that for women the more knowledge they have, the more space they have.

The first chapter will focus on gender and its relationship with power. By defining the concept of gender, it will try to pay attention to the gender roles which determine how men and women should act. The traditional gender roles define men as strong, rational, protective and decisive, while defining women as irrational, nurturing, weak and submissive; pressuring the women in every space of life which gets women accepted as “the other”. Being the other, women are forgotten and lose their power in the socio-spatial system. Men, exerting their patriarchal power on women for years leave very limited possibilities for women, which ends with women having fewer rights than men. So, social and economic power of society is constructed to the advantage of the men.

The men who have had the power and have exerted it on women for years affect the form of the behavior of women that have struggled alone and in groups to get space in society. It is very clear that gender relations are based on the power relations in society. One group’s being dominant and having power makes the other group “other” and makes them not to reach social resources. This power relation will be analyzed here in the concept of religion, economy and identity. In this chapter, domesticity also will be examined by paralleling with women’s having economic opportunity with the industrialism in the beginnings of the 20th century. These developments will be showed in the concept of “gender identity”, which is formed by biological and social factors.

Following the objectives of the study, chapter two describes the space in detail. An overview of space and place is explained which is later followed by more focused description of space, identity and gender. Space theory which has become the important subject for the social sciences in the 20st century is held with gender and identity in this chapter. Space’s being the social relationship make it inseparable from the gender issue. Examined in this perspective, the social spaces’ codes will be exemplified and showed by dealing with the construction of identity which is a process of determining one’s boundaries in socio-spatial system. Keeping women caged in home brings limitation to women’s

knowledge, leading to less space for women in history.

The difference of space and place and relationship between space and time will be studied in this chapter, too. With post modernism the determination of life and culture have mostly been done not by time but by space. Space's being very much on the agenda these days is conceptualized together with the concept of time. Codes in space are seen in the search of interactions between subjects and their space and surroundings. All kinds of spaces have its own identity and code; in this context identity which can develop in political struggle and spatial practices is analyzed under the title of "The Politics of Space and Identity".

Gendered spaces are also examined by pointing the construction of gender relations and the control of patriarchal society on women. Gendered spaces also reflect the ways where gender is constructed and perceived. These spaces are in relationship with spatial segregation which makes unequal status for women. Men's having more power than women make them have more space than women have due to the fact that they could control labor, policy and property. Home, coded as the women's place will also be analyzed in this chapter as a domestic place. The women are imprisoned in home which leads the limitation of women's being in all areas. The domestic work such as cooking, cleaning, caring children get the women to depend on limited spaces.

Bodyspace which is one of the most essential space of human being has is studied for associating with the characters which will be analyzed in the last chapter. Because, the body is a kind of social and cultural sign and can be seen as a representation in the existence of a human being. Body emerges through representations and its shaping in cultural dynamics. Therefore it can be said that being aware of own body means being aware of self identity.

Chapter three will include a detailed analysis of the two novels which are; The Awakening and The Bell Jar. The reason why these novels have been selected for deep analyses is that each of them echoes their ages with the respect to the existence of the

reality of women's situations in the socio-spatial concept. Both of them can be shown as evident examples of the works of American women novelists with great significance of the works having woman protagonists who try to create their own spaces. Both books are good examples for analyzing the situations of women in the concept of space theory and for showing how both protagonists open new spaces for them by rejecting the limited spaces that society gives them. The relation of power and identity by studying characters own spaces will be shown in detail.

The first book, The Awakening, will be analyzed with respect to the space of women in the 19th century and its protagonists, Edna's efforts for rebirth by opening new spaces apart from the spaces that are given to her and the women in those years. Compared to The Bell Jar, it is very clear that women have less space and power in the book of Kate Chopin. Women spend their time more in home than outside. They have limitations of knowledge; but Edna is different from the other women in the society and wishes to show herself in every space. The second book, The Bell Jar, can also be accepted as a good example at showing the women taking more spaces in history and showing the protagonist's struggle at creating new spaces in its age. Esther is also very strong woman character in the construction of her own identity. But it is seen in this novel that women can use more spaces due to the fact that they began to work outside and that they have some rights in the history. By making an elaborate analysis of these two novels, chapter three intends to demonstrate the women's spaces being expanded through history, with the examples of women characters from the selected novels and the help of the exposition of above-mentioned themes.

In short, this thesis will aim to analyze the gendered spaces in the works of American women novelists and how these gendered spaces have changed and developed and how these changes reflect in their works. It is also studied that although spaces which women use expand from the time of the first novel to the time of the second novel, it is understood that for both protagonists the spaces that they create are not enough for them.

Therefore, they choose any other space of impossible existence: suicide. They think that they can have their own space in the perception of death.

CHAPTER 1

GENDER, POWER and IDENTITY

1.1. Gender and Gender Roles

Gender is a social structure that develops in the history of human culture, not in biology or procreation. It is a kind of human being's cultural production like family, technology, religion, language, which constitute people's social lives. Gender, like the other social structures organizes the social relations in everyday life. So, it can be said that gender is not made equated with biological and physiological differences between human males and females. The concept of gender is socially constructed.

People are born sexed, not generated, and they take some "roles" called "masculinity" and "femininity". So, what does it mean to be male and to be female and what is their relationship with "masculine" and "feminine"? Being a man or a woman does not only mean one's biological sex. Being a man means that one is also likely to be "masculine", and being a woman means that one is also likely to be "feminine". The concept of being male and female is one's having a gender or a sex; and the concept of being masculine or feminine is the "gender roles" given by the society. What the individuals think or feel are characterized as masculine or feminine. As Marie Richmond-Abbott points out in her book Masculine and Feminine: Gender Roles Over the Life Cycle: "We may act in certain ways because we have been socialized to be feminine; others may expect a certain type of behavior from us because we are male thus is supposedly masculine" (Abbot, 3).

As Simone de Beauvoir said, "one is not born, but rather becomes a woman...; it is civilization as a whole that produces this creature... which is described as feminine" (Beauvoir, 6). This situation is taught through the life for the treatment of social construction. What a woman or a man wears, how he/she behaves, where he/she laughs, when he/she sits etc... What Judith Lorber says in her book of Paradoxes of Gender is a

good summary for this:

For the individual, gender construction starts with assignment to a sex category on the basis of what the genitalia looks like at birth. Then babies are dressed or adorned in a way that displays the category because parents don't want to be constantly asked whether their baby is a girl or a boy. A sex category becomes a gender status through naming, dress, and the use of other gender markers. (Lorber, 14)

It can be said that individuals are exposed to take gender roles from the birth to the death. For example while the women might be expected to make domestic duties, the men might be expected to be outside the home. These indications show that the gender roles are given by the society to the individuals.

Gender is formed from birth by everybody, which makes gender a social institution. As a social institution, gender is one of the biggest concepts that individuals compose their lives. However, like culture, gender is a human production that depends on everyone constantly "doing gender". While doing gender, the roles given by society take a big role in the form of the masculine and feminine.

There are also big differences between "sex roles" and "gender roles" which are always used interchangeably. In the concept of "sex roles" the behaviors are defined by biological sex; but the "gender roles" means the expectations given by the society rules to individuals as masculinity and femininity. For example breastfeeding children is a sex role, but raising children is a gender role. These gender roles also have certain general characteristics. Marie Richmond-Abbot indicates the stereotypes of gender roles in society in her book:

While the specific content of gender roles is defined differently in every culture, gender roles usually contain certain general characteristics. These characteristics include the expectation of certain personality traits (women are nurturant and dependent; men are assertive and independent), social roles (men are fathers and breadwinners; women are wives and mothers), and social positions or occupations

(men are soldiers and politicians; women are nurses and volunteers). (Abbot, 5)

And most characteristics which are ascribed to women are generally positive such as warmth, nurturance, and motherhood. So, a woman feels that she has to be nurturant. Contrary to women, men are seen as aggressive which makes the men be seen as “masculine”. If a man is aggressive, it means that he is more “masculine”.

Traditional gender roles show men as strong, protective, rational, and decisive; but women as weak, irrational, nurturing, and submissive. These roles have been used very successfully to justify such inequities, as making women out of the social and economical powers which determine the balances of the society such as wages, jobs, and decision-making positions. For example, a woman can take lesser wages than a man though she does the same jobs as his. These adjectives affect the lifestyle of the women and men in every platform of the society.

The women and the men are socially programmed and oppressed by traditional gender roles. At school, the girls are said that they cannot be successful at science or math. If not expressed so clearly in words by parents, teachers or the other people, the girls are told by the body language, tone of voice or mimics by the other people. The girls are generally accepted not to be naughty, not to play football or to do sports, because they are accepted to become “ladylike”. And being naughty, or knowing math, or doing sports are seen as activities of boys. The girls are not called upon by the adults or teachers as often as boys to solve mathematical problems or to do sportive activities. Since, according to sex roles which are defined by patriarchal society, these activities are not “ladylike activities”. Lois Tyson mentions the girls’ being programmed to fail in the book of Critical Theory Today:

Girls are programmed to fail. Then the patriarchal mind-set points to girls’ lower test score in math and their failure to become math majors as proof that they are biologically ill-suited to mathematical studies, which, given the close relationship between math and logic, suggests that females are less logical than males. In other words, patriarchy creates the failure which it then uses to justify its assumptions about women. (Tyson, 86)

He goes on with the thought that these gender roles are also destructive for men as well as for women and gives the example of that men are supposed to be strong and (physically powerful and emotionally stoic), they are not supposed to cry. Because, crying is a kind of sign of woman behavior, that one is overpowered by one's emotions. So he says:

For similar reasons, it is considered unmanly for men to show fear or pain or to express their sympathy for other men. Expressing sympathy (or any loving feeling) for other men is especially taboo because patriarchy assumes that only the most mute and stoic (or boisterous and boyish) forms of male bonding are free of homosexual overtones. (Tyson, 86)

He also claims that one of the gender roles of the man is to provide economic support for his family. If he cannot succeed in doing this, it is a big shame for him. While giving these examples, he wants to point out the relationship between the women and men; what considers man also considers woman and vice versa. The gender roles are so important that they cannot be neglected for both men and women.

Gender-roles are cultural not biological which means that they do not come from the human genetics but from the historical, economical and political conditions. Consequently, gender roles are directed by social institutions like, family, school, parents, and media. However, the sex roles which consist of biological sex are covered with the gender roles which form most of lives of the individuals.

1.2. Gender and Power

Power is an essential factor of society, which produces the balances (or imbalances), roles of authority and decision making of society. The Latin root of the word of "power" is *posse*, meaning "to be able", which refers to "acting". The power is thought as dangerous ability. Because, it is seen as an act that depends on one's desire to exert power over others. Miller defines power "has rested almost solely in the hands of people who have lived with a constant need to maintain an irrational dominance; and in their hands, it has

acquired overtones of tyranny” (Miller, 115). When a person has resources, (s)he tries to use them against the others and immediately exercises some control over the others.

The man has always had the power in his hand for years and exerted this power on woman. Thus, the woman could have a very small place in the society due to the laws and customs. The customs and laws have been in men’s power for years and women can not deeply have the power for changing these things. Because of being the dominant power, men affect the constration and the form of the behavior of women who always have struggled alone and in groups to take a space in the society. Women have felt powerless, and the society fuels their powerlessness in every place for years.

Power becomes exploitative only when a person or a group of people have the dominant factors over the others. It is clear that the men have continued to take advantage of the power of occupying certain positions and general social and gender roles. Notwithstanding, there becomes a big imbalanced positions in the society that the women have always suffered much more from being powerless and the men always have squeezed under the responsibilities of having power.

The definition of the meaning of sex roles and gender roles and their linkages to power determine a big balance in society. Gender relations are based on the power structure of social relations. Women are always in the powerless side of the structure when compared to men. The people who always want their rights in policy are women; the people who always want equality are women; the people who always shout and demonstrate for the rights are women in history. One of the minorities in the society is women who are also seen as powerless, too.

Men always have power and as regards, they have also dominance on social institutions like occupations, policy, and economy. As a result of this, “masculinity” has become more valued and “femininity” has been seen as “powerless” and “valueless”. Marie

Richmond-Abbot points out the linkage of gender roles and power in her book, too:

If men are socialized to be masculine, they will have traits (independence, aggressiveness, and competitiveness) that make them successful and keep males in positions of power. If women are socialized to be feminine (passive and dependent), it will be difficult for them to achieve power and change institutions and the value structure. (Abbot, 5)

These traits given by the society support the “male power” in society. Because the women’s traits keep their place tightly due to the fact that the men like having power over the women and being the leader of the society.

The males, as a dominant and independent group in society direct the powerless group, the females; the imbalance of power between the males and the females, which comes from the historical practices in regard to economy, religion, policy have made the male group control the institutions of society. Thus, one group can always have the power on making laws, setting economy and extensively forming culture.

One group’s having power makes the other group not reach the social resources. The power makes the males have the control of social and economic resources. Jean Lipman-Blumen defines the resources and their relationship with power in his book:

The control of social and economic resources is sufficient to make the less powerful fall into line. This use of institutions is called *macromanipulation*. For example, although women got the vote seventy years ago in this country, there are laws that control their access to certain jobs, and there have been laws that have kept them from controlling their fertility and thus have effectively kept them in home. The less dominant groups often use *micromanipulation* such as interpersonal skill and charm to offset the control of the powerful; they do not have the control of resources necessary to use macromanipulation. (Blumen, 6)

The belief that man is superior to woman has been used to justify the male hegemony of positions of economic, political, and social power. This is done for keeping women powerless by denying them the educational and occupational means of acquiring economic, political, religious and social power.

The society defines “himself” as male, not as female; so the woman is directly seen as “other”. This condition creates the concept of males’ being Subject and having power. The one group’s being dominant in society makes the other group “other”. Who has the power in the society becomes the dominant group. Mary Ryan explains the conditions of women in the society by citing Simon de Bevaunvoir in the book of Womanhood in America:

“whether venerated for her chastity or condemned as unclean, woman is treated as a species apart from those males who generate the dominant religion or ideology of most societies. Woman has been so persistently regarded as a passive object rather than a participant in cosmological systems, that Simone de Beauvoir has labeled her sex the universal “other””. (Ryan,5)

Women are seen as inferior objects which make one group dominant over the other group. The condition of women’s being other is seen every area of life such as religion, economy and policy.

Religious ideology justified the men’s having a dominant power on women. The powerlessness of the women is also nourished by the holy books of the religions. The women have been in struggle with the religious realities for years. For example in the Holy Bible, the story begins with Adam and his being created by God and Eve’s being created from Adam’s rib:

So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: “This one, at last, is bone of my bones and flesh of my flesh; this one shall be called ‘woman,’ for out of ‘her man’ this one has been taken. (Genesis; 6)

The women’s struggle for power begins with the rise of a big religion in Western society. The woman loses at the beginning of the book and takes her passive and weak role in the society. It can be said that the woman has no “identity and power” and can be existed thanks to “man”; thus the man doubles his power and dominance on woman throughout the

religion, too.

In the Garden of Eden, the woman is also indicated as “dependant” to the man: “To the woman he said: ‘I will intensify the pangs of your childbearing; in pain shall you bring forth children; yet your urge shall be for your husband, and he shall be your master’” (Genesis: 3:16). Religious and secular codes in the Holy Bible give essential propositions in the subject of expected behavior. These propositions show the power relationship between man and woman acutely. The man becomes the master of the woman and can do whatever he wants to her. Because, the divine command acknowledges Adam to be right and gives power to him for using on the Eve.

The woman’s representation with Eve is accepted by the Western society and the belief that the woman is by nature disobedient, weak-willed, disloyal, seductive, powerless is intensified by the religious values, too. Thus, the woman in the history faces to the religious prepositions, which make her weak against the man.

The representation of the woman with Eve in the West has been included as the essential document in support of measures and laws to disrupt and limit the actions, rights and status of women. More examples can be taken and showed from the Holy Bible which points out the weakness of the women: “Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve” (1 Timothy 2:11-13). As it is seen in this part of the Book, the God doesn’t assign any authority and power to the woman and wants her to be in silence. And this part goes on with: “And Adam was not the one deceived; it is the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety” (1 Timothy 2:14-15). The woman is considered as “sinner” and “deceived” person and she is the first loser and passive according to these sentences.

The woman in the Garden of Eden is accepted as a greedy creature that tempts and precludes men from their spiritual duty. Because Eve, the sinner, is not only inferior but

also a decayed creature due to her “greedy desires”. Marie Richmond-Abbott determines this situation shortly in her book:

Religious ideology reflected and justified the higher status of men. We can see the codification of this higher status in the writings of organized religion. The Book of Genesis sets forth the Judeo-Christian tradition that is the bulwark of Jewish and Christian beliefs about sex differences. Eve is depicted as being made by God from Adam’s rib and is thus seen as an appendage to be used for his pleasure. Eve is further devalued when she is seen as the cause of humankind’s original sin. She tempts Adam to eat from the forbidden “fruit of knowledge,” and they are subsequently expelled by God from the Garden of Eden for disobedience. (Abbot, 58)

This Christian ideology both indicates the woman as powerless and foolish and sexual temptress. It is determined that Eve is so foolish creature who is deceived by the serpent which shows that she can not do anything with her own will. Created by the man’s rib and deceived by the serpent makes the woman lose her own power and will in the Christian world.

As being defeated and weak in every sphere of the society, the women have also a hard struggle against the dogmatic thoughts of the Christian religious ideology. The new version of Genesis and some gospels always see the women as weak creature and always emphasize the male dominance. And the doctrines justified that the woman is sinful, inferior, temptress, weak beings that has to obey the man.

Social work can not be separated from the construction of the society. Societal values determine the shape of the profession and become a part of its practice. Though these values are based on the democratic reviews, some paradoxes and dilemmas are sheltered on behalf of equality. When exerted in sexist perspective, large social and economic forces become distorted.

Gender bias also restricts the economic potential of the women’s power in the area of economy. Women’s economic participation in the labor-force and in decision making sector has always become lower than men’s. A big range of cultural, legislative, ideological

and political limitations caused women to take small roles in the economic advancement. Women's opportunities for economic advancement have been restricted for years. The inferior status of women, which stems from patriarchal construction of the society, is once again justified in economical area of the social construction.

Women's keeping in the background in the economic area has caused women's taking obliged family roles as wives, mothers and daughters. Their being dependant on "family roles" and "house" makes them also dependant on their fathers, brothers and husbands economically and socially. Given this historical and ideological context, a self-determining economic life for women is outside of the women. Thus they could not show themselves in the area of producing economy until the industrial age. The power, which is thought sometimes as a dangerous ability has relatively been exerted on weak side of the society, on women, until the industrial age. In fact, the reality of women's inferiority to men did not finish with the industrial age, but women were working in men's space any more. In the early twentieth century, modernization and urbanization improved the situations of women. The women were able to enter the non-agricultural work force and to work in "men's job". Increased rates of urbanization, employment and industrialization began to change something in workplace. Women began to leave some given roles to them with the reconstruction of the modern life. However, the industrial age was not really enough for women to gain power in the area of economy. Their struggle for economical power is still available. The gender discrimination in working area makes them powerless compared to men.

The women's struggle has determinedly challenged both the gender discrimination and subordination of women to men in working area. However gender/sex division of labor in connection with social practices, especially in paid workplace and household spheres, has a deep impact on the imbalance of economic power of men and women. One of the big reasons of this result is the heterosexual marriages in capitalist societies. The marriages cause division of labor that the man is breadwinner and the woman is homemaker. As John Archer and Barbara Llyod mention about the discrimination in their book Sex and Gender:

Perhaps the most pervasive [gender] stereotype is the belief that a man's main responsibility is to go out to work and a woman's is to look after her family. One consequence of this belief is that a working man is seen as the breadwinner and a woman as merely working for 'pin money'. This view may also be used as a reason for undervaluing the contribution of women workers, for justifying lower pay for women, and for regarding men's careers as being of greater importance than women's. (Llyod, 242)

Based on the patriarchal notions according to which the man is the breadwinner, family benefits are usually seen as “man’s job”. This “reality” increases discrimination against female workers and precludes female participation.

This division of labor has justified men’s having power in all social spaces like policy, economy, legislation etc. Gender imbalance empowers men’s situation while weakening women’s position in economic area, too. Low wages, sexual abuse in workplace, discrimination, gender imbalanced are the reasons of women’s becoming more powerless than men. So the power relationship between men and women again takes “inequitable shape” according to the gender roles insisted by society.

Although it is a general belief that the men have more power economically, socially and biologically than the women, it can not be ignored that there is an informal female power that counters formal male power. The legitimate power has been in the hands of men in every place of the society. Nevertheless, women have had an informal power and have used it through the “spaces” left them unconsciously by men. Marie Richmond-Abbott points out that situation in her book:

As societies developed and changed, women could use formal power only if they inherited it or moved into the male realm of activity. The difference between a woman getting power through inheritance and a man achieving power on his own is important and is related to public and private spheres. Because the private sphere or family is considered woman’s place, female power that come through family inheritance is considered legitimate. In a contemporary example, widows of deceased congressmen are sometimes elected to Congress, although they would be unlikely to achieve that position on their own. (Abbot, 83)

As Marie Richmond-Abbott says women have had an informal power in restricted places

like house, kitchen, and the works of children. And their informal power can be thought as “left power” by men. Because, the men have most of the power in the society, in every space of the social constructions; but only the place where they don’t spend more time is house and kitchen. So the women willy-nilly construct their own lives and identity in the house and kitchen.

1.3. Gender and Identity

Identity is generally defined by two opposite concepts: sameness and difference. It hosts and is identified by this two opposites. Some opinions say that the individuality and sameness are in relationship with all the definitions of identity. Having an identity means being identical to others in one’s class and being identical to oneself every time. This opinion brings the concept to that being the same makes the one different. So, this paradox is the basic concept of identity.

The typical creation of the principle of identity is: $A=A$. This means that A is equal to A. Heidegger signs this subject that an equation requires at least two elements. One A is equal to another. That which means identical is “the same” is identical. It also means that A is A, which means every A is itself the same. Some opinions take the identity issue with the concept of unity. In the history of Western philosophy, the identity is taken as the unity of a thing with itself. Plotinus and Leibniz are the two thinkers who defend this concept. Their reality is the One is beyond even being and beings are beings. Plato defines the identity as “each one of them is different from the other two, but itself ‘the same for itself’”, which brings the discussion to appearing identity as unity. Heidegger states: “Sameness implies the relation of ‘with’, that is mediation, a connection, a synthesis: the unification into a unity. This is why throughout the history of Western thought identity appears as unity” (Heidiger, 25). The unity of identity makes an essential typical in the Beings of being.

In the existence of human being, social characteristics like gender, class and

ethnicity take a big role in the formulation of identity. Gender identity shapes its features through the sameness of the other in the evolution of social being. Masculinity and femininity take shape in the sameness of the behaviors of one's own sex.

Title of Gender and Identity can be analyzed from two different concepts. The first one is to approach this subject as the concept of "gender identity", a learned factor that is based on masculine and feminine identities associated by the society. And the second one is to analyze this title as a "women's forming (having) identity" economically, politically and historically, which also parallels gaining more power in the history.

Gender is one of the key dimensions of identity like class, ethnicity and place. Gender identity is formed by many different items like individual and collective; biological and social factors. The factor of gender depicts the tension between the person and society and between the person's control and that of a social structure in shaping the identity. Kath Woodward states the significance of the society and culture in forming the gender identity.

This indicates the importance of gender as part of the organization of a society and not just a part of each individual's experience. It is part of the culture of a society. Assumptions about what is appropriate for women and for men can shape and influence our identities and the scope which we have for deciding both 'who we are' and 'who we want to be. The culture of a society is its shared meanings, values and practices. (Woodward, 21)

The organization of society is a very essential element in shaping the gender identity. The first thing that gender identity is shaped is the biological factors and social factors. Biological factors affected by environment and social factors affected by society's cultural perceiving of biology are two factors in forming the gender identity. The other factor is feminine and masculine characteristics which give shapes to the children while growing. Children's knowledge of gender parallels with basic biological knowledge which is added to their social-cultural understanding. For example, a boy's wearing blue clothes, and a

girl's wearing pink clothes are society's shaping their gender identity. While a girl grows, she looks at her friends and sees the other "same" people's wearing the pink dresses; so she chooses it (hidden compulsory: because she believes that 'the truth' is this). And also her parents' approving her behavior makes her believe that she completes her character and identity with preferring pink dress. In the development from childhood to the adulthood, the most part of the gender identity is shaped. Therefore the concept of gender identity is formed through the cultural perceiving of biology.

Symbols which are very important in the subject of identity also determine the ways in which individuals share identities with some people and distinguish themselves from others. Identity which makes a link between individuals and the life they live is the combination of how one sees herself/himself and how others see her/him. So, the identity is not only a perception of her/him, but also a socially recognized position by others. For example, a pink cap on a baby is a kind of symbol which determines the gender identity: a baby's wearing pink clothes means that its sex is a girl. Making one object (a pink cap), word or image a symbol means that identification gives signals to others about its "social reality". With these kinds of symbols most children can categorize themselves competently and typically as a boy or a girl at some time between 2 or 3 years of age. The children realize that he/she is a member of a particular sex. The children become aware of which other individuals share the same category and where they categorize with the help of the symbols.

Symbols and representations are very important in the construction of identities. They take big role in the categorization of the gender. Clothes, colors, uniforms, toys can be the examples of the symbols which help the categorization of the gender. While producing identities, the person imagines herself/himself; however this is done by thinking in symbols. So, in fact people are born into the world which all the gender categorization have been determined by the society. The "imprisoned identities" are prepared before a person is born. How does a girl or a boy treat? What can she/he wear? Which job can she/he have? All these kinds of questions' answers are certain and known; so the symbols

and representations are used according to these known answers in forming the gender identity.

Identity which will be analyzed secondly is “women’s having identity” is seen to be held by women slowly but purposefully in the history. While analyzing this, I examine feminist history and its development which parallels with women’s identity.

The term feminism has many different meanings and uses. One of them is that the term feminism is based on the experiences of gender roles and relations. It is the belief that women should be the equal to men in all areas of life like power, rights and opportunities. In the mid 1800s it refers “the qualities of females”, later it is used in English for an advocacy of equal rights for women based on the idea of the equality of sexes. Feminism also brings many things to philosophy including not only the moral and political claims, but also the ways of speaking, thinking of questions and new topics of inquiry. Feminism aims at equal rights and legal protection for women. It is both philosophical and political movement which involves a lot of movements, theories, and philosophies.

There are a lot of arguments about feminism. Some of them suggest that feminism must be interested in the political ideas about women’s equal rights. But though most feminists claim that the equal conditions between men and women are emerged only with the political issues, some of them think that it is not sufficient for feminism to succeed. They also defends that the oppression should be end thanks to feminism while the others believe that it is also necessary to fight economic exploitation and racism for succeeding the aims of feminism.

The meaning of feminism has been changing according as events, time and needs although it is always based on the “gender inequality”. For example in the middle ages, it meant that it is a kind of struggle for witches’ right to live because of the women who were thought as the “witches”. But in the beginning of 1900s, in the Western World it was a

struggle for the women's right to keep property, to divorce, to vote, to become "legal subjects". In the middle of the 1900s, it was a fight for the abortion, equal rights in workplace. And today, feminism means a fight against stereotyped and dogmatic misogynist thoughts coming from gender roles. These changing meanings are acceptable for the Western world, however feminism has some different and various meanings for the women in the world according to their region, place and time. But this thesis will focus on the Western world women in the concept of feminism.

Feminism also involves a theory which is called Feminist Theory, which aims to understand the nature of gender inequality and focuses on gender politics, power relations and sexuality. This theory comes from the feminist movements.

Feminist political activism is interested in the issues such as reproductive rights, violence within a domestic partnership, maternity leave, equal pay, sexual harassment, discrimination and sexual violence. Thus, it is said by some writers that the feminism refers to a historically specific political movement in the USA and Europe. It has a history about women's activism from the late 19th century to the present. So the feminism has a strong relationship between the women's movement and the philosophy of policy.

Feminist movements are very important historical development for the generating "identity of women". With these social movements women began to believe in themselves and "sisterhood" began to spread all over the world, which caused a lot of essential "consciousness" among women. In The Power of Identity, Manuel Castells defines these movements in the significance of identity of women:

What I contend, in line with Mansbridge and others, is that the essence of feminism, as practiced and as narrated, is the (re)definition of woman's identity: sometimes by affirming equality between men and women, thus de-gendering biological/cultural differences; in other instances, on the contrary, as affirming the essential specificity of women, often in association with stating the superiority of women's ways as sources of human fulfillment; or else, claiming the necessity to depart from men's world and recreate life, and sexuality, in sisterhood. (Castells, 234)

Feminist identities which always are taken, not given are both causes and the consequences of the feminist movements. Social women identity and consciousness became stronger with these movements. There are three wave feminism: the first wave feminism, the second wave feminism and the third wave feminism.

The first wave feminism which dates from nineteenth century to early twentieth century is a period of feminist activity particularly based on the equality, rights, liberation and emancipation. What it focused primarily on gaining the rights of women's suffrage. In the United States, first wave feminism consisted of wide range of women, some belonging to conservative Christian groups, some are African-American women, some are white upper-class heterosexual women.

The second wave of feminism beginning in the early 1960s and lasting through the late 1980s fought against the social and cultural and political inequalities. It doesn't extricate the political and cultural inequalities. This wave emphasizes the difference of women and fights against the centrality of masculine values. It also accents the difference between sex and gender; thus it points out a more radical revision of culture than first wave feminism, going from equality to a complete change of what it means to be "human". This movement also made women realize the characteristic of their own lives as intensely politicized, and attentive of a sexist structure of power. While first wave feminism was concerned with absolute rights such as suffrage, second wave feminism focused on other issues like the end to discrimination.

Third wave feminism beginning in the early 1990s, appeared as answers to perceived failures of the second-wave. In the Wikipedia Encyclopedia this wave is determined:

Third-wave feminism seeks to challenge or avoid what it deems the second wave's "essentialist" definitions of femininity, which often assumed a universal female identity and over-emphasized experiences of upper middle class white women. A post-structuralist interpretation of gender and sexuality is central to third wave ideology. Emphasizing discursive power and the ambiguity of gender, third-wave

theory usually incorporates elements of queer theory, transgender politics and a rejection of the gender binary, anti-racism and women-of-color consciousness, womanism, post-colonial theory, critical theory, postmodernism, transnationalism, ecofeminism, libertarian feminism, and new feminist theory.*

It focuses on how the difference between women and men is constructed and performed. It asserts that sexual difference can also be deconstructed. It rejects that there are not two sexes but a series of sexual identifications and performances. The second wave feminism argues that the natural sex which underlies the gender is not available. It is thought that the people have a natural and pre-cultural sexuality due to gender. Therefore third wave feminism focuses on continual and ambiguous difference.

Why I focus on the U.S.A feminism is because of the books that I will study in chapter 3 in this thesis. The chosen books from different times also reflect the women consciousness and identity in history. So it is benefit to look upon a short story of American feminism.

American feminism and the first wave feminism probably begin with the Seneca Falls Convention of July 1848. At the Convention, abolitionists and feminists of the era actualized a Declaration of Sentiments patterned after Declaration of Independence which claimed essential rights often denied to women, including the right to vote. Until 1920, American women struggled to defense of women's rights to education, work and political power. In the First World War almost four million young men served in U.S army leading women's taking over many jobs traditionally held by men. This was a very big and fundamental change for the society for showing that the women could do men's jobs, too. Taking workplaces of men, women also saw the Nineteenth Amendment ratified by the U.S government.

* http://en.wikipedia.org/wiki/Third_wave_feminism

But then until the middle of nineteenth century, feminism was in backstage of American scene. Women's liberation movement which came after World War II was affected by bus boycott in Montgomery, Alabama in South, and American history, American feminist history and American black feminist history changed dramatically. After that, 1960s social movements with their human rights component, counter-cultural, revolutionary tendencies determined the American feminism. After John F. Kennedy's Presidential Commission on the Status of Women, in 1963, and the approval of the Title VII of the 1964 Civil Rights Act which concerned the women's right, a group of women formed the National Organization of Women (NOW) in 1966. NOW was the biggest and the first women's liberation organization defending the women's rights by demonstrating extraordinary political skills. In 1970s, feminist movement in the U.S.A resisted the religious norms of the church in the subject of abortion. Thus, abortion legalization movement succeeded in the early of 1970s leading the appearance of Religious Right. But abortion would always be the controversial subject between religious aspect and feminists. The American feminist movement entered a depression era in the 1980s; the Equal Rights Amendment did not succeed, Reagan years dominated national discourse. But in 1990s, the third wave feminism became a crucial and complete movement for the new generation feminists who looked more strong-willed and open-minded for doing more beneficial decisions and behaviors for the American feminist movements.

Feminist movements in the U.S have a very important role in forming the identity of feminists throughout the history. Women's rights have extended year by year for the benefits of women's equality. Women have begun to gain and define their identity politically, economically and socially.

1.4. Domesticity

Domesticity is an activity which is characteristically performed in the home, such as a chore. Because of the belief that the features of true womanhood and manhood and the

different spaces of male and female activity are believed to have biological basis, woman's place is always thought as home. The characteristics of womanhood such as nurturance, domesticity, cooperativeness, passivity and giving birth were deemed that women's place is home.

In the United States of America, with the growth of industries, business and professions created new family and house works in the late of nineteenth century. Due to the fact that the home had new functions, the cult of domesticity came into being. A new ideal womanhood and ideology about the home also came into being about work and family, which is called "the cult of domesticity". In Wikipedia the cult of domesticity and true womanhood is defined: "The Cult of Domesticity or Cult of True Womanhood (named such by its detractors) was a prevailing view among upper and middle class white women during the nineteenth century, in Great Britain and the United States."*

Though the male work was always respected, the housework done by women took a big role. In the beginnings of the industrialization housework like sewing, cooking and baking gave women satisfaction and a place in the world. The magazines, newspapers and every material in popular culture support the cult of domesticity with their discourses in this area. And they began to define the womanhood and women's duties at home. With the developments, needlework and crafts were seen as the activities which made women stay at home. Glenna Matthews says in the book of Just a Housewife: "As we have seen, housewives began to devote more time to housework of a ceremonial nature such as fancy needlework or holiday baking" (Matthews, 96). Wifely duties, childcare, housework, making home peaceful place were the main duties of the women. The magazine's paintings and writings emphasized the four virtues by showing women with children or behind husbands or by directing women to be a true woman at home. These four virtues were piety, purity, submission, and the cult of domesticity. As a result of these virtues, women

* http://en.wikipedia.org/wiki/Cult_of_Domesticity

were supposed to be religious, pure, submissive and passive.

Women began to stay in the home, and they were supposed to keep the stability and morality by making the home a special space for the men who saw home as a shelter after tiring industrial work. The home was a shelter place where they develop their another side, more nature side, which they do not have to control accepted behaviors such as activity, aggression, vulgarity, rationality. They can show more humanistic values at home easily like love, honor, and faithfulness. However, the outside work is defined as “male work” and the inside work is defined as “female work”. Domesticity which is a division between work and home was held by women due to the fact that men went out for earning and women tried to make home as a heaven for her husband and children.

The cult of domesticity grew up while family lost its function as economic unit. After the appearance of market economy and the decrease of women's work, the home became self-sufficient unit. And privacy began to be very important among the families. Matthews mentions about this: “Homes were changing, then, in many ways. The average size of the household declined steadily throughout the nineteenth century. For this reason, that is, because the family was becoming an increasingly tight and private unit, and because of the type of servants available, there was widespread dismay over the ‘servant problem’” (Matthews, 103). She goes on with the servant problem, which means that with the industrialization, and of course with new (electronic) tools, like woodstoves, sewing machine, and refrigerator the families began not to need servants.

Not surprisingly, many looked to technology for answers, and in the late nineteenth century there were indications that technology might indeed offer the housewife some relief. Although the home can not be considered to have been fully industrialized until the 1920s, there were important developments in the latter year of nineteenth century that were indicative of the character that housework would assume in the twentieth century. (Matthews, 100)

Homes were simpler and housework eliminated the need of servants.

The Cult of Domesticity made the home as the separate and suitable spaces for women, who were accepted as better suited to parenting, nurturing and housework. The girls had to treat like their mothers and had a few choices after puberty like marriage or being teachers. Mary Ryan defines this situation in her book of Womanhood in America:

At this point in the life cycle the historical outlines of womanhood become rather fuzzy. The young woman's formal education was complete. She had passed puberty. Yet it would be at least a half-dozen years before she would marry. In time past, a young woman in this predicament might have been bound to another family as a servant or kept busy at home caring for siblings or engaged in domestic manufacturing. (Ryan, 136)

One significant alternative to marriage was school teaching. Because of the view of women's obeying the rules in the church and house and school they were expected to be better teachers and thus one of the first out of home jobs for women was teaching. But this was not a new space for them, too. Mary Ryan points out this new limitation of women:

The wages of female teachers were consistently and shamefully below those of their male counterparts, rarely more than half. Such wages seriously inhibited the exercise of independence for women teachers. Most of them were forced to remain at home or board around with the families of their students. (Ryan, 136)

Women were again at home and had to practice of four virtues in the limitation places given to them by society and of course patriarchy. The cult of domesticity developed while family lost its function as economic unit. The relationship between society and family closed off as work left home. With market economy, women's work devaluated increasingly which led home a self-contained unit. And declining the affect of the cult of domesticity after 1920s began to be seen in American history step by step.

CHAPTER 2

SPACE, THE POLITICS OF SPACE and GENDERED SPACES

2.1. Space and Place

Space theory has become very important subject for the social sciences in the 20st Century. Most social scientists have begun to be interested in the disciplinary of geography which has been seen out of the social sciences for years. They have also realized that space is one of the essential subjects in social sciences and it cannot be analyzed only by geographers. Because space theory is believed that it would open new developments and opinions.

Space is a category, taking a big role in the determination and transformation of the society. So the conception of space is not only the intersection point of different disciplines, but also a platform which examines the divisions among the disciplines. Social scientists begin to use the metaphors and elements which are in relation with space in modern times. With post-modernism the space becomes more essential subject as much as time. Spatial coordinates have taken chronic coordinates' place. The determination of life, culture, mental experiences and cultural language have been done not by time but by space. With the domination of social and cultural life by the spatial organization makes space equal to the concept of time. Jameson determines this opinion like this: "I think that it is at least empirically arguable that our daily life, our physic experience, our cultural languages, are today dominated by categories of space rather than categories of time, as in the preceding period of high modernism"(Jameson,16). Doreen Massey also pays attention to the popularity of space in her essay:

Space is very much on the agenda these days. On the one hand, from a wide variety of sources come proclamations of the significance of the spatial in these times: “It is space not the time that hides consequences from us” (Berger); “The difference that space makes” (Sayer); “that new spatiality implicit in the post modern” (Jameson); “it is space rather than time which is distinctively significant dimension of contemporary capitalism” (Urry); and “All the social sciences must make room for an increasingly geographical conception of mankind” (Braudel). (Massey, 141)

The contribution of geographers to social sciences and being inspired of social scientist from the concept of space are contacted in two elements of social existence: time and space. Both these concepts are conceptualized together. Convergence of history and sociology to geography pays attention to the importance of space as much as time. Social scientists were not interested in space so much before. What the fundamental question of geographers on agenda of social sciences is how social science can overcome the obsession of time concept and how society can use the space theory and how it can spread in the space. In other saying, how can spatial aspect be added to the approaches conceptualized by social development as time course and how can sophisticated and complicated relations be conceptualized between social relations and space.

Spatial relations have no meaning out of social organization. If this reality is ignored, space is perceived only as a conception defined by geometrical places which are independent from society and culture. Space is not an independent object, but a dependant object produced as a result of social relations. As it is understood, space is not a determiner, but a product of social structure and relations of human beings’ society.

Some philosophers and researchers have been seen by the last three decades such as David Harvey who focuses on the urban political economic, Edward Soja who directs the postmodern approaches in the field of space and Henri Lefebvre who has got the book of The Production of Space which hold of the social sciences and discussions of space and

extend the space beyond geography. Both of the spatial lines of the interpretation have been captured by the discussions, but Lefebvre's terms like 'space', 'difference' and 'everyday life' are different from the appropriate uses of these terms in those two readings. These figures, like new space-time determines the new concepts of space and social conditions.

For understanding the concept of Lefebvre, it should be accepted that in his theory he bounds up space with social reality. He goes on with that the space doesn't exist "in itself", it is always produced. So, it can be said that social space is a social product.

Space occurs in the synchronic order of social reality, but time signifies the diachronic order. Christian Schmid explains in his article "Henri Lefebvre's theory of the production of space: Towards a three-dimensional dialectic":

Society here signifies neither a spatial-temporal totality of "bodies" or "matter" nor a sum total of actions and practices. Central to Lefebvre's materialist theory are human beings in their corporeality and sensuousness, with their sensitivity and imagination, their thinking and their ideologies; human beings who enter into relationships with each other through their activity and practice. (Schmid, 29)

The production of social space and time are held on these theories. With these assumptions, it is clear that space and time are not concrete factors which are the undivided perspectives of social practice and precondition of the production of society. Because of being not universal, space and time can only be perceived in the context of a specific society. So it can be said that space and time are historical which are determined in the concepts of power relations, social circumstances and contradictions.

Lefebvre defines three dimensions of the production of space for defining socio-spatial process. The first one is perceived space which means the collective production of urban reality which society reproduces and develops its spatiality. Social space appears in the dimension of spatial practice as connecting the activities which are based on a certain material basis. The second one is conceived space which is shaped through signs, codes,

and knowledge. This space refers to “representations of space” by architects and other specialists who quantify and administer space:

Representations of space are certainly abstract, but they also play a part in a social and political practice: established relations between objects and people in represented space are subordinate to a logic which will sooner or later break them up because of their lack of consistency. (Lefebvre, 41)

This spatial practice can be linguistically defined. The representation of it forms an organizing frame for communication.

...the producers of space have always acted in accordance with a representation, while the “users” passively experienced whatever was imposed upon them inasmuch as it was more or less thoroughly inserted into, or justified by, their representational space. (Lefebvre, 43)

The last one is lived and endured space which is the same with “spaces of representation”. This space is used every day by users of it through the mediation of images and symbols. The concrete order is a tool carrying the meaning, so a spatial symbolism develops that defines social values and norms. This can be a dominated space and experienced space which the imagination looks for appropriate. Its overlaying physical space makes its using objects symbolically. The social space is produced with these three dialectically interconnected dimensions or processes.

It is reasonable to assume that spatial practice, representations of space and representational spaces contribute in different ways to the production of space according to their qualities and attributes, according to the society or mode of production in question, and according to the historical period. (Lefebvre, 46)

Social space is the result of a process with an angle of events, signifying and non-signifying, practical and theoretical. So, it can be said that social spaces are occurred as a result of history. As being of social reality, space has a long history. It must be accounted for representations of space. Representations of space which are exactly abstract take a big role in a social practice. Lefebvre claims that the producers of space have always acted in accordance with a representation.

So, what is space and place? Space and place are the words which denote

familiar and common experiences. But the space is more abstract than the place and can be accepted as having more details, feelings in the mind. Spaces are the restricted and defended against intruders and places are the center of felt value where biological demands, such as food, sleeping, procreation are provided. So it can be understood that space has politics and ideology with the acceptance of knowledge. What I mean with the knowledge is perception of the spaces and places according to the time and culture.

Knowledge brings the spatial ability which is pointed out by Yi-Fi Tuan in the work of Space and Place: “Spatial ability develops slowly in the human young; spatial knowledge lags further behind. The mind learns to grapple with spatial relations long after the body has mastered them in performance” (Tuan, 67). He claims that the spatial ability precedes spatial knowledge:

Many animals have spatial skills far exceeding those of man; birds that make transcontinental migrations are an outstanding example. For human beings what is the relationship between spatial ability and knowledge? How does one affect the other? Spatial ability precedes spatial knowledge. Mental worlds are refined out sensory and kinesthetic experiences. Spatial knowledge enhances spatial ability. This ability is of different kinds, ranging from athletic prowess to such cultural achievements as ocean and space navigation. (Tuan, 74)

Spatial ability is important in the degree of freedom from tie to place. The range of knowledge or experience may be direct and intimate, or it may be indirect and conceptual, mediated by symbols. A person can know a place intimately and conceptually. She/he can express opinions but can not exactly say what she/he can know through senses. These senses and culture provide the perception of space by human beings. With the help of the perception, human spatial ability rises which is in relation with culture and time.

Lefebvre examines the social construction and conventions of space in The Production of Space, his most efficacious contribution, across intellectual disciplines.

Lefebvre claims that the spatial is an issue cutting across disciplines. He makes space both more material and more cooperative to public discuss and direct action.

If indeed every society produces a space, its own space, this will have other consequences in addition to those we have already considered. Any “social existence” aspiring or claiming to be “real”, but failing to produce its own space, would be a strange entity, a very peculiar kind of abstraction unable to escape from the ideological or even the “cultural” realm. (Lefebvre, 53)

He also claims that space’s being produced by social superstructures.

Space is never produced in the sense that a kilogram of sugar or a yard of cloth is produced. Nor is it an aggregate of the places or locations of such products as sugar, wheat or cloth. Does it then come into being after the fashion of a superstructure? Again, no. It would be more accurate to say that it is at once a precondition and a result of superstructures. (Lefebvre, 85)

Space is certainly a social relationship. Lefebvre claims that it is also mean of production; networks of exchange and flows of raw materials and energy fashion space and are determined by it. This means of production can not be separated from productive forces like technology and knowledge and from the state and the superstructures of society.

Social spaces interpenetrate one another or cover themselves upon one another. Visible boundaries, such as walls or enclosures make an appearance of separation between spaces. House, room, garden, bathroom can prevent in a sense from social space by barriers and walls. And also there are some codes in those visible spaces. The act of making space and putting into practice spatial code is demonstrative of social quality to spatial coding and practices and to representation of space and to our imaginary geography where everything is of a place and a time. Every space has its own identity and code.

It is understood what it means when someone mentions about room or house or corner or street or school and so on. These terms of general discourse help to separate particular spaces and to define social space. They interact with a particular use of that

space and with a spatial practice that they assert and comprise. Their interaction is occurred in a specific way. So what kinds of space are governed with codes? Lefebvre explains: “Codes will be seen as part of a practical relationship, as part of an interaction between ‘subjects’ and their space and surroundings” (Lefebvre, 18). He tries to seek coming-into-being and disappearance of codings/decodings. By means of thoughts, some spatial codes are determined. In other words, as a result of these thoughts, the construction of spatial codes and system of space are created. A room or a marketplace can be connotative spaces for some groups or events. The appearance of these places’ codes are determined by thoughts and hence by some other groups. But who are these groups? And what kinds of features have they got? How can they determine of codes, the codes of space in subjects’ mind?

Another important question is that to what extent can a space be decoded? The space has both visible codes, such as walls, corners, etc. and abstract codes which are loaded with cultural thoughts. Lefebvre says in his book:

Spatial code is not simply a means of reading or interpreting space: rather it is a means of living in that space, of understanding it, and of producing it. As such it brings together verbal signs (words and sentences, along with the meaning invested them by a signifying process) and non-verbal signs (music, sounds, evocations, architectural constructions). (Lefebvre, 47)

The relationship between space and codes are understood by the thoughts given by the hegemony. Because, hegemony determines subjects’ aspects, places and thoughts. And “determined places” arrange the unbalance power of society. The exercise of hegemony can not leave space untouched. Space as knowledge and action serves in behalf of hegemony. And hegemony uses it with some determined codes. It can be understood what “room”, “house” and “stadium” mean; these terms evoke some images in our minds. But, they also correspond to some codes in minds, which they express spatial practices.

2.2. The Politics of Space and Identity

In post-modernism, space argument takes its place with the politics of identity. The relationship time and space and identity arguments (politics of identity and structure of identity) are the results of post-modernism. Also the arguments of complicated and sophisticated relation between time and space began to be held in this era. Social structure and practices and time and space are discussed together. Social structure and relations affect the realization of time and space. The conceptions of time and space affect the shape of giving meaning to social actions.

The relation between occurrence of identity and space takes a big role in postmodernism. When postmodernism is accepted as a politic attitude, it can be defined as politics of identity and its transformation to a place of political struggle. According to Laclau and Mauffe, identity is temporary and uncompleted process. For that reason, it can be said that identity can develop in political struggle.

In the occurrence of identity, difference is very important issue. Because, identity can only be constructed in the negative relationship with other identities. Identity and conditions of existence of identity can not be differentiated from each other. Spatial practices are also very important in the construction of identity. There is a very tight connection between identity and space where identity is constructed. However, identity is constructed in the relationship with other groups. While constructing identity, the person sometimes perceives her/his own identity with oppositional relationship with others or she/he sometimes dominates other identities. So can it be said that identity is sometimes constructed by dominating other groups or identities?

The construction of identity is a process of determining boundaries which make one's subjectivity difference from others and a process of drawing new maps again which determines one's space. Determined spaces either prevent the person to comprehend the difference of other identities or raise the consciousness of her/himself. So dominated identities always are aware of their spaces and power as a result of having strong identities and places.

Social structures, space and identity are explained in the essay of "Identity, Space and Other Uncertainties" by W. Natter and J. P. Jones:

... that apply to identity theory, and these animate the analyses that follows: how does identity arise, how is it differentiated, and how is it maintained? ... In as much as social relations constitute and embed both identities and space, theorizing the linkages between these moments is an important task for social theory. (Jones, 142)

The construction of spatial theory requires the conception of space. Because, subjects construct or resist their identity in and through social systems.

Socio-spatial dialectic can be analyzed with identity theory. Natter and Jones say: "What makes the socio-spatial dialectic a propitious avenue for spatializing identity theory is that it too makes social relations a central theoretical moment" (Jones, 149). Then, they go on with Lefebvre's emphasizing that space is produced by social relations that is also reproduces, mediates, and transforms: "For him the materialization of this dialectical interchange is social space itself: the sublation of social relations and space on an uncertain path in way that is open toward the reformulation of each" (Jones, 149).

As it is said before, the discussion of space and identity and the question that how politics of identity can align with space has become important in recent years. The politics

of identity can be the result of an adherence to social values, connected with a localized culture, substantially in a relationship with a place. All this is associated with the idea of identity, the belonging of subjects to the groups and opinions, linked with the place as spatial identity. Ulrich Best and Anke Strüver combined place, power and identity in their article:

A critique of these ideas is a central concern of many post-structuralist and deconstructivist approaches to identity, as well as to space and place. The position is as follows: There is no such thing as a place or a community per se, but these are mere constructions of discourses and practices. These are always tied to positions of power and are embedded in a system of exclusion and inclusion. Nevertheless this position does not deny the existence of spatial identities, but criticizes its often essentialist character by emphasizing underlying power structures. (Strüver, 1)

Lefebvre's concept of 'the production of space', which is about the assuming that every society produces its specific space, is connected with social powers. This spatialisation is linked with the subject through spatial practices and representations. Thus, the space of societies is shaped in balance of power. Its code separates and determines this balance.

The functions of power and the spatial codes can be shaped according to the expectations of society. The relation between society and power is directly linked to space. Where practices of power are connected with territory, society echoes this connection by showing dominant values. U. Best and A. Strüver point out this relationship:

To be critical of spatial identity, to avoid processes of exclusion and inclusion by rebuilding boundaries, requires bearing in mind that space and identity are products of relations. The concepts of Foucault, Lefebvre and de Certeau assume the existence of only one overarching power structure. Whereas others (e.g. Doreen Massey) draw less attention towards a rigid hierarchy than towards multiplicity to emphasize the diversity of power(s), the mutual construction of space and

multiplicity, and finally the recognition of multiplicity as bedrock for social change. (Strüver, 7)

What Foucault mentions in “Diacritics” is other spaces. The most general definition is kinds of spaces which are connected with all other spaces, but form a certain opposition to these. Generally they are impacted in a construction of spatial power and dwelled in a society that all spaces are in firm connection to power and each.

The social and the historical spatial power take a big role for more than twenty years. If social power is signified in the approval of space, the authority of such spatialization is emerged only through an analysis of these contacts as relations of meaning. Symbolic reality buried in social context. The imaginary and the symbolic character of the spatial is determined in social contexts which shows the daily dominance spatial concepts as the erratic hegemony of spatial modes of speech.

While Foucault analyzed as a tool of policy and scientific discourse in the transition from absolutist to disciplinary power, Lefebvre makes a contact between the dominance of spatial to the reproduction of capitalism. Space is seen as the result of a production process which the production of space reveals the social relations and so, nothing can be separated from the space. According to Lefebvre every mode of production produces its own space. Altering usages of spaces of restructuring do not build radical breaks in spatial patterns but develop existing spatial structures.

Hegemonic culture tries to anchor the meaning of space by making some characteristics, choices, proximities into a unity which means to create one place or one identity. Hegemony or power which is seen as the process that naturalizes both space and social relations always open to discover, contests, reversal, and denial through disidentifying practices. Social relations affect the space offering the potential for resistance

which structures the identity. Natter and Jones mentions the hegemony and space in the article “ Identity, Space and other Uncertainties”:

All of this recognizes that space, like identity, is equally subject to the naturalizing process of hegemony... Hegemonic spatiality, the categorically ordered possibilities for, and the construction of, meanings about any space, is a representational process that works to tie “readers”- or “operators”- however tentatively, to “texts”-and “space.” The common distinctions between public and private space, for example demonstrate the ability of hegemonic powers to naturalize spatial categories in the vested interests of those benefiting from capitalist property relations. (Jones, 152)

Any concept representationally linked to the space conveys the marks of the other it addresses to eliminate. So it can be said that any space can be both in deconstruction and construction. The violence also is important in the structure of space and identity. As mentioned before, hegemony helps the aim of stamping identity and space by disciplining the practices with social spaces historically and geographically.

Understanding the subject as a changeable determination and restructured through social relations introduce the question of spatial theory in a relation with identity theory. The structure of such theories requires a similar conception of space due to human beings’ constructing and resisting their systems of identification through and in social spaces. This opens the other extant spaced both in theory and practice. Integrating the identity with socio-spatial dialectic is indispensable concept in the works of space. For Lefebvre the materialization of the dialectical interchange and the way through the space and social relations is reproduced and transformed by the space.

The critical spatial identity approach accepts the relationship between constructed identities and power relations. However social interrelations are never equitable that have to be recognized that they are power relations. Social power structuring differences are constructed on the concept of sharing society.

Space has also particular value in the subject of power. People’s having a capacity to

change their environment directs us to the question of dispersion of power in social structure and in spatial structures as concretions of power relations. Power relations are the outcomes of independence and dependence and reciprocal. The dispersion of power can be unbalanced and dominant group can control this power. Dominating control environment can seem complete, but I should be known that there is always a possibility of subversion.

Power relations are very important in the reproduction of social relations and space. Because, space is constructed as a result of the dispersion of power in the socio-spatial system. Power relations have transparent dimension that domination and socio spatial system are reproduced and are changed with challenge of power. Thus, they give meaning the space. Differences in the control of diverse spatial structures echo different forms of power relations. Social control which means adjustment of the behavior of subjects or groups by other subjects or groups in dominant positions takes a big role in the definition of space and power relations. There are some spaces which social control shows itself. For example, houses are seen as “female spaces” and so many spaces like this have codes and signals. And David Sibley, in the book of Geographies of Exclusion, mentions about the spaces under the control of power relations:

...personal space defined by the self and the intimate spaces of the home are integral elements of social space. These private spaces have a relationship with the public spaces of geography-they are reciprocally conditioned, and it is the process of reciprocal conditioning which requires illumination if we are to understand problems like the rejection of difference in localities. (Sibley, 77)

The space of resistance is an important issue in the subject of spatial-power. In the book of Geographies of Resistance Steve Pile defines resistance as a concept standing in implacable opposition to power. He also says that power is held by an Élite, who use

oppressive, injurious and contemptible means to secure their control unlike “resistance”. Resistance is held by the people fighting back in defense of freedom, democracy and humanity:

...people are positioned differently in unequal and multiple power relationships, that more and less powerful people are active in the constitution of unfolding relationships of authority, meaning and identity, that these activities are contingent, ambiguous and awkwardly situated, but that resistance seeks to occupy, deploy and create alternative spatialities from those defined through oppression and exploitation. (Pile, 3)

Thus, it means that authority produces space and constitutes borders on behalf of hegemony. The spaces of hegemony are distinct from the spaces of resistance. However, the difference between them is that spaces of resistance can be seen more dislocated than spaces of authority. So, it can be said that spaces of resistance which are controlled by hegemony are dynamic and weak. Steve Pile says that: “The spatial practices of resistance are not just the mobilization of a class across space, nor the mobilization of an interest group in a particular place” (Pile, 16). Resistance is constructed in spaces as a result of power relations. There are a lot of spaces of struggle through which people gain their identities. The spaces of resistance try to create new spaces. Resistance is mentioned by Paul Routledge, too:

Resistances are assembled out of the materials and practices of everyday life, and imply some form of contestation, some juxtaposition of forces. These may involve all or any of the following: symbolic meanings, communicative process, political discourses, religious idioms, cultural practices, social networks, physical settings, bodily practices, and envisioned desires and hopes. (Routledge, 69)

Dominating power tries to control others impose its will upon resistance. This power, located within the fields of economy, society, social relations and state, can not be separated from the practices of resistance. Patriarchy is a good example for dominating power which silences and represses dissent of women. It is so intolerant of difference, which causes

inequality.

Different social groups use the space for their purposes. But the domination of space which always has more power than the resistance of space shapes social power, too. So there are contradictions between these two groups. Lefebvre defines contradictions of space: "... spatial contradiction 'express' conflicts between socio-political interests and forces; it is only in space that such conflicts come affectively into play, and in so doing they become contradictions of space" (Lefebvre, 365). Struggle of power, domination and resistance, show their existence in space. And new spaces are created as a result of these contradictions.

The independence of space and identity can be explained in terms of definitions of identity with space and space with identity. The other side of this relation is space through society and power through space. All these are inseparable from each other. The spatial structures serve as containers for social interaction. Space is made in the process of various identities. These relationships determine the spaces in the society, which are used by different groups.

2.3. Gender and Space

As being important to social science, space exists because of social processes' existing that there is a spatial segregation which is a kind of system by which a domain group can control a group with less power. It is very clear that in patriarchal society, men hold the power and use space to the advantage of them.

The association of space and gender is various and deep. Each of them affects each other in the structure of the other, so it can be said that gender is acutely efficacious in the production of space. Space and place are essential in the construction of gender relations and in struggles to change them. Doreen Massey says in her book Space, Place and Gender:

From the symbolic meaning of spaces/places and the clearly gendered messages which they transmit, to straightforward exclusion by violence, spaces and places are not the only themselves gendered but, in their being so, they both reflect and affect the ways in which gender is constructed and understood. (Massey, 179)

After it, she goes on with the limitations of women's ability which has been in some cultural context an important means of subordination. And, this causes spatial segregation that creates unequal status for women. This segregation is institutionalized by power relations between women and men. The dominant group can not exist without the help of the other group. So, stratification systems and spatial segregation are produced by both women and men.

The control of space and identity is related to the specific distinction between public sphere and private sphere. The effort to accept women to the domestic sphere is for a social control on identity and for having more power on them. One of the solutions for disappearance of spatial segregation in home and in workplace occurs with women's becoming active economically.

Housing is sexually segregated, which brings the lowest status for women in society. The connections between association of segregation in home and gender stratification result with the limits placed on women's access to knowledge. One of the most essential reason why women and men are spatially segregated and why women have lower status than men is limiting women's access to knowledge. Men's holding knowledge creates control and power on women. Throughout the history men, as a dominant group, have had higher status than women, which gives way to status segregation among groups of the society constituting the social hierarchy.

Controlling of labor, policy and property, men have always more space than women. So, this inequality may be reduced by rearranging the architectural, geographic and spatial contexts. Daphne Spain claims in her book, Gendered Spaces that these spatial

arrangements between the sexes are socially created and when they provide access to valued knowledge for men while reducing access to the knowledge for women, the organization of space may perpetuate status differences. Therefore the limited knowledge in a place for women supports the gender stratification system that leads men to the public sphere and women to the private sphere. These kinds of results make it difficult for women to change the circumstances.

Basic status differences and women's access to knowledge and limited spaces constitute gendered spaces. And so, spatial segregation results with the gender stratification. Gender and space segregation are the outcomes of constructing femininity and masculinity in particular places such as home, workplace, and community. These spheres also are reciprocity of status differences between the sexes. As a result of this, the behaviors of men and women are determined sexually at home, at work and in street.

Architecture is also structured on gendered spaces. The status differences which are supported by spatial, architectural and geographic arrangements are empowered throughout history.

So, the history of architecture is shaped with the opinion that housing belongs to the women and labor force outside belongs to the men, which causes workplace segregation. It is said that theories in geography and sociology are integral and reciprocity between status and space.

Architectural space, taking a big role in arranging status distinctions by gender mirrors knowledge of social relations. In family and in society social architecture space echoes the realities of segregation between men and women.

The home is coded as a women's place. The codification of women with home place relates with the thought that women have to look after children and clean house because of the lack of knowledge. Linda McDowell defines home in her book Gender, Identity and Place "... the 'reality' and symbolic meaning of the home combine to produce the

construction of a particular version of a home in different ways in different societies” (McDowell, 71). It can be said that the home is a significant factor in the development of people’s sense of themselves as belonging to a place both symbolically and tangibly.

The importance of the home, creating a separate sphere for women reduced after women’s entering the labor force. Outside home, the space is the sphere which social relations are created, but in home, the space is where social relations are recreated. What it means that the distinction between women and men are held both inside and outside.

Although children and men use the home as a place for resting, sleeping and playing, for the women the home is their all space where they spend most of their time. As Charlotte Perkins Gilman points out in her book Women and Economics that the women as well as men should leave the home to undertake ‘world-work’. Linda McDowell says:

Housework and childcare in particular were seen as women’s ‘sacred’ duty, they and the ‘master’ of the house being protected in this sphere from the harsh competitive world of capitalism. The home became an idealized centre for emotional life, where feelings that might be disguised elsewhere were allowed full rein. Thus the home was constructed as the locus of love, emotion and empathy, and the burdens of nurturing and caring for others were placed on the shoulders of women, who were, however, constructed as ‘angels’ rather than workers. (McDowell, 75)

The social construction of femininity and the home causes that women’s feeling to bring order, peace and control to the home. In the 20th century, the home is seen as a kind of prison for women and the thought of ‘women’s place is the home’ has begun to be questioned.

Domestic space is the representation of the social order in which women belong to. The division of space into arena of home and waged world developed with industrial capitalism in the West. Calling private sphere related with women and public sphere with related with men affected women’s lives and status. Women have been encouraged and forced to limit themselves in the home for keeping house. And child caring, cooking and

housekeeping have been showed as their 'natural' skills and economically valueless. In fact, their unpaid and unorganized work is very important for continuation of life.

In shaping the gendered spaces, spatial institutions take a big role, too. Daphne Spain points out it in her book, Gendered Spaces:

Over the course of the life cycle, everyone experiences one or more of the institutions of family, education, and the labor force. If we are to understand the systematic nature of gender stratification, it is not the interplay of these intuitions that we must look (Brinton 1988). Equally important are the spaces within which institutional activities occur. Families must be analyzed in the context of dwellings, education in the context of schools, and labor in the context of workplaces. These "spatial institutions" form barriers to women's acquisition of knowledge by assigning women and men to different gendered spaces. (Spain, 10)

The production of social results is arranged by institutions. Education, military and family try to maintain society and convey knowledge to the individuals. These institutions constitute specific places such as schools, homes, temples, courthouses. In all areas there are big relationship between gender and these places which are held by the power. For example women are educated as if she had to spend her time more in home than outside. So, gender segregation has been supported by the institutions which have justified religious, cultural, economical and ideological reasons.

Keeping women secluded in home brings also limiting women's economic and educational opportunities. The division of labor is both gendered and spatial. For example, cooking is seen as a "woman's job" and working outside as "man's job"; so, as it seen the spatial distinction causes gender division of labor. Because, cooking is done in home, in kitchen; so the society relates that women's not learning to work outside is the belief that women can not have ability or knowledge about it. Spatial boundaries empower the unequal position of women. For women the more knowledge they have, the more space they have. Daphne Spain defines knowledge in her book:

Many types of knowledge exist, only some of which is highly valued. “Masculine” knowledge is almost universally more prestigious than “feminine” knowledge. Men’s ability to hunt in nonindustrial societies is therefore more highly valued than women’s ability to gather, although women’s efforts actually provide more of the household’s food (Friedl 1975). In advanced industrialized societies, math and science skills (at which men excel) are more highly valued than verbal and relationship skills (at which women excel). (Spain, 16)

Generally, no alternative space is left for women except home because of “lack” of knowledge and power. And women accept their lower status easily because of religious creeds and ideological, cultural pressures. For example, women’s living with family until her marriage economically and politically. After the marriage, as in the example of taking bride-groom’s surname, the women are kept and controlled by their husbands. This brings the reproduction of lower status for women. The domestic work of daily life like caring children, cooking and cleaning makes women depend on private sphere, not on public sphere which is dominated by men. So, the men are accepted as the providers of wealth and women as caretakers of home and children. In the labor force, occupational segregation which creates ‘men’s job’ and ‘women’s job’ affect the lower earning and lower status for women. Daphne Spain states by citing Mincer and Polachek in her book: “Among industrial societies, human capital and occupational segregation explanations trace women’s lower status to their position in the labor force. Human capitalist argue women and men invest differently in market skills and thus reap differential rewards (Spain, 24).” It is very clear that gender stratification is one of the results of the structures of economy, family, power and knowledge.

Spain also claims hypotheses as plausible explanations for the maintenance of gender stratification over time and across cultures. First one is varying degrees of gender segregation characterize social institutions. Second one is that gender stratification is reinforced by spatial segregation. And the third one is that the greater the distance between

women and sources of valued knowledge, the greater the gender stratification in the society. All knowledge and resources should be shared equally between “women’s spaces” and “men’s spaces”. Because, masculine knowledge in spatial institutions is affirmed higher status than feminine knowledge related with the home. Housework, done by women in the home affects ideas about “good woman”. So, good woman is a woman who generally stays at home, cares children, cooks, and cleans the house, not work outside. Dominant group, men, is aware of their power in the arguments of spatial segregation and stratification.

Gender’s being implicated in the construction of space that is found in the concept of knowledge is an important component in an understanding of the organization of the economic space. Patriarchy and capitalism are seen as independent and of equal weight. Thus, gender relations are important in the structuring of spaces and places. Doreen Massey points out gender and space relations in her book Space, Place and Gender:

The only point I want to make is that space and place, spaces and places, and our senses of them (and such related things as our degrees of mobility) are gendered through and through. Moreover they are gendered in a myriad in a different ways, which vary between cultures and overtime. And this gendering of space and place both reflects and has effects back on the ways in which gender is constructed and understood in the societies in which we live. (Massey, 186)

The relationship between power, place and knowledge creates the gender segregation and stratification. The fact that public forms of status called as masculine is an important value for the society is inevitable reality. Unless women and men share the same places and the balance of power is occurred between them, it can not be talked about equality.

The developments and changes in the relationship between spatial institutions and gender stratification can be seen in the history of United States. Until the nineteenth century colleges were closed to the women due to the belief that school attendance harms women’s health and their ability to bear children. So the status difference made women’s position out

of colleges' arena. Spatial segregation also was the most important reason in reducing women's ability to challenge opening women's rights for education.

Women joined coeducational institutions with men after segregated women's colleges which women were enclosed and secluded in a single structure that made constant supervision possible although they were sent to segregated classrooms or separate campuses. By entering the same schools, women's status began to develop especially after the right to vote granted by the Nineteenth Amendment. With it, the women began to create space in the arena of policy.

The spatial institutions' being a kind of barriers to women's access to knowledge made masculine spaces having knowledge of economy, medicine, law etc, and made feminine spaces knowledge of child care, housekeeping etc. Until the nineteenth century, the girls were excluded from schools because of the thought that women were less able than men to write and read.

In the nineteenth century, women began to enter the labor force, but less job spheres were opened for them than men's public spheres. The domestic occupations such as teaching were suitable for female jobs, but the other jobs were not seen as appropriate for them because of sharing the same places with men.

American feminists began to struggle to open radical colleges to women and to vote and to join labor unions. Women's knowledge and space became parallel and Spain points out the relationship between knowledge and women in the concept of nineteenth century American situations.

When higher education first opened to women, it took the form of spatially, segregated women's colleges. Women did not gain the training necessary for careers outside the home until the end of the nineteenth century, when professional programs became coeducational. Bitter controversy ensued over women's rights to share the same space and the same knowledge with men. The battle over coeducation in state universities began in 1862 and did not end for over a century. Such intense resistance to gender integration reflects the perceived costs to the

powerful group of sharing space and knowledge with the less powerful. (Spain, 20)

Separate places were created where women were segregated from men. But from the late nineteenth century, women began to be organized in the way of realizing their contribution to the family and the economy by some form of state provided family allowance. McDowell also says:

As part of her campaign to improve the health of working-class women in the 1930s, for example Margery Spring Rice undertook a questionnaire survey of 1250 poor women to reveal the drudgery involved in their domestic work and the struggle to survive on an inadequate income. (McDowell, 73)

Women were increasingly excluded from the better-paying industrial jobs, as men were aware of the dangers of competing with women. Women could not enter the places of higher education in large numbers until 1960s.

In the early decades of the twentieth century domestic work began to be institutionalized in all sorts of ways, although they had to leave the home for working outside because of the world wars. For providing labor force and for creating response to labor shortages, the women began to work both outside and in home. Industrial labor also dealt with domestic tasks in government propaganda to encourage women's participation in the world war times. Working in factories began to be compared to knitting. And women entered waged labor in the twentieth century.

By entering labor force women's problems about the space didn't finish. Gender segregation brings the place problems in the workplaces, too. It is any other question that men and women working in different occupations are in different spaces. The spatial circumstances of men's work and women's work changes according to their occupational

situations. Daphne Spain classifies women's and men's job as "open floor" and "closed door" jobs. The open floor jobs are cited to women due to women's working in a more public environment with less control of space than men which makes lack of spatial control that reflects and contributes to women's lower occupational status by limiting opportunities for the transfer of knowledge from men to women. So women become much less likely than men to work in jobs in which they control space and information. Giving the women in just three occupations, such as nursing, teaching and secretarial work causes not to develop themselves. Spain says:

Aside from being concentrated in occupations that bring them primarily into contact with other women, women are also concentrated spatially in jobs that limit their access to knowledge. The work of elementary schoolteachers, for example, brings them into daily contact with children, but with few other adults. When not dealing with patients, nurses spend their time in a lounge separate from the doctors' lounge. Nursing and teaching share common spatial characteristics with the third major "women's job"- that of secretary. (Spain, 211)

Secretaries also process knowledge, but rarely in a way beneficial to their own status. Spatial arrangements in the workplace fortify these status distinctions, partially by developing more closed doors potential to managers. Men can work in more workplaces than women and can act in more spaces than women in occupations.

Gender segregation has begun to reduce in contemporary American society. In the big cities women's and men's daily activity generally occurred outside the home such as café, bar, cinema, shopping centers etc... Access to knowledge and space and gender relations mediate the status of women.

The ideology of domesticity was challenged. Domesticity was presented as a science in the schools and colleges and was taught only to girls. McDowell draws attention to this subject in her book Gender, Identity and Place:

Domestic work in the home was presented, especially by the growing

professionalized advertising industry, as a rational and systematic set of tasks requiring specialized instruments and other goods. One of the major early tasks that feminist theorists turned to, then, was to think through the role of women in the domestic sphere and the contribution of their labors to reproducing the capitalist system as well as maintaining the structures of women's oppression. (McDowell, 80)

Until the reawaking of women's movement and the development feminism as a theoretical subject from the late 1960s, economist and sociologists could not understand the significance of domestic labor as a category in the social relations of capitalism. In fact reproductive labor by women in home was very important for the functioning of capitalism: "Women kept men clean, clothed and so ready to go out to work each day as well as bearing and caring for children who would be the labor force of the future" (McDowell, 81) is said by McDowell as an example that women were exploited by capitalism. In this area women's places were both home and factories in the cities.

2.4. Bodyspace

Gender and sexuality, related directly sexed bodies are perceived as prediscursive and foremost to culture. The body, positioned as "natural" is a kind of social and cultural sign which expresses social responsibility of identity. With the materiality of the body subject's self-identification is occurred in relationship of self and body. Body knows the self and the self knows the body. Lacan defines the consciousness of the self in "mirror stage" which is the idea of an important early component in Lacan's critical reinterpretation of the work of Freud. Lacan claims that human infants pass through a stage in which an external image of the body (reflected in a mirror, or represented to the infant through the mother or primary caregiver) produces a psychic response that gives rise to the mental representation of an "I". The infant identifies with the image, which serves as a gestalt of the infant's emerging perceptions of selfhood and body. As the so-called "individual"

matures and enters into social relations through language, this "other" will be elaborated within social and linguistic frameworks that will give each subject's personality its particular characteristics. The formation of the body and the self is defined in mirror stage by Lacan.

The perception and representation of the cultural performativity of the women body is seen as sexed body in gender relations. Gender which produces the body as material also consists the subject of the women bodyspace in society. The perception of women body as sexed body brings the thoughts that women body is also an area of which can be exploited and hold. So it can be said that women body is also a directed body by patriarchal society. The women's living in spaces given to them is seen in the bodyspace, too.

The body as being the part of us is sometimes the history of denial and sometimes the history of glorification. Taking different shapes and thoughts, the body is the biggest existence and evidence of human beings. In Ancient Greek, sexuality is not seen as a problem, it is seen as a kind of natural thing which is in sync with pleasure and desire. And the body is seen as holistic which leads the totally perception of body, thus the women and men could use public baths together. The body is unique and total, not a woman or a man, so the concept of sexuality is different from the concept of sexuality which is thought at present.

In Ancient Greek naked and beautiful body is seen as natural thing and as a present given by nature, so the parents were sending their children to the gymnasiums for educating and for strengthening their body. The body was not thought as a matter which causes the sexual instincts.

With the Christianity, the face of the body began to be changed towards perceiving it as a tool for suffering for the God. Living the pain and struggling with it began to be more important than living the pleasure. It is believed that for the way arriving the God, the pleasure of body must be left in order to pass the borders of the pain of the body. The body

mustn't desire any more, therefore it must cut the relationship with all sensorial stimulation. In other words the body must be left for feeling the God better. Before the Middle Ages there was no thoughts like being shy from sexuality, but in the Middle Ages these kinds of feelings began to be thought with sexuality and the sexuality and body became far from its nature.

In the Middle Ages, every kind of bodily pleasure began to be forbidden and the church determined the basic sins. One of the principle sins was the events related with body. The relationship between body and sin was an important novelty. The belief that all human beings are sinned due to the original sin caused by women made the women inferior to the men. So, the women were more "body" than the men and they were the source of the sins.

The church succeeded to keep its power until the 15th century. Its becoming weak was with appearing the Renaissance. The value of human being and body is essential subjects in Renaissance. The discovery and the occurrence of the body again is rooted Ancient Greek in the Renaissance. Freedom of the body and human being started to be thought again and it was examined that human being should have done whatever he/she wanted. This opinion was the opposite of the opinions of the Middle Ages which imprisoned the human being's spaces and bodyspaces. In this age, the examinations of the body were based on more material things than the Middle Ages, which leads the development of material experiments.

The twentieth century takes an important place in the history of the body. Since, in this century motherhood, virginity, sexuality and sex began to be questioned in the frame of feminist approaches. The new opinions such as seeing motherhood as an ambush and children as an obstacle for woman caused perceiving their bodies differently than before. The woman who wanted to live her sexuality freely came out against her nature because of giving different social meanings to women fertility. But the woman realized her body and her rights in this era.

In western philosophy, the body is a discussing matter for years. The body and the spirit are generally held together and the body is seen the source of the evil and it comes

from the feminine. Because the spirit is the essence of the body and on account of the women is the source of the evil. The opinions about the body in the Middle Ages come from the struggle of Platon against the body. The body is the fundamental guilty which is a big handicap in the way of reaching the God in the Middle Ages .

In materialism the body is accepted as real; in idealism the spirit is accepted as existence and the body is reflection of it. In the area of sociology, the matter of the body has been discussed for the half of the century with the studies of Foucault. The important and new opinions about the body began to open the doors for new sociological studies in the area of body and bodyspace. Nothing is more acquaintance and concerning to the “subject” except the body; and nothing is more objective except having anatomical data of human being and nothing is so clear except expression of freedom for making the body freer. The concept of the body has been discussed in these kinds of frames.

Foucault claims that there are some tricks connected with the body, the most important ones are on power games. So, it can be said that the concept of the body has been changing throughout the history. On the contrary of Platon, Foucault thinks that the spirit is a prison for the body and the spirit is used as a tool by politics.

In the Middle Ages, everybody shared their special things and beds with each other. The body was not isolated from the society, only the sexuality was confidential for the body due to the religion. Independent body began to be isolated from the society and human being which causes a lot of discussions.

Even naked body didn't mean the nudity which is perceived today; nobody was shy because they were nude. In Ancient Greek, women and men could join some celebrations together without any clothes. Limiting the sexuality has emerged with Christianity and Industrialism.

The denoting of the body as something demonstrates that the body is positioned as accompanying through its representations. In this way, the body exists in relationship to the cultural features of gender and race as well as to the sexed characteristics. Charmaine Eddy

tries to examine the empty mark of the corporeality and the supplementary body in the article of “Material Difference and The Supplementary Body”:

The logic of the supplement exposes the operation of sexed and raced bodily marks as both in ‘excess of’ or ‘added to’ corporeality, whereby the corporeal acts to reassure the subject of ‘the fullest measure of presence’ of those bodily marks; and as a substitution of those marks for that corporeality, vicariously ‘taking the place’ of it, compensating for ‘the mark of an emptiness’ that the body has become. (Eddy, 101)

Seeing the bodies as not easy matters is done in the article. The important subject is body’s emerging through representations and its shaping in the cultural dynamics. The discovery of the body and the self by themselves develops with spreading the space. Using the space of the body provides to realize the identity, self and the bodyspace.

CHAPTER 3

GENDER, IDENTITY and SPACE IN THE WORKS OF AMERICAN WOMAN NOVELISTS

3.1. Creating Space, Identity and Gender in The Awakening by Kate Chopin

The first novel that will be studied in this thesis is one of the biggest works of American Literature written by Kate Chopin: The Awakening. The novel is indeed an example of a woman's struggle for creating space by structuring her own identity. The novel takes place at the end of 19th century when women began to "awake" as in the example of formation of the identity of Edna.

At the end of 19th century, women's space which was determined by patriarchal society was very restricted, like home. Edna, who cannot be seen as "mother-woman" during the novel, is a person who does not idolize her children and does not worship her husband like the other women. So, it can be noted that her denial of mother-woman identity, which limits women's space as they have to stay at home is a kind of struggle for taking her own identity in terms of creating her space.

Domestic sphere, home in particular, can be considered to be a fundamental space for women in this period. As have been mentioned in the first and second chapters, men spend more time outside than women do and thus they have more space than women. In restricted places, women had no more chances except child caring, cooking and cleaning. The Awakening begins a good example for this situation. Edna's husband Mr Pontellier "walked down the gallery and across the narrow "bridges" which connected the Lebrun cottages one with the other (Chopin, 3)". A man character is depicted outside, walking. Later, he also "had been seated before the door of the main house (Chopin, 3)" he still does not choose to enter the house and stays at the door for a while. And after his coming to the cottage, he again goes out even if he does not decide to come back for dinner. His wife,

Edna stays at home and asks “Coming back to dinner? (Chopin, 5)”. But “He didn’t know; perhaps he would return for the early dinner and perhaps he would not. It all depended upon the company which he found over at Klein’s and the size of the game (Chopin, 5)”. Going out in the evening alone and not coming back for the dinner is a manly activity which is impossible for women. For instance, woman characters in the novel are not capable of doing such activities.

Men’s working outside and women’s working inside is seen in Chopin’s novel. Patriarchal society offers the most spaces outside to the men and people think that a mother’s place is only home. Mr. Pontellier thinks in the similar vein:.

He reproached his wife with her inattention, her habitual neglect of the children. If it was not a mother’s place to look after children, whose on earth was it? He himself had his hands full with his brokerage business. He could not be in two places at once, making a living for his family on the street, and staying at home to see that no harm befell them. (Chopin, 7)

It is clear from the above passage that the place of women is “home”, for they have to look after children and men’s place is “street” for they have to make a living for the family. Woman is a person who waves her hand while husband goes to work and stays at home. “His wife stood smiling and waving, the boys shouting, as he disappeared in the old rockaway down the sandy road” (Chopin, 9).

All the women characters in the novel work at home and all the men characters work outside. In the 19th century, as is mentioned before, women didn’t work in different places and had no economic opportunity for themselves. Most married women in New Orleans where the novel is set were considered to be the property of their husbands. Despite political and social advances, women still had disadvantages in almost every sphere of their lives in the 1890’s and most of the people still believed that a woman’s most sacred duty was to be the “angel” in the house. Dorothy Dix defines American wife in “Are Women Growing Selfish?”, “She must be a paragon of domesticity, an ornament in society, a wonder in finance and circled a light in the literary circle to which she belongs” (Chopin, 129).

Men's outside places which are constructed as a result of their jobs can be exemplified in Chopin's novel. "Mr. Pontellier left his home in the mornings between nine and ten o'clock, and rarely returned before half past six or seven in the evening-dinner being served at half past seven" (Chopin, 50). "The following morning Mr. Pontellier, upon leaving for his office, ..." (Chopin, 53). "Madame Ratignolle, who appreciated the gift far beyond its value and proudly exhibited the pictures to her husband when he came up from the store a little later for his midday dinner" (Chopin, 56). The only place where women work in the novel is home again as servants. "It was Victor who opened the gate for her. A black woman, wiping her hands upon her apron, was close at his heels. Before she saw them Edna could hear them in altercation, the woman –plainly and anomaly- claiming the right to be allowed to perform her duties, one of which was answer to bell" (Chopin, 59). The women's workplace is only home while men can do every job, even what they would like to. Moreover, they can go abroad for working, too. Robert Lebrun and Mr. Pontellier can go abroad alone easily. As for going abroad, the women's position in society is different from that of men's. For example, once, Mr. Pontellier wrote Edna that he had earned enough money for both of them for going abroad. It is very difficult for a woman's visiting another country on her own.

In the novel, what is notable considering women's place is that women always meet at home, not any other places. What Charlotte Perkins Gilman says in her essay "From Women and Economics" can be regarded as a good summary for this: "In homes we were all born. In homes we all die or hope to die. In homes we all live and want to live. For homes we all labor, in them and out of them. The home is the centre and circumference, the start and the finish, of most of our lives" (Gilman, 135). Edna always visits Madame Lebrun, Madame Ratignolle and Madame Reisz at their houses. Women's restricted place, "home", is the first place for meetings, too. "Edna was on her way to Madame Ratignolle's" (Chopin, 54). There are no alternative spaces for women. For example, a day once a week when a woman is expected to be "at home" to receive visitors is called "reception day". "On Tuesday afternoons- Tuesday beings Mrs. Pontellier's reception day-

there was a constant stream of callers- women who came in carriages or in the street cars, or walked when the air was soft and distance permitted” (Chopin, 50). However, one day, Edna cancels the reception day without ever giving any excuse. Except in the case of sickness, not accepting guests can be seen as discourtesy.

Outside (street) is another important representation of space for women and men. The hegemony of the street in this era was of course in the hands of the men. In The Awakening gender bias limit the economic potential of women’s power in every area. Their position in the economic area causes women’s taking obliged roles as mothers, daughters, and wives. This also makes them dependant on “home”. As a matter of fact, the economic production occurs at home, just like in the case of sewing.

In the novel, the women characters are always seen while they sew. “Madame Ratignolle was very fond of Mrs. Pontellier, and often she took her sewing and went over to sit with her in the afternoons.... She had possession of the rocker, and she was busily engaged in sewing upon a diminutive pair of night-drawers” (Chopin, 10). Women’s production at home makes street/outside freer for men economically, socially and culturally. While a man goes out and walks whenever he wants, a woman cannot do this comfortably. These two examples give this unbalanced dispersion of space in detail. “Outside, away from the glow of fire and the soft lamplight, the night was chill and murky. The Doctor doubled his old-fashioned cloak across his breast as he strode home through the darkness” (Chopin, 71). “She thought of Madame Ratignolle, but knew that her fair friend did not leave the house, except to take a languid walk around the block with her husband after nightfall” (Chopin, 76). Here, it is seen that the doctor feels free to use outdoor spaces easily. . But, for Madame Ratignolle (or for any other woman in the novel), this is very difficult. Hardly ever can a woman be seen walking in the street alone at night. Madame Ratignolle also does not go out often except for taking a walk with her husband. Women both do not have economical power and space.

Men’s having power on labor, property and policy and controlling more space than

women is connected with women's limited knowledge in a place and this constitutes the gender and space stratification system which makes men accessible to more public sphere than women. Women's meeting and productions are always at home which is coded as women's place. The lack knowledge of women, like sewing, child caring and cooking etc. causes women's having more time at home place than outside.

Sexuality and bodyspace are the other essential subjects in the area of space and gender. Regulating and negotiating gender and sexuality through the novel, it is seen that with the awakening of Edna, her bodyspace also expands. As a Southerner, though a Kentucky Protestant rather than a Creole Roman Catholic, Edna is one of the important characters in American Literature who discovers and likes her personal independence and her "own" body. She also awakens sexually which results in a rejection of living as the wife of Mr. Pontellier though the other women are not aware of their own bodies.

The only space where a woman can have her own sexuality is near her husband, which means that a woman cannot have "her own body" and her own sexuality until marriage. And also, after marriage, she delivers her body to her husband. However, Edna, after discovering that her body is not a property, begins to use her body space freely. Marie Fletcher defines her situation in "The Southern Woman in Fiction":

Sexually awakened as she is, she cannot bear to live on as the wife of Leonce Pontellier; Robert Lebrun does not really want her; and with Alcee Arobin there is no feeling of companionship, only sexual satisfaction about which she has a sense of guilt because of her feeling that she has betrayed Robert. (Fletcher173)

Moreover, Edna here does not betray her husband, she feels betraying other man she falls in love. She allows herself in using her body which means controlling her own bodyspace:

Arobin stood up beside her and smoothed her hair with his soft, magnetic hand. His touch conveyed to her a certain, physical comfort. She could have fallen quietly asleep there if he had continued to pass his hand over her hair. He brushed the hair upward from the nape of her neck. (Chopin, 92)

Edna allows other man to touch her body. On the other hand she sometimes feels guilty as she discovers her own space: "When she was alone she looked mechanically at the back of her hand which he kissed so warmly. Then she leaned her head down on the mantelpiece. She felt somewhat like a woman who in a moment of passion is betrayed into an act of infidelity" (Chopin, 77). As is said before, only for Robert she feels in this way. Her sexual experience is connected with discovering her bodyspace and using this space independently from the concept of "marriage". Larzer Ziff mentions about the marriage, family and sexuality in her article "From the American 1890s":

The Awakening was the most important piece of fiction about the sexual life of a woman written to date in America, and the first fully to face the fact that marriage, whether in point of fact it closed the range of a woman's sexual experiences or not, was but an episode in her continuous growth. It did not attack the institution of the family, but it rejected the family as the automatic equivalent of feminine self-fulfillment and on the very eve of the twentieth century it raised the question of what woman was to do the freedom she struggled toward. (Ziff, 174)

In fact, what Edna struggles for is to create her own body space against the patriarchal society, which makes her forget that a woman's body is not a property. She goes on: "She was an American woman, raised in Protestant mistrust of the senses and in the detestation of sexual desire as the root of evil (Ziff, 175)". Her challenging to society and religious believes means to gain and control her own identity and bodyspace.

Edna's suicide at the end of the novel can be considered to be another way of using her body space. Using her body freely by discovering her sexuality and identity paves the way for developing consciousness of having her own body as well as the consciousness of impression of space. Before suicide, she puts off her clothes and feels her own body. "How strange and awful it seemed to stand naked under the sky! How delicious! She felt like some new-born creature, opening its eyes in a familiar world that it had never known" (Chopin, 113). She delivers her body to herself for herself. "She thought of Leoncee and the children. They were a part of her life. But they need not have thought that they could possess her body and soul" (Chopin, 114). She thinks that she possesses her own space of

body which is why she thinks that she can decide to kill it. This usage of bodyspace is challenging for both society and religion by creating space and having her power in the struggle of gender identity.

Edna's creating her own space is seen in the novel in the other areas and images like nature, sea, pigeon-house, drawing picture and swimming, and Madame Reisz's house. The most conspicuous image in the novel is the sea. "The voice of the sea is seductive; never ceasing, whispering, clamoring, murmuring, inviting the soul to wander for a spell in abysses of solitude; to lose itself in mazes of inward contemplation" (Chopin, 15). Because of the fact that the sea is both seductive and restful, it can be said that this space is ambiguous for Edna. The first one is the representation of Edna's using space as creating space by challenging. The sea supports her soul with its seductive voice which ends with Edna's awakening. The second one is the representation of Edna's space of peace of mind in connection to her solitude. The sea is a space which welcomes her solitude and brings peace of mind to her. The sea is the place where there is no community and individuals and where a person can live freedom. "A feeling of exultation overtook her, as if some power of significant import had been given her soul. She grew daring and reckless, overestimating her strength. She wanted swim far out, where no women had swum before" (Chopin, 28). Edna wants to hug the sea where she can escape from society and feels as if she was strong enough to be alone apart from the other women who never chose freedom and solitude. Her creating space is a kind of gaining her own identity through swimming "where no women had swum before". She goes on swimming: "She turned her face seaward to gather in an impression of space and solitude, which the vast expanse of water, meeting, and melting with the moonlit sky, conveyed to her excited fancy. As she swam she seemed to be reaching out for the unlimited in which to lose herself" (Chopin, 29). Edna tries to create a different space from the society by herself. Donald A. Ringe points out this in "Romantic Imagery": "... the sea plays an important role in romantic iconography. "It is the place where there is no community", where "the individual... is free from both the evils and the responsibilities of communal life"" (Ringe, 202). This far away location is a kind of place

for Edna where she can have time with herself. John R. May says in “Local Color in The Awakening” that her solitude in the sea provides her awakening:

When the description appears again in the final chapter, the words “for a spell” have been dropped and the first sentence ends with “solitude.” The second sentence is not repeated. The effect of the repetition is to suggest that the end for Edna was indeed the beginning of her awakening (May, 190).

Her suicide is combination of her seduction with her peace of mind and creating her own space in the name of non-existence.

Edna’s final rebellion against nature, when she swims to her death in the sea, is her sense of independence. Her wish to assert her freedom makes her withdraw from life although nature denies satisfying her longing. Her withdrawal into the isolation and creating new spaces are represented with the retreat from the home on Esplanade where she lives with her family to the “pigeon-house” and the sea. She cannot accept the limitations that society and spaces have conspired to impose upon her. Therefore, she moves to her “pigeon-house” in her husband’s absence and her withdrawal from society become easier than before. She feels free and independent:

The pigeon-house pleased her. It at once assumed the intimate character of home, while she herself invested it with a charm which it reflected like a warm glow. There was with her a feeling of having descended in the social scale, with a corresponding sense of having risen in the spiritual. (Chopin, 93)

The pigeon-house is her new created place where she feels comfortable and free as she feels in the sea. Before moving pigeon-house, Edna’s efforts of drawing cannot be ignored to point out her creating spaces, too.

The Awakening, written in the late of 19th century when “the woman question” was a matter of public discussion for over fifty years can be seen as a good example for a woman’s awakening and gaining her own identity in society by creating new spaces for herself. While Edna tries to create her own identity by challenging society and limited spaces given to women by patriarchal structure, the other women in the novel submit to this

and never think of changing their positions in society. Therefore, the contradictions that Edna has make her to struggle by herself in the name of having power. This provides her existence in the society by opening new spheres.

She wants to be “outside”, she wants to be in her “pigeon-house”, she wants to be “in the sea”, she wants to be “in the streets”, she wants to be “in her body”, she wants to be out of “home” which is seen as separate and suitable spaces for women who are accepted as better suited to housework, nurturing and parenting. Edna denies all the spaces that are determined to be suitable for women. She does not treat her children as the other mothers treat or she does not treat her husband as the other wives do. She is freer and stronger than the other women and never gives up and never delivers herself despite her self-decided death at the end of the novel.

3.2. Creating Space, Identity and Gender in The Bell Jar by Sylvia Plath

The second book that will be studied in this thesis is The Bell Jar which is a unique novel by Sylvia Plath. The novel, published in 1963, is semi-autobiographical that is transformed real people from Plath’s life. Plath tries to emphasize the experiences of Esther Greenwood, the protagonist of the novel, who sees herself as subject to the forces in society that are against her. Esther, a lonely woman, struggles for her independence as a result of which she feels trapped in a jar.

The title of the novel is very attractive in that it suggests a restricted space. The “bell jar” can be thought as an image of the external forces which Esther fights. Esther who is enclosed in an airless suffocation tries to avoid this feeling. This will be dealt in detail later, but at first, Esther’s situation will be examined in the concept of time and space.

When the novel is set, it was in the summer of 1953 after the Second World War. After the victory, America’s economy was booming which brought the middle class to enjoy consuming goods where American consumer culture found to express itself in

women's magazines. In the novel, Esther also works as an intern for a magazine which is a kind of paradox for the novel. In the novel, a lot of women who work outside are seen and Esther has twenty women friends who work there, too. After the First World War, women began to work and go out by taking over many jobs dominated by men. There were any other spaces for women expect "home". " "Jay Cee here," Jay Cee rapped out with brutal promptitude. I wondered if you happened to be planning to come into office today?"(Plath, 33). Esther, who is asked if she would go to "office", a workplace, as a nineteen-year-old girl working as an editorial intern at a popular woman's magazine in New York City feels confused about this call:

I sank down into the sheets. I couldn't understand why Jay Cee thought I'd be coming into the office. We had these mimeographed schedule cards so we could keep track of all our activities, and we spent a lot of mornings and afternoons away from the office going to affairs in town. Of course, some of affairs were optional. (Plath, 33)

It is very clear from these lines that a woman has at least three choices. The first one is home, the second one is office, and finally the third one is "any other options".

Like Esther, other examples of working women who work in different jobs can be found in The Bell Jar. For example, there are women doctors who try to cure Esther at hospital. "Then Doctor Nolan unlocked a door at the end of the hall and led me down a flight of stairs into mysterious basement corridors that linked, in an elaborate network of tunnels and burrows, all the various buildings of the hospital" (Plath, 239). That women have their identity economically also enables a space for showing their knowledge. In The Awakening, there are limited or no spaces for women where they can show and practice their knowledge. For example, Edna can draw their pictures at her home and Madame Reisz can play the piano at her home, too. There are no other places for them to practice their abilities or sharing it with other people. Turned to The Bell Jar, the examples continue with Ester's mother who works is a city college. "I saw how impossible and embarrassing it would be for me to try to switch from my free program into the stricter one. So I looked up the requirements for English majors at the city college where my mother taught" (Plath,

140). Another space for women can be accepted as “school” where they can be both teachers and students. “Now I saw that the stupidest person at my mother’s college knew more than I did” (Plath, 140). In Chopin’s novel, there is no example of women’s going to schools; the most frequently used place where women spend their time is “home”. However, in Plath’s novel, women’s going to colleges and using the space of school is very acceptable for society.

Home, in this novel, is generally used as a place where women eat and sleep. Esther, who does not stay at home a lot with her mother, is generally seen at the hotel doing her job, or at school being a student, or at the hospital. In fact, in these years, home was seen as a womanly and women’s duties were defined in the magazines and newspapers. This is why society sees it as a special space which is a shelter for men and a domestic workplace for women where they can practice housework. But Esther feels isolated from society and stands against people who try to deliver restricted spaces to her such as kitchen and home which are considered to be suitable for women.

I started adding up all the things I could do. I began with cooking. My grandmother and my mother were such good cooks that I left everything to them. They were always trying to teach me one dish or another, but I would just look on and say, “Yes, yes, I see,” while the instructions slid through my head like water, and then I’d always spoil what I did do nobody would ask me to do it again. (Plath, 83)

The background of such a behavior is Esther’s denial of the rules and the spaces of patriarchal society. “The trouble was, I hated the idea of serving men in any way. I wanted to dictate my own thrilling letters. Besides, those little shorthand symbols in the book my mother showed me seemed just as bad as let equal time and let equal the total distance”(Plath, 83). She chooses another space by dictating her own letters; this means that she prefers a place where she can use her knowledge and the place where she can use her knowledge except which society gives her.

Before marriage, although a girl’s staying in a dormitory is accepted living alone is not accepted easily. But Esther wants to have her own “home” separate from her mother.

“The minute I hung up I knew I should have said I would come. One morning listening to Dodo Conway’s baby carriage would drive me crazy. And I made a point of never living in the same house with my mother for more than a week” (Plath, 132). She feels as if she was in a cage (or a bell jar) in the house where she lives with her mother. “The gray, padded car roof closed over my head like the roof of a prison van, and the white, shining, identical clapboard houses with their interstices of well-groomed green proceeded past, one bar after in a large but escape-proof cage” (Plath, 127). The cage, as a metaphor, can be considered as Esther’s desire to be alone since she doesn’t feel comfortable at home. Her dialogue with Joan is an evidence of her subconscious desire to live on her own:

“... I’m going to live out, now.” I tuned in on Joan then. “Where?” I demanded, trying to hide my envy... “Where?” I persisted. They’re not letting you live on your own, are they?” “Oh, no of course not. I am living in Cambridge with Nurse Kennedy. Her roommate’s just got married, and she needs someone to share the apartment”. (Plath, 253)

The difficulty of a woman’s living on her own is seen in the dialogue of Esther and Joan at the hospital. It is understood that Edna’s choice of living in her pigeon-house is very marginal situation.

While women’s meetings are generally at home in The Awakening, in this novel women can use different public spaces.. Women can have a dinner or lunch outside or can go out for dancing. Two examples for the women’s having different spaces except home for meetings will be given in the following lines. The first one is Lady’s Day’s luncheon. “There were eleven of us girls from the magazine, together with most of our supervising editors, and the whole staff of the *Ladies’ Day* Food Testing Kitchens in hygienic white smocks, neat hairnets and flawless makeup of a uniform peach-pie color” (Plath, 27). These women claimed for the jobs which had previously been men’s after the war created new spaces for women. These spaces are somehow connected to their workplaces. For instance, because the luncheon is related to Esther’s job, this enables another space for her, too. The other example can be thought as Esther and her friend Doreen’s going to the bar with boys. On the way to the theatre, while they are in the cab, they meet boys and are

asked to go to the bar. “And what, may I ask, are two nice girls like you doing all alone in a cab on a nice night like this?” (Plath, 9). This sentence told by the boy can be analyzed in two perspectives: The first one is the space problem. His question about Esther and Doreen’s being alone in a cab is defined as extraordinary and problematic. The boy asks whether their place was suitable for them. And the second one is the time issue related to space. In the concept of time and space, two women’s being in a cab is “surprising” and the combination of time and space is another problem for society. That all happens at night highlights the unsuitability of the situation.

Due to the functions of power and spatial codes’ being shaped according to the expectations of society, streets are always seen as men’s space. The spatial identity requires some codes: In The Bell Jar it is very clear that women begin to have space (and thus power) in the streets. “I also had a dim idea that if I walked the streets of New York by myself all night something of the city’s mystery and magnificence might rub off on to me at last”(Plath, 115). The relationship between identities and power relations is the echo of the usage of spaces. Esther can use this space bravely. Esther’s mother’s driving also can be a good example for power relations’ reproduction of social and relations space. Space’s being structured as a result of the balance of power in socio-spatial system disperses the places. “My mother climbed behind the wheel and tossed a few letters into my lap, then turned her back” (Plath, 127). A woman’s “driving” can be accepted as having her own power in the streets and thus she can determine her own identity and “way” because of the spaces’ determining the power relations in the society. Compared to The Awakening, the usage of street by women is more comfortable, freer and braver in The Bell Jar.

Bodyspace can be examined from two perspectives in The Bell Jar just as in the example of The Awakening. The first one is sexuality and Esther’s sexual exploration and the other one is the way Esther uses her body while she commits suicide. Esther having

always questions about her sexuality and virginity wants to have her own bodyspace by trying to lose her virginity through having sex with different men. Her isolation from society and symptoms of her depression are caused by the pressure she feels to conform to social expectations of patriarchal society; such as abstinence from sex until marriage.. “When Constantin asked if I would like to come up to his apartment to hear some balalaika records I smiled to myself. My mother had always told me never under any circumstances to go with a man to a man’s rooms after an evening out, it could mean only the one thing” (Plath, 88). While she “was nineteen, pureness was great issue” (Plath, 90) and the basic question about sex is on her mind: Before marriage, does having sex make her dirty? Sex, regarded as one of the defining features of a woman’s identity, is a big question for Esther in going beyond spaces of her body which are determined by the society. Therefore she chooses the men for having sex and offering her virginity before marriage:

I felt the first man I slept with must be intelligent, so I would respect him. Irwin was a professor at twenty-six and had the pale, hairless skin of a boy genius. I also needed somebody quite experienced to make up for my lack of it, and Irwin’s ladies reassured me on this head. Then, to be on the safe side, I wanted somebody I didn’t know and wouldn’t go on knowing-a kind of impersonal, priestlike official, as in the tales of tribal rites. (Plath, 257)

Esther’s exploration of her body with a man before marriage can be considered as a challenge to society in the name of using her bodyspace freely and having gender identity. The freedom of choosing her bodyspace can be a kind of victory for a woman in the balance of power relations with regards to social-spatial codes. Wagner defines her questions in her book Critical Essays on Sylvia Plath:

Esther has been much impressed with the necessity of remaining pure till her marriage night, and is outraged to find that while dating her the “clean” Buddy has fornicated at least thirty times with “some tarty waitress” who seduced him over the summer. Her more experienced friends explained that “most boys are like that” but Esther can’t stand “the idea of a woman having to have a pure life and a man being able to have a double life, one pure and one not (90). She also begins to suspect that being the objects of his “pure life” might become a bit oppressive. (Wagner, 37)

Esther struggles against the gender codes given by the society by creating her bodyspace.

Here, one of the biggest codes is keeping woman's body in prison until marriage, but Esther, not thinking like other women in this age wants to release her bodyspace and naturally wants to use of it.

Esther's construction of identity is a result of spatial practices of her exploration of her body. Her sexual experience with Buddy makes her feel free and happy. "A small, answering point in my body flew toward it. I felt my lungs inflate with the inrush of scenery- air, mountains, trees, and people. I thought, "This is what it is to be happy""(Plath, 108). As is said in the second chapter, the construction of identity is a process of determining boundaries which make one's subjectivity different from others and a process of drawing new maps again which determines one's space. Esther prefers to have sex before marriage enables her to construct her identity which makes her different from others. This also determines her bodyspace.

The Bell Jar emphasizes Esther's personal crisis by defining repeatedly how she does not accord with the society. Her losing all sense of who she is pushes her to search her own identity and her own freedom in different spaces and on her body. She has a feeling that she has her body and can do whatever she wants so as to be independent from society, religion and culture. That is why she tries to commit suicide three times which provides her spaces' poverty. This is what happens to Edna as well. According to her, the body she has is to be able to be used freely and wildly by her.

Then in one quick flash, before they had time to think twice, they would jab the knives in and zip them round, one on the upper crescent and one on the lower crescent, making a full circle. Then their stomach skin would come loose, like a plate, and their insides would fall out, and they would die. (Plath, 155)

Like Edna, she feels a healthy rebirth with her ending. Linda Wagner-Martin points out in Sylvia Plath A Biography her endeavor to commit suicide: "Its outcome was to be positive: the rebirth of Esther, a woman who had come through both Dante's hell and her own, to find her fulfillment not in some idealized Beatrice, the unattainable woman/spirit, but in herself"(Martin, 187). The clean start of Esther begins in ending her body.

Esther, who is not ashamed of her madness, wants to get rid of it, partly to help other women who feel the same cultural pressure and try to create their own spaces. Linda W. Wagner- Martin states in her book Sylvia Plath A Biography: “Plath wanted to do more than write autobiographical fiction. She wanted her novel to speak for the lives of countless women she had known-women caught in conflicting social codes who were able to laugh about their plight” (Martin, 185). Plath creates a young woman character who struggles for suicidal depression. Her struggle makes Esther to be caught in any other space: the asylum where she feels again she is in the “bell jar”. She has both a feeling of peace of mind and a feeling of not breathing. “I woke warm and placid in my white cocoon” (Plath, 235). After electroshock therapy she thinks: “All the heat and fear had purged itself. I felt surprisingly at peace. The bell jar hung, suspended, a few feet above my head. I was open to the circulating air” (Plath, 242). The title of the novel, “the bell jar”, is a symbol of a place where Esther is limited and tries to escape. “Caged” in the bell jar, Esther always tries to escape from the place determined by the society. This symbol finds its parallels in many places in the novel such as the home of Esther’s mother, Esther’s dormitory in New York City, the hospitals where Esther stays, her body where she wants to explore and use freely. These places are where society needs to code and see people as groups of insane, virgin young woman and ill people. Esther’s feeling of having no spaces for her can easily be seen in this sentence “...because wherever I sat- on the deck of a ship or at a street café in Paris of Bangkok- I would be sitting under the same glass bell jar, stewing in my own sour air” (Plath, 209). She stays in a hospital and has no space for her except her room and bed.

I had my own room again. It reminded me of the room in Doctor Gordon’s hospital- a bed, a bureau, a closet, a table and chair. A window with screen, but no bars. My room was on the first floor, and the window, a short distance above the pine-needle-padded ground, overlooked, a wooded yard ringed by a red brick wall. (Plath, 210)

Her room, the only space “given” her is like a prison such as the other spaces that she thinks as a cage or a bell jar.

The politics of identity, which can be thought as the result of an adherence to social

values, is in a relationship with places. The belonging of subjects to the groups and opinions, related with the place as spatial identity is seen exactly in the spaces of culture. Esther, creating spaces for herself just like Edna also tries to have her own identity in socio-spatial system by producing new spaces although she is in the “bell jars”: the space of writing at her mother’s house, the space of roof where she throws her clothes, the space of bed where she sometimes use for sheltering, sometimes for having her own bodyspace and the space of another city like Chicago where she wants to go for change. Esther tries to create her own space by writing at her mother’s home. “I counted out three hundred and fifty sheets of corrasable bond from my mother’s stock in the hall closet, secreted away under a pile of old felt hats and clothes brushes and woolen scarves” (Plath, 134). “A feeling of tenderness filled my heart. My heroine would be myself, only in disguise. She would be called Elanie” (Plath, 134). Creating a new character maybe considered as an identification of her, Esther escapes “world of dreams” that she makes. It can be said that her writing is like Edna’s drawing. Both the characters create the spaces at “home”, the place of “the others”, the women. Esther also can change her space for changing her identity: moving from New York City to Chicago. For a woman, moving to another city is an important change which requires a lot of social and moral responsibilities. However, she thinks of going to another city in order to have her own identity. “I thought if I ever did get to Chicago, I might change my name to Elly Higginbottom for good. Then nobody would know I have thrown up a scholarship at a big eastern women’s college...” (Plath, 148). While she thinks changing her space, she thinks changing her name, too. She thinks that “In Chicago, people would take me for what I was” (Plath, 148). In the middle of the twentieth century, women can travel more freely when compared to nineteenth century. In The Awakening, Edna is able to go to any other city or country only with her husband. It is understood here that women began to create more spaces slowly when analyzed in historical perspective.

The novel, written in the middle of the 20th century, when women left home for work as a result of the industrialization draws a character that shows how a woman can

resist to the pressures of gender roles. The women in the novel have also workplaces which paves the way for them to other spaces. Having their own economy, makes women braver and assertive in the usage of spaces coded for men such as street, bar, train, taxi. Plath, in choosing the title of the novel as “The Bell Jar” suggests many prisons for Esther as well as places where she is unable to breath. However, Esther, apart from the other women in the novel, creates her own spaces and struggles for her own identity despite granting her own body.

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CONCLUSION

This study has focused on the gendered spaces which are shaped as a result of the power relations in the socio-spatial arena. These spaces, defined by the codes are essential in the construction of gender relations and they reflect and affect the ways which gender is structured. In this context, two selected novels from American women novelists have been examined: Kate Chopin's The Awakening and Sylvia Plath's The Bell Jar. Before discussing these two novels which have been purposely selected from different times, the gendered space and identity have been discussed in detail.

The relation between the association of segregation at home and gender stratification is connected with the limits placed on women's access to knowledge therefore women have a lower status compared to men. The fact that control of labor, policy and property has been in the hands of men makes the power of women restricted which leads to the unbalanced power in society in the analyses of construction of space. Making women suitable for the domestic sphere is practiced for a social control on identity and not for losing power which is dominated on women. Home, coded as the women's sphere is always seen as a gendered space which averts the woman participating in the other spaces. Therefore, women are seen to belong to home both symbolically and tangibly due to the fact that they cannot use their knowledge, ability and power in other spaces. Due to the opinion that women are lack of knowledge, the codification of women with home becomes one of the results of patriarchal society. The "sacred" duties of women such as childcare and housework make the home become the space of "angels" rather than men. These kinds of ideas make home be seen as a kind of prison for women and it can be accepted that home is the representation of women. The control of space held by men in patriarchal society results with the victory of controlling the identity which causes the specific distinction between public sphere and private sphere. Gender segregation brings the lower status and spatial segregation for women in the society. Thus it can be claimed that one of the solutions of spatial segregation ends with women's becoming active economically.

Space is structured in the frame of having power and creating identity. The other important issue that I have dealt with is the identity and its relation with space and gender. The fact that power which is defined in the construction of identity is shaped in holding spaces takes its place in the relations of economy, culture and policy. The gendered spaces have also been formed in history and have begun to change with the struggles of women who are thought as “suitable” for “home” and the “kitchen”. The women, awakening the spaces that are “given” to them have begun their struggle both for the spaces of culture, economy, policy, and the spaces of their own bodies. By expanding the public spaces after having a labor force, the women have seen that they can jump over the other spaces apart from the ones which are given to them by society. The struggle of the women in the name of having rights and being equal with men have paralleled with taking new spaces from the socio spatial system. The spaces of women which are restricted and are regarded as suitable for them by society have started to enlarge with their wish to have their identity.

It has become evident as a result of this thesis that both Chopin’s and Plath’s outlook in selected works. The aim of this thesis has become to analyze these selected works from American literature in terms of gendered spaces. The Awakening has been chosen due to its structure of showing how a woman gains her own identity by trying to use the other spaces apart from the home. Chopin, writing the novel in the late nineteenth century was in an era of which women began to awake for gaining their identity in society. She creates a character who challenges the limited spaces given to women. So, the analysis of the spaces of a protagonist has been done to point out structures of women’s identity in terms of spaces.

In the novel the protagonist Edna can be accepted as a good example of a woman’s struggle for making her own space. Her not being mother-woman character makes her different from the other women in this age and makes her use different spaces. Because, it was thought that domestic sphere was the most suitable space for women and the other spaces were under the hegemony of men. Efforts of Edna for spring out of these limited spaces are examined in this novel. The women had no more chance to have different spaces

to exist in 19th century except home. Streets and workplaces were under the control of men; therefore it can be seen that in the novel, the women have no more chance to meet or do activities except home. Edna's wish to have any other house apart from her family, her suicide for existing, her using body however she wants, and her being in the streets can be good examples for creating her own spaces. Edna tries any other ways such as using her bodyspace against the society. She awakens her body and uses this space however she wants, even in killing her own body. The seductive voice of the sea is in fact her own inner voice which opens new spaces for her. So she wants to swim where no women have swum before. While creating her own spaces, she also has her own identity. Her awakening by challenging society shows how spaces she gains. While going new areas she also struggle for having power which leads her existence in the socio-spatial system.

The second book, The Bell Jar has been selected from the middle of the twentieth century, when women began to be aware of their own rights and to enter public spaces as a result of industrialism, for comparing the spaces of the women with the first book, The Awakening. This comparison proves that women gaining identity has paralleled with them creating and having new spaces. The Bell Jar whose title a attractive clue for defining a woman's limited space- Esther's space- is a very good example in reflecting the women's conditions in this age like The Awakening. "bell jar" is a kind of symbol of a place which Esther tries to escape. In this novel, the spaces of women's meeting and workplaces are examined, too. And it is seen that having their own economy, the women become more powerful and braver in the usage of spaces. Esther's struggle against society in the frame of creating her own identity and spaces is studied in the last chapter. Like Edna, Esther wants to have different spaces in the socio-spatial system and also creates. The usage of streets by women is also studied and it is seen that the women could use streets not much easily; however Esther tries to have her own identity in the area of her bodyspace. Like Edna, she struggles against gender codes given by the society by existing her bodyspace and she feels a happy rebirth with her suicide.

These two books have become good examples for showing the spreading of the spheres of the women. Both the protagonists are also good examples for pointing out the construction of identity which is a process of determining boundaries which make their subjectivity difference from others and a process of drawing new maps again which determines their space. Conditions of existence of identity and spatial practices are also very important issues in the construction of identity. Determined spaces prevent the person from comprehending the difference of other identities or raising the consciousness of him or herself. Both protagonists are different from the other women and in the formation of identity; difference is a very essential issue due to the fact that identity can only be structured in the negative relationship with other identities. Examples have been given from the works for showing the importance of spaces in the construction of identity.

One way or another, for paying attention to the women creating their own spaces in American history, the two works have been chosen from American literature and have been analyzed in terms of the issues of gender and space; and it has been showed how the spaces of women have been increased and expanded throughout the history with the struggle of women for having their identity and with the advantage of their power in the socio-spatial system.

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ÖZGEÇMİŞ

1981 yılında İzmir’de doğdum. 1999 yılında İzmir Kız Lisesinden mezun oldum ve aynı yıl Dokuz Eylül Üniversitesi Amerikan Kültürü ve Edebiyatı bölümüne girdim.2001-2002 yılları arasında Ege Üniversitesinden Formasyon Eğitimi aldım. 2002 yılında on bir yıldır oynadığım basketbol oyununu, hakemlik sertifikası alarak devam ettirdim. 2003’te mezun olduktan sonra İngilizce Öğretmeni olarak çalışmaya başladım. 2006 yılında ise Ege Üniversitesi Amerikan Kültürü ve Edebiyatı Bölümünde yüksek lisans çalışmalarına başladım ve 2010 yılında mezun oldum. Hala İstanbul’da İngilizce öğretmeni olarak göreve devam etmekteyim.

ÖZET

TEZLİ YÜKSEK LİSANS

Alan Yaratmak: Amerikalı Kadın Romancıların Eserlerinde Toplumsal Cinsiyet, Kimlik ve Güç

Çağrı KIRMIZI

Ege Üniversitesi Sosyal Bilimler Enstitüsü Amerikan Kültürü ve Edebiyatı

Toplumsal cinsiyet sorunu ekonomik, politik, ideolojik psikolojik yönlerin iç içe geçtiği önemli bir konudur. Ataerkil toplumun egemenliği altında kendilerine çok kısıtlı alanlar verilmiş kadınlar, kendi kimliklerini yaratmak için Amerika’da 19.yüzyılda büyük bir mücadele başlattılar. Bu bağlamda incelenecek olursa “alan”ın güç elde etme ve kimlik yaratmada yapılandığı görülür. Sosyal alanda belirlenen güç de alanlara göre şekillenir ve değişir. Baskın olan güç sosyal, ekonomik, kültürel, politik ilişkilerde “alanlar”a göre şekillenerek yerini alır. Toplumsal cinsiyetin alanı da tarih içinde şekillenmiş ve daha çok “ev” kısmına yakıştırılan kadınların alanları eşitlik istemleriyle beraber daha çok büyümeye ve değişmeye başlamıştır. Kadınlar, kendi bedenleri üzerindeki hâkimiyetlerini de fark edip, onu bir alan olarak görmeye başlamalarıyla bilinçlenmişlerdir. Bununla beraber toplumsal alanlarını da genişleten kadınlar artık kendilerine “verilmiş” olan alanların dışına çıkabileceklerini görmüşlerdir. . Kendi yerleri de bu anlamda genişlemeye başlamış ve kadınlar kendilerini hemen hemen her alanda göstermeye çalışmışlardır. Amerikan kadın mücadelesinin gelişimi kadınların kendilerine “alan” yaratmasıyla paralel gitmiştir. Bu tezin yazılış amacı Amerikan edebiyatından bazı kadın yazarların romanlarında “toplumsal cinsiyet alanını” incelemek ve feminist hareketin gelişim süreciyle beraber romanlarda kadının alanının ne kadar değiştiğini ve yazarların bu konuya olan tutumlarının romanlarına nasıl yansıdığını incelemektir. Çalışma kapsamında güç ve kimlik kazanımlarında “alan”ın önemine değinilecektir. Bunu yaparken de farklı ve aynı dönem eserlerden Kate Chopin’in The Awakening ve Sylvia Plath’ın The Bell Jar romanlardaki kadın karakterler ve onların, kendi beden alanı ve toplumdaki kamusal alan üzerindeki hâkimiyetleri ve mücadeleleri incelenilecektir.

Anahtar Kelimler: Alan, Toplumsal Cinsiyet, Kimlik, Güç, Feminist Hareketler, The Awakening ve The Bell Jar.

ABSTRACT

MASTERS OF ARTS DEGREE

Creating space: Gender, Identity and Power in the Works of American Women Novelists

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Gender question is an important subject related with economy, policy, ideology and psychology. The women, given limited spaces under the hegemony of patriarchal society for years began the struggle for creating their own identity in America in the nineteenth century. Analyzed in this context, it is seen that space is constructed in the frame of creating identity and having power. And the power which is determined in socio-spatial system is shaped and changes in terms of space. Dominated power takes its place by being shaped by the cultural, economical, political and social spaces. Gendered space has been shaped in the history and the spaces of women who are seen as suitable for “home” have begun to increase and expand. And the women have become conscious of their domination of their body by seeing it as a space, too. Nevertheless, the women, expanding their public spheres, have seen that they could go beyond the other spaces apart from the ones given them. The women who have more spaces have started to show themselves in every arena of life. The more they have rights, the more they have spaces. This thesis will focus on the gendered spaces in some works of American women novelists and how much spaces the women have gained with the process of feminists movements and how these developments have reflected in the works of American women novelists. So in this concept, it will be dealt with the importance of “space” in terms of having power and identity. The women characters of the novels of The Awakening, by Kate Chopin, and The Bell Jar, by Sylvia Plath and the characters’ struggles for having their power on public sphere and on their bodyspace will be analyzed.

Key Words: Space, Gender, Identity, Power, Feminist Movements, The Awakening and The Bell Jar.