



EEDER

# Edebi Eleştiri Dergisi

e-ISSN: 2602-4616

Ekim 2023, Cilt 7, Sayı 2

Atf/Citation: Alkan, H. (2023). "A Psychoanalytic Liberal Feminist Analysis of George Moore's *Esther Waters*", *Edebi Eleştiri Dergisi*, 7(2), s. 308-317.

Halit ALKAN\*

## A Psychoanalytic Liberal Feminist Analysis of George Moore's *Esther Waters* \*\*

*George Moore'un Esther Waters Eserinin Psikanalitik Liberal Feminist Bir Analizi*

### ABSTRACT

In the nineteenth-century English society, the public sphere was associated with rationality and man whereas the private sphere was identified with morality and woman. Being deprived of education and professions, women were given the roles of wife and mother. Liberal feminism emphasizes the equality of woman with man in legal and social life. In this sense, the standpoints of Mary Wollstonecraft, Harriet Taylor, and John Stuart Mill for women's position are expressed. The analysis of the unconscious is important for examining the oppression that women were subjected to in patriarchal society. Thus the views of important psychoanalysts such as Sigmund Freud, Carl G. Jung, and Jacques Lacan are explained. This study examines women's position in George Moore's *Esther Waters* in terms of education and marriage with a psychoanalytic liberal feminist approach. Esther has an extramarital sex, has an illegitimate child and financially struggles for her son as a fallen woman. In this study, no matter how Esther tries to draw a libertarian and 'New Woman' profile, the patriarchal society in which she lives does not allow her to be liberated and she continues her life by being forced to marry.

**Keywords:** Woman question, Psychoanalysis, Liberal feminism, George Moore, *Esther Waters*

### ÖZ

On dokuzuncu yüzyıl İngiliz toplumunda kamusal alan akılcılık ve erkekle; özel alan ise ahlâk ve kadınla tanımlanırdı. Eğitimden ve mesleklerden mahrum bırakılan kadınlara eş ve anne rolleri tanınırdı. Liberal feminizm, kadının hukuk ve sosyal yaşamda erkeklerle eşitliğini vurgular. Bu bağlamda Mary Wollstonecraft, Harriet Taylor ve John Stuart Mill'in kadınların konumu ile ilgili görüşleri vurgulanır. Biliçaltının analizi, ataerkil toplumda kadınların maruz kaldığı baskıyı incelemek açısından önemlidir. Bu nedenle Sigmund Freud, Carl G. Jung ve Jacques Lacan gibi önemli psikanalistlerin bakış açıları açıklanır. Bu çalışma, George Moore'un *Esther Waters* eserinde kadının konumunu eğitim ve evlilik konuları açısından psikanalitik liberal feminist yaklaşımıyla inceler. Esther evlilik dışı cinsel münasebet sonucu çocuk sahibi olur ve düşmüş bir kadın olarak oğlu için ekonomik sıkıntılarla mücadele eder. Bu çalışmada Esther her ne kadar özgürlükçü ve 'Yeni Kadın' imajı sergilemeye çabalasa da, içinde yaşadığı ataerkil toplum onun özgürleşmesine izin vermez ve evliliğe zorlanarak yaşamına devam eder.

**Anahtar Kelimeler:** Kadın sorunsalı, Psikanaliz, Liberal feminizm, George Moore, *Esther Waters*

\* Asst. Prof. Dr., Mardin Artuklu University, alkan.halit@yahoo.com  ORCID: 0000-0002-7170-6196

\*\* This article is extracted from the author's unpublished PhD dissertation. [Research Article/Araştırma Makalesi], Received/Geliş Tarihi: 07.08.2023 Accepted/Kabul Tarihi: 13.09.2023 Published/Yayın Tarihi: 26.10.2023 DOI: 10.31465/eeder.1338753

## Introduction

In the nineteenth century, the basic social institution in English society included the concepts of family and marriage. Women and men had separate areas in the social hierarchy. The public sphere was defined with men and rationality whereas the private sphere was defined with women and morality. The woman was confined to the home because she was considered not to have the physical strength to fight outside the home and the intelligence for decision-making. Women were considered to be weak and submissive whereas men were seen as strong and dominant. As a wife and mother, the only passion of the woman was to love her children and housework (Lerner, 1979: 134). For this reason, women were considered ‘angels in the house’. Coventry Patmore (1823-1896), in his poem *The Angel in the House*, in which he described the ideal Victorian woman, said that the woman’s duty was to please the man (2009: 293). ‘The angel in the house’ was a woman who selflessly dedicated herself to her home, children and husband (İplikçi Özden, 2016: 40). According to the traditional understanding, a young girl was raised with the belief that marriage was the unquestioning goal of her life (Reed, 1975: 105). Women did not have the right to sue and vote (Booth, 1889: 53-61). In the case of divorce, custody of the child was usually given to the father. By law, a man became the owner of the woman he had married, her property and her children. A woman who had extramarital sex was regarded as a fallen woman since adultery was intolerable (Palmer, 1910: 7, 15). Moral responsibilities such as extramarital sex did not bind the man. In the educational context, upper-class girls did not go to school but were educated at home by governesses and tutors. Governesses received narrow training in painting, music, foreign languages, and needlework. The education that girls received was very narrow and it aimed at marriage (Schreiner, 1911: 16, 23, 50). Working class girls, on the other hand, did not go to school, were hired as maids on long-term contracts and were provided with shelter.

Under the influence of Enlightenment feminists, the equality of men and women was emphasized at the Seneca Falls meeting in 1848. It was argued that women and men were created equal and had rights such as life, freedom and happiness given by their creators (Donovan, 1988: 6). After the Seneca Falls Convention, campaigns were carried out for legal rights and educational equality in the 1850s and 1860s regarding the first women’s movements in England (Caine, 1997: 91). Charlotte Perkins Gilman emphasized that women were subject to men for a living, sexual relation was an economic relation, marriage hindered freedom and equality, and thus it negatively affected women’s development (1966: 5). Sarah Grand, who first tried to define the term ‘New Woman’ in 1894, opposed the understanding that a woman’s place was in the home, and expressed the woman as a self-confident and independent person. The term ‘New Woman’ queried many assumptions, institutions, and beliefs about sexuality and marriage (Caine, 1997: 134). The term ‘New Woman’ suggested a more educated standpoint of women.

Although George Moore (1852-1933) was raised in a patriarchal society, he depicted the suffering of women through his novels and claimed a change in woman’s position in order to raise a collective awareness of the suffering experienced by women under male-dominance. This study examines the position of women in George Moore’s *Esther Waters* (1894) in terms of education and marriage with a psychoanalytic liberal feminist approach. It is important in terms of its contribution to the field of literature by examining from a male standpoint what the

social position of the woman was and whether the heroine could get rid of the position that had been assigned to her.

### **Theoretical Framework**

Liberal feminism emphasizes woman's equality with man in legal and social life, equality of opportunity in education, and women's emergence into the public sphere. The standpoints of Mary Wollstonecraft, Harriet Taylor, and John Stuart Mill, who explain how patriarchal society considers women as two separate spheres and how it makes women dependent on men, are discussed in the context of liberal feminist approach.

Mary Wollstonecraft, in her *A Vindication of the Rights of Woman*, states that women waste their lives dreaming of finding a husband who will love them in order to exist through marriage, and explains the reason for this situation as follows: "I have a profound conviction that the neglected education of my fellow creatures is the grand source of the misery I deplore" (Wollstonecraft, 1988: 7). Wollstonecraft expresses that the education given to women turns them into petty objects of desire seeking marriage. Wollstonecraft regards women as a rational being to receive proper education: "The best education is such an exercise of the understanding as is best calculated to strengthen the body and form the heart" (Wollstonecraft, 1988: 21). Wollstonecraft sees the main way of transforming the relationship between man and woman into friendship, fulfilling responsibilities properly, and ending gender discrimination is to give women the same education as men.

Harriet Taylor, in her *The Enfranchisement of Women*, points out that the reason for gender inequality is women's exclusion from the public sphere and their confinement to private spaces in order to fulfill their household chore and maternity: "Numbers of women are wives and mothers only because there is no other career open to them, no other occupation for their feelings or their activities" (Taylor, 1994: 189). Through this discrimination in the labor force, men maintain their superiority and oblige women to serve them. According to Taylor, since the equality of men and women in society is a legal right, economic dependency of women should be ended, they should receive equal education with men, and they should be allowed to take part in the labor force.

John Stuart Mill, in his *The Subjection of Women*, argues that hindering woman's dependence on man is necessary for society's welfare: "The principle which regulates the existing social relations between the two sexes - the legal subordination of one sex to the other - is wrong itself, it ought to be replaced by a principle of perfect equality" (Mill, 1999: 3). Mill states that women's involvement in childcare and housework only prevents their creative thinking from being revealed (1999: 87). According to Mill, social rules should be rearranged to include perfect equality between women and men in terms of education, economic freedom, and profession.

Literature and the science of psychology are important in terms of examining the oppression that women are subjected to in patriarchal society. The most important question that feminism seeks to answer is why women have been inferior to men throughout human history. With the research and analysis of the unconscious, which is an important concept for psychoanalysis, a more detailed study can be made about women and the situations that women are exposed to in literature. In this context, the views of important psychoanalysts such as Sigmund Freud, Carl G. Jung, and Jacques Lacan are explained.

In the development process of his psychoanalytic theory, Freud reaches the distinction of ‘id’, ‘ego’ and ‘superego’ after undergoing changes and adjustments to it (2010: 13). Freud reveals how the personality, namely the ego, is formed by being in a relationship with the other two systems. The id which is the primitive aspect of personality is impulsive and satisfies fundamental human instincts such as sexuality and aggression without considering the conditions of reality. The ego which is identified as the part of the id seeks consciously to satisfy the uncontrolled instincts of the id under appropriate conditions. The superego, which controls the id and the ego, determines consciously the appropriateness of the behavior according to the social conditions and morality.

According to Carl G. Jung, the mind consists of three basic levels such as consciousness, personal unconscious and collective unconscious. The conscious includes memories and thoughts that enable a person to relate to the environment and reality. The unconscious, on the other hand, contains some desires, instincts and thoughts that the person is not aware of at the conscious level. The personal unconscious is located just below the conscious and the desires, memories and impulses here can be easily brought back to the conscious. Jung explains the collective unconscious as follows: “Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years counted in centuries” (Jung, 1974: 111). Therefore, the collective unconscious is based on the common experiences of humanity, not remembered by the individual, but shapes behavior and personality and explains the collective behavior.

The semiotic stage is an order in which male dominance is out of the question, completely owned and freely shaped by women. The symbolic stage emerges after the semiotic. According to Jacques Lacan, it is seen that male dominance is dominant in the symbolic order and women are considered inferior to men. Lacan states on the subject as follows: “It is in the name of the father that we must recognize the support of the symbolic function which, from the dawn of history, has identified his person with the figure of the law” (Lacan, 2004: 66). Thus Lacan associates the symbolic stage with the father in relation to his role as a lawmaker. The individual now acquires social identity and social roles in the symbolic order. Women who do not conform to the semiotic order are subject to the symbolic order and are guided by the unconscious thoughts therein.

According to Jung, who deals with mother types as mythological, the unconscious is full of images from the past. Jung calls these images ‘archetypes’ and calls the unconscious that hosts these archetypes ‘collective unconscious.’ According to Jung, these archetypes remain the same even as time passes and places change because the ‘collective unconscious’ is the common heritage of all humanity (1969: 152). According to Jung, depending on the relationship with the mother, daughters have four types of mother complexes in the future. In the first type complex named ‘Hypertrophy of the Maternal Element’, since Eros develops only in the form of a maternal relationship, the maternal instinct in these women turns into a desire for power that will destroy both their own personalities and the private lives of their children (Jung, 1977: 87-88). In the second type complex called ‘Overdevelopment of Eros’, when the maternal instinct in the woman is completely absent, Eros develops excessively, leading to an unconscious incestuous interest with the father (Jung, 1977: 88-89). In the third complex entitled ‘Identity with the Mother’, the daughter completely identifies with the mother and becomes easy prey for

men, being passive and submissive due to her dependence on the mother (Jung, 1977: 89-90). In the last type complex termed 'Resistance to the Mother', since the instinct of this type of woman is to resist the mother, she cannot establish a life of her own, gets married to get rid of her mother and still has problems in her marital life (Jung, 1977: 90-91). Jung's mother complexes mentioned here are supported by many sociological and cultural mechanisms in male-dominant society to maintain their own continuity.

The role model is nothing but fulfilling the duties imposed on women by the institution of motherhood in the male-dominant order. In other words, mothers are negative role models for their daughters and thus daughters cannot avoid being a part of the patriarchal order like their mothers (Turan, 2015: 139). Adrienne Rich states that the mother should be a role model for her daughter. In this sense, a woman who shows respect for her own body by not seeing it as a sex object gives the message that a woman's body is a beautiful territory to live in (Rich, 1995: 245). The most important message in this standpoint is that the mother sets an example for her daughter by way of life rather than words.

### **A Psychoanalytic Liberal Feminist Analysis of *Esther Waters***

Esther Waters, at the age of twenty, works as a kitchen-maid by the Barfield family in order to financially support her family in poverty; otherwise, her stepfather "would curse her, and perhaps beat her mother and her too" (Moore, 2012: 4). Esther's father, John Waters, dies when she is ten years old. Due to financial difficulties, Esther's mother is forced to make her second marriage to Jim Saunders. The baby cradle is never empty because she repeatedly gives birth to children. The male-dominant order tries to keep the woman confined to the home and to keep her dependent on the man by expecting her to give birth all the time. As Esther's mother constantly gives birth to children, her blood values drop and her health deteriorates. Worried for her mother, Esther "did not dare leave her mother, and to protect her she gave up school, and this was why she had never learnt how to read" (Moore, 2012: 22). Since Esther sees nothing other than the traditional model of motherhood from her mother and always being secondary to the family and society, she too becomes a copy of her mother. Her mother becomes a negative role model for Esther. In this context, there is a process of adaptation between mother and daughter. Esther has identity integrity and adaptation with her mother. Esther, who is deprived of education, can be a maid only for a very low wage. Wollstonecraft states that girls learn something of music, drawing and geography, but they do not know enough (1994: 25). Therefore, girls should make an effort to use their intelligence in the best way.

Esther, who could not find anything to do other than sewing or going for a walk on long summer evenings, "wondered if a young man came to her" (Moore, 2012: 36). Esther sees nothing wrong with desiring a boyfriend. As Wollstonecraft states, since a young girl is raised innocent and ignorant about sexuality until the moment of marriage, it is accepted that the feelings of loyalty to the family and motherhood are at her core (1988: 27). According to Freud, sexuality is not an impulse, but an instinct from childhood, which is a combination of pleasures experienced by the body. Adult sexuality seeks pleasures that are remembered and experienced from childhood. In this context, as an adult, Esther seeks pleasures that she remembers from infancy.

William, whose father died when he was a child, works as a footman by the same family. Being inexperienced, Esther falls in love with William. Mrs. Latch forbids her son William to bet;

however, he tells Esther, “that’s what women are—they are that short-sighted” (Moore, 2012: 40). Since women are deprived of proper education due to the prejudice of the patriarchal order, William considers his mother to be closed-minded to understand him. When Esther and William walk outside at a night, he puts his arm around her shoulder and whispers, “she was his wife” (Moore, 2012: 62). He wants to have an extramarital sex with her. Esther is torn between the id and the superego in the context of structure of personality theory. Esther’s id wants to get closer to William; however, her superego suggests that it would not be right to have an extramarital sex. The ego tries to fulfill the id’s uncontrolled wishes on favorable terms, and convinces Esther that William loves her, thereby getting Esther closer to him. Esther acts under the influence of the id and has extramarital sex with William, thinking that he will marry her. Esther is directed by unconscious thoughts about female dominance from the semiotic stage, considering this sexuality not as a fall, but as a free expression of her feelings for him. Thus Esther can be regarded as a representative of the ‘New Woman’ attributing to the liberal woman being aware of her rights in contrast to the conventional perception of the nineteenth century ideal woman.

The next day, William states that he cannot marry Esther unless he earns enough money. According to Mill, women are subjugated by men, deprived of political rights and cannot struggle with them because women are not free (1859: 64-66). While opposing dominant notions of male sexuality, Mill also challenges dominant Victorian notions of female sexuality. Esther realizes that William is very close with Peggy, the young lady of the wealthy Barfield family. Esther both loves and is jealous of William and comes to the point of injuring him with a knife. Jealousy with its psychological dimension may occur “when a person lacks what another has and either desires it or wishes that the other did not have it” (Parrott, 1991: 4). Thus Esther gets jealous thinking that Peggy receives William’s love and throws a knife at William to make Peggy lack this love. By evening, William runs away with Missy Peggy. Realizing that William has abandoned her, Esther is at a loss due to her pregnancy. In this context, feeling of abandonment in psychology is the feeling of emotional deprivation and loss of support seen in people who have lost a loved one they trusted (Corsini, 2002: 1). When rumors spread about Esther’s pregnancy, Mrs. Barfield feels sorry for her: “My poor girl! you do not know what trial is in store for you. A girl like you, and only twenty! ...Oh, it is a shame!” (Moore, 2012: 74). Esther leaves Barfield family since she is regarded as a fallen woman who is seduced by a man.

After returning to her family, Esther tells her mother about her pregnancy. Since Esther’s mother is also pregnant, she tells her daughter, “it is the children that breaks us poor women down altogether” (Moore, 2012: 81). Esther and her mother are in a spiritual identification which stems from the hereditary bond between mother and daughter in psychology. As Dennis Coon and John O. Mitterer state, genetic studies show that intelligence, certain mental disorders, temperaments, and other complex traits are affected by heredity, and thus this situation may affect the personality (2010: 390). Esther also has some personality traits that are passed on to her from her mother in the context of the common identity acquisition between mother and daughter. While the mother can bear the pain she has suffered for her children, Esther struggles for her baby despite all the difficulties in life.

When Esther’s mother, Mrs. Saunders, tastes the steak she is cooking for her alcoholic husband, her husband sees her and punches her in the face. Esther tries to comfort her mother by hugging

her. Esther tells her mother, "You was always that soft with him, mother; he never touched me since I dashed the hot water in his face" (Moore, 2012: 81). In contrast to her mother's submissiveness to her husband, Esther objects her stepfather Jim. In a psychiatric context, it can be thought that Esther uses 'denial' as one of her defense mechanisms with this behavior. As Anna Freud puts it, the method of "denial is a defense mechanism which involves a refusal to accept reality, thus blocking external events from awareness" (1993: 93). Esther uses the aforementioned defense mechanism as she knows that patriarchal society does not allow women to really oppose their husbands. Thus it can be assumed that Esther is not a daughter who comes under her stepfather's dominance because she is directed by unconscious thoughts about female dominance from the semiotic stage. Despite learning about his stepdaughter Esther's misfortune, Jim wants her to leave the house: "We wants no bastards 'ere.... And a nice example, too, for the other children! No, I won't 'ave it!" (Moore, 2012: 89). Although Jim does not tolerate a fallen woman, he accepts the offer of a weekly wage by Esther for staying.

After Esther gives birth to a boy, her sister Jenny visits her at the hospital and tells her that their mother, Mrs. Saunders, died from weakness and extreme exhaustion after giving birth to a stillborn baby. Jenny also tells her that her father has lost his railroad job and will immigrate to Australia with his children because he is bored with England. Esther, who is left alone in England with her baby, works as a maidservant and wet nurse to raise her illegitimate son. After learning that Esther has an illegitimate child, her employer Harold informs his mother, "we can't have loose women about the place. They all can tell a fine story; the world is full of impostors" (Moore, 2012: 141). It is possible to associate Harold with narcissistic personality disorder which is characterized by superiority, lack of empathy, and hypersensitivity to the reactions of others, and thus narcissistic individuals are often annoying, phallic, and difficult people (Black and Andreasen, 2014: 481). Harold, who has this psychological disorder, believes in his own superiority and treats people around him in a humiliating way. Nevertheless, Esther is dismissed from her work. Women who have illegitimate children, like Esther, have to live in constant poverty, hunger and disease in the male-dominant order.

After nine years, Esther encounters William who explains her that he has divorced Peggy due to her cheating on him and that he has no children from her. William states that his mother, Mrs. Latch, died a few years ago. After being informed about his son, Jackie, William decides to leave his money to him, "I've plenty of money to treat you. I should like to make it up to you" (Moore, 2012: 166). In the nineteenth century, as long as the father was alive, the mother had no legal power over the child (Stephen, 2003: 301). William buys clothes and a toy boat for his son Jackie. When Esther finds out about this situation, she breaks the toy boat and reacts against William as follows: "With the present of a suit of clothes and a toy boat you try to win his love away from his mother" (Moore, 2012: 188). Esther's overly oppressive mother role can be explained by the mother complex named 'Hypertrophy of the Maternal Element'. These types of mothers impose their maternal instinct with power-hunger to destroy their children's private life. Since Esther has no sexual relation with anyone other than William, she is not a fallen angel and thus William marries Esther, the mother of his son, Jackie. Esther becomes the submissive woman of the house because she is directed by unconscious thoughts about male dominance from the symbolic stage. Adopting the angelic wife role, Esther does not oppose William's gambling on horse racing by justifying, "it would be wrong of me to set myself

against my husband” (Moore, 2012: 232). In this context, it can be said that Esther acts in line with Jung’s ‘collective unconscious’. Esther’s obedience to her husband, just as Esther’s mother obeys her husband, can be explained by the mother complex called ‘Identity with the Mother’. Esther, like her mother, is submissive to her own husband. Since Esther is a character stuck in between, she can be associated with the concept of split personality or dissociative type in psychiatry. It is a state defined by the presence of two personalities that repetitively control an individual’s behavior (Statt, 2003: 47). On the one hand, Esther draws a ‘New Woman’ profile that is beginning to change, and on the other hand, she is a woman who adheres to traditional values. As Harriet Taylor Mill and John Stuart Mill put it, typical Victorian women were taught to regard their self-abasement as their dignity (1970: 118). Due to her duty as a wife, Esther values the interests of her husband and son above herself. After being married to William for seven years, Esther’s son Jack becomes fifteen years old and is successful at school. Being fined a large sum for betting, losing all his money in the bet, and not recovering from lung inflammation, William expresses his true love for Esther and his son in regret of wasted time and dies next by them. Despite choosing marriage as a means of salvation, Esther pays for William’s burial and becomes poor again at the age of thirty-eight.

Esther comes back to Mrs. Barfield’s service which is her starting point: “Eighteen years had gone by, eighteen years of labor, suffering, disappointment” (Moore, 2012: 311). Although Mrs. Barfield inherits from her father, it is legally transferred to her husband through marriage and then is operated by her son who loses the farm due to betting. Women suffer in consequence of their economic dependence on men. Esther refuses to remarry so that she avoids falling under domination of a husband: “Marry and begin life over again! All the worry and bother over again! Why should I marry?—all I live for now is to see my boy settled in life” (Moore, 2012: 323). Esther is directed by unconscious thoughts about female dominance from the semiotic stage. According to her, women have dominance, and the women also have power over men. Being illiterate, Esther can become a maid only as a profession in the patriarchal order. Therefore, it can be thought that Esther could not reach a free life that she would shape herself due to the rules of the society she lives in. When Jack comes in his military uniform to see his mother Esther, she considers herself rewarded for her uphill struggle for her son: “She was only conscious that she had accomplished her woman’s work—she had brought him up to man’s estate; and that was her sufficient reward” (Moore, 2012: 326). Jack thanks Mrs. Barfield for her kindness to his mother. When the relationship between Esther and her son Jack is examined, the differentiation-conflict situation between the mother and the son is not seen between Esther and her son Jackie because Jackie does not reject her after his first relationship with his mother, and thus his integrity and devotion to his mother continue.

### **Conclusion**

Feminism emerges in order to put an end to the oppression of woman who has been suppressed and oppressed for centuries. Wollstonecraft, Taylor, and Mill explain that the patriarchal order deprives women of political and legal rights in order to confine them to the house and eventually give them no choice but to marry. They state that women should receive equal education as men and be included in the public sphere to become financially independent.

Along with liberal feminism, the views of important psychoanalysts such as Sigmund Freud, Carl G. Jung, and Jacques Lacan about unconscious, semiotic and symbolic stages and mother



complexes are explained. Accordingly in this study, the psychiatric symptoms of the psychological disorders of the novel characters are also explained. The heroine Esther is directed by unconscious thoughts about female dominance from the semiotic stage and acts contrary to the expectations of male-dominant society from women. In a male-dominant society, Esther is forced to work as a maid because she is not allowed to receive the necessary education providing her with profession. Experiencing the mother complex named 'Hypertrophy of the Maternal Element', Esther imposes her maternal instinct with power-hunger, even to the point of destroying her child's private life. Experiencing the mother complex called 'Identity with the Mother', Esther copies her mother's identity to herself. Thus Esther has an identity integrity and adaptation with her mother because, like her mother, she obeys her own husband. There is no differentiation-conflict situation between Esther and her son Jackie. Since Jackie did not enter the symbolic order after his first relationship with his mother, he does not reject her, and his integrity and devotion to his mother continue.

In this study, no matter how Esther tries to draw a libertarian and 'New Woman' profile, the patriarchal society in which she lives does not allow her to be liberated and she continues her life by being forced to marry. As seen in Esther's case, there is prejudice imposed by the patriarchal order on woman. The reason for this is that the patriarchal order does not give woman the same educational opportunity as man. For the emancipation of women, their education should be taken to forefront.

## References

- Alkan, H. (2018). *Psychoanalytic Liberal Feminist Approach to Women's Position in George Eliot's "Middlemarch", Sarah Grand's "The Heavenly Twins" and George Moore's "Esther Waters"*, Unpublished PhD Dissertation, Ankara University Graduate School of Social Sciences: Ankara.
- Black, D. W.; Andreasen, N. C. (2014). *Introductory Textbook of Psychiatry*, Washington and London: American Psychiatric Publishing.
- Booth, C. (1889). *Life and Labour of the People Living in London*, London: Pantheon.
- Caine, B. (1997). *English Feminism 1780-1980*, New York: Oxford University Press.
- Coon, D.; Mitterer, J. O. (2010). *Introduction to Psychology: Gateways to Mind and Behaviour*, Belmont: Wadsworth.
- Corsini, R. J. (2002). *The Dictionary of Psychology*, London: Brunner Routledge.
- Donovan, J. (1988). *Feminist Theory*, New York: The Continuum Publications.
- Freud, A. (1993). *The Ego and the Mechanisms of Defence*, London: Karnac Books.
- Freud, S. (2010). *The Ego and the Id*, United States: Pacific Publishing Studio.
- Gilman, C. P. (1966). *Women and Economics*, New York: Harper & Row.
- İplikçi Özden, A. (2016). *French Feministic Approach to Mary Elizabeth Braddon's "Lady Audley's Secret", Ellen Price's "East Lynne" and Anne Bronte's "The Tenant of Wildfell Hall"*, Unpublished PhD Dissertation, Ankara University Graduate School of Social Sciences: Ankara.
- Jung, C. G. (1969). *The Collected Works of C. G. Jung* (Vol. 8), London: Routledge & Kegan Paul.
- Jung, C. G. (1974). *Memories, Dreams, Reflections*, London: Collins.
- Jung, C. G. (1977). *The Archetypes and the Collective Unconscious*, Princeton, N.J.: Princeton University Press.
- Lacan, J. (2004). *Écrits: A Selection*, trans. Fink, B., London: W.W. Norton & Company.

- Lerner, L. (1979). *Love and Marriage: Literature in its Social Context*, London: Arnold.
- Mill, J. S. (1859). *On Liberty*, London: Humanities.
- Mill, J. S. (1999). *The Subjection of Women* (1869), Pennsylvania: A Penn State Electronic Classics Series Publication.
- Moore, G. (2012). *Esther Waters*, Oxford: Oxford University Press.
- Palmer, J. (1910). *Records and Chronicles*, London: Courtauld.
- Patmore, C. (2009). “Angel in the House”, *The Secret Agent*, Toronto: Broadview Press.
- Parrott, W. G. (1991) “The Emotional Experiences of Envy and Jealousy”, *The Psychology of Jealousy and Envy*, ed. Salovey, P., New York and London: The Guilford Press, pp. 3-30.
- Rich, A. (1995). *Of Woman Born: Motherhood as Experience and Institution*, New York: Norton.
- Reed, J. R. (1975). *Victorian Conventions*, Ohio: Ohio University Press.
- Schreiner, O. (1911). *Women and Labour*, London: Fisher Unwin.
- Statt, D. A. (2003). *A Student's Dictionary of Psychology*, East Sussex: Psychology Press.
- Stephen, H. J. (2003). *New Commentaries on the Laws of England* (Vol. 2), London: Butterworths.
- Taylor Mill, H.; Mill, J. S. (1970). *Essays on Sex Equality*, ed. Rossi, A. S., Chicago: University of Chicago Press.
- Taylor, H. (1994). “The Enfranchisement of Women”, *Sexual Equality: Writings by John Stuart Mill, Harriet Taylor Mill and Helen Taylor*, ed. Robson, A. P. – Robson, J. M., Toronto: University of Toronto Press, pp. 178-203.
- Turan, Y. Z. (2015). *An Analysis of Mother-Daughter Relationship in Doris Lessing's "The Good Terrorist", Kate Atkinson's "Human Croquet" and Marina Warner's "The Leto Bundle" Novels within the Context of Postmodern Literary Theories*, Unpublished PhD Dissertation, Ankara University Graduate School of Social Sciences: Ankara.
- Wollstonecraft, M. (1988). *A Vindication of the Rights of Women*, ed. Poston, C. H., New York: W.W. Norton & Company.
- Wollstonecraft, M. (1994). *Thoughts on the Education of Daughters*, Oxford and New York: Woodstock Books.