The Internal and External Other in Uncle Rudolf by Paul Bailey

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Abstract:

The other used to discuss the issues in social sciences has various meanings. Jean Laplanche has used the internal other to denote the unconscious and the external other for other people. The aim of this paper is to analyse *Uncle Rudolf* by Paul Bailey in terms of internal and external other.

In the first part of the discussion, the internal other, and in the second part, the external other have been discussed. Since it has been observed that the external other is not enough to discuss all others affecting the life of Andrew, the major character, the terms positive and negative others have been offered.

At the end of the study, the estrangement between the self and the internal other has been displayed. It has been observed that overprotective attitudes of the positive external others may affect the development of the personality of a person adversely. Finally, it has been emphasized that othering stems from prejudices.

Key Words: Bailey, Uncle Rudolf, internal other, external other, othering

Özet:

Sosyal bilimlerin farklı alanlarında bir çok sorunun tartışılmasında kullanılan 'öteki' kavramının çeşitli anlamları vardır. Fransız psikoanalist Jean Laplanche anlam kargaşasına son vermek amacıyla, bilinç altı için 'içsel öteki', öteki kişiler için ise 'dışsal öteki'yi önermiştir. Bu çalışmanın amacı, Paul Bailey'nin *Rudolf Amca (Uncle Rudolf)* isimli romanını içsel ve dışsal öteki açısından incelemektir.

Tartışmanın ilk bölümünde, içsel öteki, ikinci bölümünde ise dışsal öteki tartışılmıştır. Dışsal öteki tartışmaları sırasında, dışsal öteki kavramının, romanın baş kişisi olan Andrew'ın yaşamını ve kişiliğini etkileyen tüm ötekileri kapsamlı biçimde tartışmaya yetmeyeceği görülmüş; bu nedenle, olumlu dışsal öteki ve olumsuz dışsal öteki terimleri önerilmiştir.

Çalışmanın sonucunda, öz ve içsel öteki arasındaki yabancılaşma gözler önüne serilmiş, olumlu dışsal ötekilerin aşırı koruyucu tutumlarının kişinin gelişimini olumsuz etkileyebileceği belirtilmiş, olumsuz dışsal ötekilerin ayrımcı ve dışlayıcı davranışlarının olgulara değil, önyargılara dayandığı vurgulanmıştır.

Anahtar sözcükler: Bailey, Uncle Rudolf, içsel öteki, dışsal öteki, ötekileştirme

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1.0 Introduction:

The self and the other are the binary oppositions used in social sciences to understand and discuss social, philosophical, ethnical, cultural, gender and psychological issues. The other, popular concept in Continental philosophy, was introduced by German philosophers Georg Wilhelm Hegel and Johann Gottlieb Fichte.

This concept, first discussed in philosophy, was later used by Jacques Lacan in the studies of psycho-analysis.

In literature, after the publication of *Orientalism* by Edward Said in 1978**,** the other has been used to discuss such problems as identity in post-colonial studies. In this influential book, Said has focused on the East, specifically Islamic Middle East, and studied how Western texts imagined and described the East. Hans Bertens points out that "Said's book also drew attention to the way in which the discourse of Orientalism serves to create the West as well as it creates the East. West and East form a binary opposition in which the two poles define each other…The West always functions as the 'centre' and the East is a marginal 'other' that simply through its existence confirms the West's centrality and superiority" (Bertens 2001:205). Following Said, post-colonial theorists such as Homi Bhabha used the other for the colonized.

As has been seen, the other has been used in various fields. Therefore, it has an ambiguous meaning since it refers to different things in different fields. The other means "dimly perceived cultural inheritances" (Attridge 1999:29) in sociology; "divine intervention" (Attridge 1999: 29) in theology. The meaning becomes more obscure in psychology since Lacan in particular used the term to mean various things in his studies. Anthony Wilden has compiled the various uses of the 'other' by Lacan as follows:

> …it has a functional value, representing both the "significant other" to whom the neurotic's demands are addressed (the appeal to the Other), as well as the internalization of this Other (we desire what the Other desires) and the unconscious subject itself or himself (the unconscious is the discourse of-or from-the Other). In another context, it will simply mean the category of "Otherness," a translation Lacan has himself employed. Sometimes "the Other" refers to the parents: to the mother as the "real Other" (in the dual relationship of mother and child), to the father as the "Symbolic Other," yet it is never a *person*. Very often the term seems to refer simply to the unconscious itself, although the unconscious is most often described as "the locus of the Other." In this sense the concept of "Otherness" is valid and important , because the identity and difference of "the other" in the Imaginary relationship is a false kind of "otherness" in the human world: a relationship to objects, not to subjects. In this sense the unconscious is the Other for the subject, since it is the unconscious subject who tells the truth, and the test of truth, and the test of truth in human relations is not the reality or perception it represents, but intersubjectivity (1981:264).

Although Lacan used the other to mean various things, the meanings may basically be grouped into two as the unconscious and other persons. According to Laplanche, Sigmund Freud is the first to mention the "alien-ness of the unconscious" (Laplanche

1999: 62). "*Das Andere*, the other thing in us: this is the unconscious as it is discovered before 1897 and as it will re-emerge at numerous points in Freud's work, including the 1915 text 'The Unconscious'" (Laplanche 1999:62). Though Freud discovered "the alien-ness" of the unconscious he did not use 'the other' for it. Laplanche points out that Freud preferred "Internal foreign body" (Laplanche 1999: 62), instead of the other. For this reason, Lacan is the first in psychology to use the other in a very ambiguous way. French psychologist and thinker Jean Laplanche, studying the works of Freud and declaring Freud's contribution to psychoanalysis in "Copernican Revolution", offers the internal other for the unconscious and the external other for other persons (Laplanche 1999) in order to solve the problems stemming from ambiguous meanings of the other. The internal other, thus, is a term specific to psychology, while the external other is used in various fields, and is usually associated with alteration, difference, even exclusion in post-colonial, gender, cultural and ethnical studies. In some cases, the external other eventually is associated with othering.

Othering, though mostly used in post-colonial studies or in the researches concerning racism and ethnicity, is not something merely related with the colour of the skin. Names, traditions, religions, sects, dresses or some other features may cause a group to be othered. A society may marginalize or exclude a group "from recognition, status, dignity, rights and access to the normal social relations and activities" (Balibar 2005:25) due to the above mentioned reasons if they think that this group does not fit the unification of their society. Sometimes, a group may regard the other as a threatening power or essential enemy; in this case, they may even think to destroy them. Othering, therefore, has led to violence, terror, wars and great tragedies all over the world throughout the centuries. One of the great tragedies of the world stemming from being othered was experienced by the Jews in Germany on the threshold of the Second World War.

In literary studies so far, the other has been mainly used to discuss the issues in post-colonial studies, though the other has various denotations in different fields as has been discussed above. Thus, the aim of this paper is to explicate the internal other and the external other with a special emphasis on the tragedies and the problems persons had to endure only because they are the others, pre- and during the Second World War. For the purpose of this study, *Uncle Rudolf* by Paul Bailey will be analysed.

2.0 Discussion:

2.1. The Internal Other:

The novel begins with the paragraph displaying old Andrew's disturbance by early childhood memories. In order to clarify the reason behind Andrew's uneasiness, we should mention the story of the novel very briefly: gifted singer Rudi Petrescu, known as Rudolf Peterson, emigrated from Romania to England where he became a star in operetta. In 1937, his brother Roman sent his son, Andrei, to England in order to rescue him from a probable death as Andrei's mother, Irina, was a half Jew. February 1937 was a turning point in the life of Andrei. To assimilate him into England, his uncle changed

his name into Andrew, and he was taught English, and manners. Hence, Andrew became an English gentleman.

As we have already discussed in the introduction, Laplanche has used the internal other to denote the unconscious. The very first sentences of the novel indicate the appearance of the internal other as is illustrated in the quotation below:

> I woke up yesterday morning with old words on my tongue. There they were again, for the third time this year. In those first moments of consciousness, I could hear myself talking of blood and snow and storks on chimney tops in the language I put behind me. The disconnected phrases made no sense at all, but I understood their meaning.
>
> -Shut up, I said aloud, in English. Go back where you belong.
>
> Where do they belong? My earliest childhood, I suppose, when I had a mother and a father. I spoke them as a little boy, whose name was Andrei, in the country I left at the age of seven (Bailey 2002:1)

This quotation is striking in two ways: First, Andrew Peterson's early childhood memories suddenly come out. Laplanche explains that "…unconscious (memories, fragments of memories, fantasies – it matters little for the moment) consists of scenes or fragments of scenes" (1999:64). 'Snow and storks on chimney tops' are the scenes belonging to his early childhood. Old words are Romanian words which he spoke in his early childhood; that is to say, these are the materials belonging to the unconscious, the internal other. As is seen, the materials belonging to the unconscious come to the conscious. In this way, in the very first paragraph of the novel, we see the appearance of the unconscious, the internal other, whose name is Andrei.

In *Uncle Rudolf*, stream of consciousness-technique has been used; in other words, the novel consists of fragments of memories. Therefore, throughout the novel, to a great extent, we witness the internal other. All novels, in fact, written in stream-of-consciousness technique consist of memories. The most important feature distinguishing *Uncle Rudolf* from those written in stream-of-consciousness technique is that the self and the internal other have different names, and different identities. The self is Andrew and the other is Andrei. Besides, Andrew is disturbed by Andrei since he is the remainder of his suffering in the early periods of his life. Nevertheless, he is jealous of Andrei since he had parents.

Second, the quotation given above illustrates as well that he is disturbed by these memories, and he wants to dismiss them from his conscious mind. In order to understand the reason behind Andrew's disturbance by the sudden appearance of early childhood memories, we should analyze the quotation above with respect to Freud's following comment:

> In certain diseases … thoughts emerge suddenly without knowing where they come from … These alien guests even seem to be more powerful than those that

are at the ego's command … Or else impulses [*Impulse]* appear which seem like those of a stranger, so that the ego denies them; … the ego says to itself: 'This is an illness, a foreign invasion'(qtd in Laplanche 1999: 66).

As has been mentioned above, Andrew is disturbed by the old words and memories; fragments of memories invade him. In fact, it is the invasion of the other. The internal other, namely Andrei in this case, comes out, not as a result of an illness, but a trauma. The death of his uncle, his protector, is a great trauma for Andrew. Till the end of the novel, we learn that Andrew tries to write the life of his uncle. Since his life is intermingled with that of his uncle's, disturbing early childhood memories come to his mind in the writing process.

Despite old Andrew's refusal of Andrei, Andrei's adoption into his new life is not easy as is exemplified in the quotation below:

> *In my waking hours I was Andrew, because that was what everybody called me.*
> *I was Andrew as I dutifully munched burnt toast at breakfast and I was still Andrew when Annie bathed me and helped me into my pyjamas and tucked me up in bed. It was Andrew who listened to stories about giants and goblins and animals who talked like people, and it was Andrew that I fell asleep…*
> *In dreams I became Andrei again, as often as not, running across the wonderful carpet in search of Mamă and Tată, whose backs I could make out somewhere in the far distance. Why did they never stop for me? I shouted after them. I am Andrei, your son. But they never turned to look at me, and they kept on walking away, further and further away, until even the sight of their backs was denied me…*
> *The Andrei I became in dreams was not always the same happy Andrei who had clutched his mother's skirts and marvelled at the pictures in his father's magazine. This Andrei was not to be comforted by his parents, who were either walking away from him or frighteningly absent (Bailey 2002:57-8).*

The quotation above illustrates the inner struggle of the child who cannot internalize his new identity. Although he is submissive to those calling him Andrew, his internal other does not accept the change as is seen in his dreams. Lacan mentions that Freud "laid it down as a rule that the expression of a desire must always be sought in the dream"(Lacan 1981:31). Concerning the dream of a child, Lacan comments that "…the child's dream represents the primordial ideography…" (Lacan 1981:30). In other words, a child's dream is simpler and more obvious than that of an adult. So, the above-given dream lacking the symbols observed in the dreams of adults expresses Andrei's desire for reunion with his family. Although Uncle Rudolf and his servants strive for cheering Andrew up, Andrei is not happy since he thinks that he has been abandoned by his parents. These dreams have continued for eleven years until Uncle Rudolf reveals the fact about his mother and father. After Andrew learnt that his father committed suicide, following his mother's being raped and murdered by anti-Semites in Romania, the above-mentioned dreams ceased. Instead, in his dreams, his parents embrace him. The heart-rending news paradoxically eases the child of his trouble since he is sure that he was not

abandoned by his parents. After learning the facts about his parents, Andrei, the internal other, disappeared until the death of Uncle Rudolf. Andrew was able to assimilate to English society to the extent that when he remembers the Romanian words at the age of seventy he is really disturbed.

In the life of Andrew/Andrei, there are two important traumas affecting all his life. First trauma he experienced was in February 1937 when he was given under the protection of his uncle, his name was changed to Andrew, and he had to repress everything belonging to Andrei into his unconsciousness. In a sense, it is the metaphorical death of Andrei. This date is important so much so that he mentions the date ten times throughout the novel. Despite the entire struggle between Andrei and Andrew, he finally assimilated into English society, so Andrew is the triumphant. The second trauma is the death of his uncle, which causes Andrei to come to his consciousness. So, while the first trauma leads to the metaphorical death of Andrei, the second trauma causes the metaphorical rebirth of Andrei as the internal other.

2.2 The External Other

As has been already mentioned above, the other is used to denote other people, in Laplanche's terms the external other (Laplanche 1999). Although the external other is usually associated with othering and discrimination, both Lacan and Laplanche (1999:71-80) use the other to refer to parents and social environment. Both psychoanalysts emphasize the importance of social environment in the construction of one's identity. Berten relates Lacan's thoughts concerning the relation between the identity construction and social environment as follows: "since the social and personal configuration in which we find ourselves at a given point will inevitably change, identity is not something fixed and stable. It is a *process* that will never lead to completion…since our identity is construed in interaction and does not originate in ourselves it always depends on 'others'" (Bertens 2001:162). The other in this sense has positive connotations. Consequently, the external other refers to two different groups of people: the first group consists of parents and social environment, necessary for the construction of one's identity, while the second group includes those discriminating and excluding a group of people due to various reasons.

Andrew interacts with other people, like all the other human beings throughout his life-span. However, different from many people, he experienced the discrimination exposed by some external others. Thus, in the metaphorical death of Andrei and the metaphorical birth of Andrew, we see the effect of the external others. However, in our study, the term external other would be too general to discuss the effect of the others on Andrei/Andrew's life. This is because some of the external others are the source of his sorrows while some try to alleviate his sorrows. In order to analyse the effect of the others on the life of Andrei/Andrew, on the development of his personality and on his great sorrows comprehensively, we have grouped the external others as positive and negative others.

For us, the positive others are such people as parents, relatives and friends whom a person has to interact throughout his life. In Andrei/Andrew's case, Uncle Rudolf and the affectionate people around him are the positive others since they protected Andrew from a probable death, tried to compensate for the absence of his parents, and they endeavoured so that Andrew could enjoy life in England. As is explained in the quotation above, according to Lacan, the effects of the others on the construction of one's identity are inevitable. Andrew constructs his identity through the interaction with the positive others around him.

Sometimes well-intentioned behaviours of a positive other may have adverse effects on the development of the personality of a person as is observed in the relation between Uncle Rudolf and Andrew. Uncle Rudolf as a positive other strove for relieving Andrew's grief and bringing him up to be an English gentleman. His overprotective attitudes, however, had negative effects on the development of Andrew's personality. Öztürk and Uluşahin point out that the child protected and given excessively may develop a dependent personality. Dependent persons avoid taking personal responsibility, initiating a project. Without the persons protecting, supporting and making decisions for them, they feel anxious and insecure (Öztürk and Uluşahin 2008:575). As a result of Rudolf's overprotective attitudes mentioned above, Andrew becomes a dependent person who has neither a job nor any responsibilities. Uncle Rudolf has understood his fault, and expresses his regret as follows:

> -If I stopped your salary, you would have to find a job more suited to your intelligence. I have a mind to throw you out of the house and let you fend for yourself.
>
> This conversation took place every few months, with the words altered but the sentiments unchanged. It was usually light-hearted in tone. Yet once, I remember, he sounded genuinely angry – with himself as much as with me, it seemed.
>
> -You're nearly thirty, my darling, and you've hardly begun to live. Tear yourself away from me, I beg of you… (Bailey 2002:140).

Although Rudolf understands his faults as is illustrated in the quotation, it is too late since Andrew could not develop a distinctive personality independent from his uncle. Furthermore, Andrew describes what he feels for his uncle as "irreparable" love and "…such a love could not be physically gratified" (Bailey 2002: 153). Moreover, he once showed the symptoms of sexual perversion when Rudolf became drunk in Italy, but he did not dare to practice what he thought. Andrew explains the reasons behind his perverted thought as follows: "I suppose I was recalling those warm nights in my childhood when he held the shivering, frightened Andrei in his arms … I was safe from the cruel world of blinding light, wrapped up as I was in his hairiness" (Bailey 2002: 152). What Andrew suffers, in fact, is the adverse result of well-intentioned behaviours of a positive other.

For us, the negative others are those regarding themselves as the centre, and excluding and sometimes destroying the ones who do not have the features of their group. However, those excluding a group of people are the others for this (othered) group as well. This is because "… 'otherness' is not a term associated with any particular ethnicity, but a universal: every group is 'other' to every other group" (McEvilley 1992:11). In this sense, when we consider Andrei/Andrew as the centre, those people excluding him and his mother, and leading the catastrophe of his immediate family are the negative others. The role of the negative external others in the metaphorical death of Andrei and the birth of Andrew cannot be disregarded as has been mentioned in the discussions so far, and will be discussed in the following paragraphs.

The experiences in childhood and the role of parents in the development of gender-identity are crucial. If the relations with mother, then father and siblings are healthy, the child will probably have healthy love relations in his adulthood. Besides, the existence of suitable identification model is one of the important factors in the development of gender identity (Öztürk and Uluşahin 2008: 585). In Andrew's case, he was grown up by his uncle after the destruction of his immediate family by the negative external others. So far we have mentioned some of the problems Andrew has due to the overprotective attitudes of his uncle. Furthermore, Andrew cannot maintain his marriage, and his wife has left him for an elder man. Even in his marriage ceremony, Rudolf tells the couple that "You two are rivals in prettiness. I trust you know which one of you which" (Bailey 2002: 120). As is seen, though Andrew is old enough to get married, Rudolf behaves as if he were a child. Moreover, Uncle Rudolf often mentions that Andrew has the beauty of his mother (Bailey 2002: 107-108). In a way, Rudolf behaves as though Andrew was a girl. During the night in Italy when he was confused by his perverted feelings for his uncle, he remembers Uncle Rudolf's comment on his beauty. Last but not the least, Andrew witnesses Rudolf's sexual intercourses with various women. In a sense, Rudolf cannot be a suitable identification model for Andrew. The matters discussed so far in this paragraph may be the reasons behind Andrew's dependence on his uncle and his perverted feelings for him, and Rudolf is responsible for these problems. However, the impact of the negative others on Andrew's developing dependent personality and on his perverted feelings for his uncle is as important as the attitude of Rudolf. If his mother had not been raped and murdered only because she is a half Jew, Andrew would have lived with his family, and probably would not have developed a dependent personality and perverted feelings for his uncle.

The negative others, as has been discussed previously, may discriminate another group of people, and sometimes maintain racist attitude only because this discriminated group is different in one way or another. Othering causes hatred and violence as has been displayed in the background of the novel. Andrei's mother became the victim of these racist attitudes only because she is a half Jew. Andrei's father feared for the life of Andrei on the same grounds, and he sent him to England to the protection of Uncle Rudolf, then he committed suicide. Hence, othering caused the disaster of Andrew's immediate family.

Here, it is necessary to understand the reasons behind the racist attitudes directed against the Jew. Anti-Semitism, from the Middle Ages to the 1800s, seems to take its roots from Christianity. Michael Mack, however, calls it "pseudotheology"(2003:10). By pseudotheology, he means "… a secularized and politicized Christian theology (but in a broader context, it could be any form of fundamentalism)…" (Mack 2003:10). The 1800s witnessed the rise of nationalism while religion began to lose its influence on societies. Thus, by the 1800s, religious anti-Semitism was replaced by racist anti-Semitism. Racist discourse regards Jews as a distinct race inferior to the Aryan.

> In racist descriptions, the Aryan physique is so intrinsically strong and healthy that it is without any imperfections. Here the body has overcome its bodiliness. We cannot find any signs of frailty and contingency. In these representations of what it means to be fully human, the body has become a strictly symmetrical arrangement of muscle power that can be put to work for the production of gigantic schemes.
>
> The Jew's body, on the other hand, represents frailty, illness, and contingency. Here we encounter the complete absence of muscle power and perfect symmetry (Mack 2003:10).

This discourse is, of course, based on prejudices, not facts. Mack calls the attempts of finding an account of blood to discriminate the Jew instead of religious matters "pseudoscience"; by pseudoscience, he means "a theologized notion of the secular" (Mack 2003:10). Using the term "pseudoscience", Mack underlines the prejudices in the descriptions of the Jew's body. Racist anti-Semitic discourse describing the Jew's body imperfect, in fact, discriminates the Jew as the other. The racist attempts to other the Jew are of crucial importance in the racial nationalism of the Nazis. Frederick L. Schuman emphasizes the place of racist anti-Semitism in Nazi Germany as follows: "The race myth plays the same role in the Nazi cult of racial nationalism as the class myth in the Marxian world outlook. The new Germany [Nazi Germany] envisages world history as a conflict between races. The white, or "Aryan," race is the source of all culture, the Negro is an inferior breed, and the Jew is the source of all corruption" (1934:218). As is seen, the target of racist anti-Semitism is not only Jewish people but also Jewish culture. In order to purify Germany from "the sources of all corruption", Jews were forced to leave Germany, and the world witnessed holocaust. The racist anti-Semitism culminated in Nazism went beyond the boundaries of Germany in such a way as to influence the other countries. One of the countries influenced by the racist anti-Semitism was Romania.

"The Legion of Archangel Michael" founded by Corneliu Zelea Codreanu in Romania in 1927 was a far-right anti-Semitic movement and party. Codrenau achieved to influence people through his lectures. Old Andrew, remembering his early childhood memories, calls him "the Pied Piper" (Bailey 2002: 8, 9). The allusion to the tale "the Pied Piper" illustrates how Codreanu affected people and took them to a leap in the dark. Andrei's father describes Codreanu's charisma as follows:

> … he had stood before an icon of the Archangel Michael in the chapel of the prison at Vacareşti and immediate and lasting inspiration. The tall, dark Codreanu had the blazing eyes, the trumpet-like voice of a prophet… His kind of prophet was best left in the wilderness, talking to stones and trees and passing birds, but alas Codreanu was not in the wilderness, my father complained. He was here, there and everywhere, in the heart of country (Bailey 2002:9).

Thus, Codreanu put the seeds of hatred into the minds of people in order to create a great Romania free from Jews.

The hatred for Jews prevails the country so much so that Uncle Rudolf often calls their motherland "beastly country" (Bailey 2002: 109,169, 175). The reason behind Rudolf's describing Romania "beastly country" may be the pogroms prevailing all over the country as a bloody consequence of the hatred put into the minds of people by Codreanu. The murder of the mother of Andrew after being raped is presented in the novel as one of the examples of the pogroms in Romania before the Second World War. So far we have discussed what problems Andrew had, and how he suffered after the tragic deaths of his parents. These are, of course, the outcomes of othering which occur as a result of the prejudices about a race.

Before the murder of his mother, Andrei witnessed the first example of the hatred for the other in 1936 when he and his mother went to the market in the town square. While she was bargaining with the cabbage seller, a fat, red-faced woman came and shouted "That's the Debt Collector's daughter, damn her, striking a hard bargain" (Bailey 2002: 10). While the mother was shocked and wept, the woman was "gloating with the pride at the harm she has done" (Bailey 2002:10). This quotation displays how Codreanu affected the people and caused the polarization of the people in Romania. Although the fat woman did not refer to the mother's race, she thought that the mother did not belong to their group. Andrei's grandfather was a debt-collector: he collected money from the peasants living and working on the Haşdeu estate. The woman, therefore, considers the peasants as the self while regarding the mother as the other since the mother, for the fat woman, is a representative of the master, the exploiter. This experience affects Andrei so deeply that the fat woman in the market stands for the hatred for the other in his motherland. Thus, Andrew expresses his feelings when he learns the seduction and murder of his mother as follows: "The men who took my mother into the forest have no faces, no voices. The woman in the market is their spokesman…" (Bailey 2002: 92). The preceding quotation supports our idea that the fat woman is the embodiment of the hatred for the other in Romania. Another evidence enhancing our idea about the fat woman symbol in the novel is Andrew's dreams. The fat woman in the market appears and shouts in the above-mentioned dreams, as well. Even when his parents stop to embrace him, she goes on shouting. The dreams in which the fat woman shouts continued until he visited his motherland in 1990 when he saw that the hatred in the country was cleaned up. All these evidences, therefore, indicate the effects of the hatred stemming from othering on the psychology of a little child.

Another type of othering is observed in the situation of immigrants. Although the reasons for immigration may be different, the aim is the same: to lead a better life than they have in their motherland. Nevertheless, no matter how hard the immigrants try to assimilate into the society, they are always the others for this society as has been observed in the case of Uncle Rudolf. Although Rudolf Peterson immigrated to England long before the Second World War, he was detained and interrogated when the Second World War began. Despite the fact that he did not go to Romania for a long time, and that he "was a respected British citizen" (Bailey 2002:109), he was suspected of being a spy either for Romania or for Germany only because he is a Romanian by birth. What Rudolf experienced during the Second World War displays the discrepancy between the prejudices against the immigrants as the others and the facts. On his coming home from the detention, Rudolf tells Andrew that as a boy of eleven, Andrew is even under suspicion (Bailey 2002:109). Rudolf's comments in this way emphasize the irony. Although Andrew is the victim of anti-Semitism in Romania, for the host country, he is old enough to be a probable spy for Romania.

Furthermore, when we regard the immigrants as the centre and the host country as the other, the host country may be considered the negative other due to their attitude against the immigrants.

Othering Andrew had to witness during the Second World War wounds him so much so that old Andrew expresses his feelings as follows: "Sometimes when I'm lying in the bath I have this notion of a water that cleanse the soul of all its torments, the way water cleanses the body. You pour some of it on the worst of your memories, drop by drop, and they vanish like a stain vanishes. They're eradicated" (Bailey 2002:111). These words he uttered just after remembering those days illustrate how deeply the child was wounded by the attitudes of the negative external others. Andrew still tries to wipe out what he experienced sixty years ago.

Conclusion:

As we have already mentioned in the introduction of this paper, the other does not have only one unique meaning, but various meanings. In *Uncle Rudolf,* Paul Bailey, presenting the relation between the uncle and the nephew on the foreground, displays the social controversies in Romania between 1935 and 1937, and the impact of being othered on the lives and psychologies of the individuals as well as the conditions of the immigrants in England as the others during the Second World War.

The first aspect of the concept we have discussed is the *internal other*. In the novel, the internal other, the unconscious, has a different name from the self. After the struggle between Andrew and his internal other Andrei, the internal other becomes interestingly a total stranger to the self. The internal other having a different name from the self and estrangement of the internal other to the self flaunt the approach to the unconscious as the other by Freud, and his followers, Lacan and Laplanche. Besides, the estrangement

between the self and the other is the outcome of the sorrows induced by the external others.

The second aspect of the other discussed in this study is the *external other*. While studying the novel, we have seen that the term external other is not enough to analyze Andrew's relation with other people since he both was protected by some people around him and suffered from the agonies stemming from othering leading to the racism. Therefore, we have grouped the external others as positive and negative others, regarding Andrew's self. While discussing the positive other, we have observed that well-intentioned behaviours of the positive others may have adverse effects on the development of the personality of a person.

As for the negative others, during our discussion, we have observed two groups of negative others in the novel, the racist group and the host country for immigrants. These two groups have something in common: they discriminate a group of people, based on the prejudices.

Finally, Paul Bailey has been able to conflate various aspects of "the other" discussed in different fields in *Uncle Rudolf*.

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