

ACADEMIC STUDIES IN PHILOLOGY -2019/2

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EDITOR

Prof. Dr. Zehra GÖRE



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FİLOLOJİDE

AKADEMİK ÇALIŞMALAR-2019/2

Editor

Prof. Dr. Zehra GÖRE

Cetinje 2019



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ÖN SÖZ

İnsanı insan yapan ve varlık gereklerinden biri olarak kabul edilen dil aynı zamanda insan topluluklarının toplum olabilmesinin de en önemli aracıdır. Alman düşünür Gottfried Wilhelm Leibniz'in "*Bana bir alfabe veriniz, o alfabeden bir dil, o dilden de bir millet yaratayım!*" sözü de dilin bu gücünü ifade etmektedir. Nitekim insanlık tarihinde bir milletin varlığının ve devamlılığının dil ile mümkün olduğu, dilini kaybeden milletlerin tarih sahnesinden silindikleri açıkça görülmektedir. Bu sebeptendir ki insanın dün, bugün, gelecek terkiğini doğru kurmasında ve dolayısıyla kimliğinin oluşmasında dilin önemini anlamak güç değildir. İster yazılı isterse sözlü olsun dil ile meydana getirilmiş olan metinler bu işlevi üstlenirler. Bu işlevden dolayı metinler de varlık alanıdır. Sadece kültür tarihinde değil mevcut bütün bilim alanlarının esasında metin vardır ve insanı anlama ve anlandırma çabaları birer dil dizgesi olan bu metinlerin incelenmesiyle/değerlendirilmesiyle gerçekleşir. Dilin üstlendiği bu hayati fonksiyon sebebiyle tarih boyunca dil üzerinde görüşler ortaya konmuş günümüze değin gelişerek dilin her yönünü araştıran bilim dalları ortaya çıkmıştır.

Filoloji Araştırmaları adıyla yayına hazırlanan bu kitap da bir dille verilmiş sözlü/yazılı metinlerin incelenerek yorumlandığı, kendine özgü niteliklerinin tespit edilerek değerlendirildiği özgün akademik çalışmaları kapsamaktadır. Söz konusu çalışmalar Çeviribilim, Dünya Dilleri Ve Edebiyatları, Türk Halk Bilimi, Yeni Türk Edebiyatı alanlarına aittir. Kitabın içindeki makalelerin öncelikle ilgili alanlara bir bakış açısı getirmesi ve yeni bilimsel konulara kaynaklık etmesi, genel itibarıyla da filolojiye katkı sağlaması ümit edilmektedir. Kitaba makaleleriyle katılan yazarlara ve bu makaleleri özveri ile değerlendirmek suretiyle bilimsel literatürün gelişmesine destek veren hakem kuruluna teşekkür borçluyuz.

Filoloji Araştırmaları kitabında teknik düzenlemenin dışında üslup birliği için bir gereklilik oluşturulmamıştır. Bu itibarla her çalışma başlı başına bütünlük arz etmektedir ya da başka bir ifadeyle çalışmalar bağımız bir karakter taşımakta olup yazarının sorumluluğundadır.

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DÜNYA DİLLERİ VE EDEBİYATLARI

A STRUCTURALIST ANALYSIS OF WOMEN'S POSITION IN GEORGE ELIOT'S *MIDDLEMARCH*

Halit ALKAN*

Introduction

Structuralism¹ is a critical approach whose aim is to decode the encoded whole composed of a system in order to discover the deep structure of a textual work out of the surface structure (Lane, 1970: 14-15). It appeared at the time of the World War II in 1940 as a result of meeting of the Prague School which turned from a linguistic school into a scientific *ecole* establishing the background of structuralism. The sources of structuralism are Ferdinand de Saussure, Russian Formalism and Prague School (Yüksel, 1995: 13, 33).² The first source of structuralism is the new linguistic approach that is expressed in the book *Course in General Linguistics* by Ferdinand de Saussure published in 1916. Saussure treats the language as a system that is consistent, understandable, and self-sufficient (1976: 106). In terms of structural linguistic view, three linguistics schools have been formed: the Prague School, the Copenhagen School and the American School.

Developing the work of the American structuralist linguistics school, Noam Chomsky provides a deep structure and surface structure for each sentence. While deep structure is the abstract, basic form determined by the meaning of the sentence, surface structure is the form of explanation of the meaning that exists in the deep structure through pouring into words. Surface structure refers to surface meaning, and deep structure refers to deep meaning. Deep structure is obtained from surface structure (Chomsky, 1965: 16).

Russian formalism emerged as a reaction to social and symbolic point of view in the field of literature in Russia during the second decade of the 20th century. "Form" in Russian formalism is a phenomenon that can be examined by itself not only as the envelope of content but also as its own integrity (Eichenbaum, 1965: 112). The Russian formalists came from Russia and gathered under the roof of the Prague School, setting the basic principles of the structuralist movement. Russian formalist Roman Jakobson is the person who bridges Russian formalism and structuralism.

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¹ The theory in this study is retrieved from the article by Alkan, Halit (2016). "A Structuralist Analysis of Jean-Paul Sartre's *The Flies*". *Artuklu Human and Social Science Journal*, 1 (1), pp.64-71.

² Quotes from Turkish references were translated into English by the author of this study.

In 1920 Jakobson passed from formalism to structuralism in Prague. Jakobson developed techniques for the analysis of sound systems in languages, inaugurating the discipline of phonology. Jakobson mentioned that there are six functions in any act of verbal communication (1971: 95):

1. Sender
2. Message
3. Context
4. Contact
5. Code
6. Receiver

Jakobson's approach is also reflected in the work of Claude Levi-Strauss, who brought a structuralist approach to the human sciences. Levi-Strauss, whose works' essence is to understand the human being, examined them as interrelated items, which will form a general system of unrelated events (1963: 87). Every myth is a "word" and contributes to reveal the structure of "language".

The analysis of the narrative text such as the epic, novel, short story, folk tale or myth is one of the study topics of researchers who focus on structuralist literary criticism. Narrative analysis takes up the subject-matter of the text such as the actions, the characters, the story and the themes. The subject-matter is constructed out of language. The text is a meaningful whole which express the state of mind of a writer. It is composed of events to make up a story and to manifest characters in action. The meaning of the text is dependent on the meaning of its parts. The meaning of every part in the text is determined by the events which might have occurred in place of it without making nonsense of the whole. The text produces its meaning within syntagmatic constraints, with regard to paradigmatic contrasts (Pettit, 1975: 42, 43).

Vladimir Propp, one of the Russian formalists, made the first analysis of narrative in the field of structuralist literary criticism. Propp examined the contents of a hundred Russian folk tales, and classified them and found that the task features of the characters in the tales were limited and unchangeable. Thus, the seven spheres of action for all tales are as follows (Alkan, 2016: 65):

1. Villain
2. Donor
3. Helper

4. Princes (a sought-for person)
5. Dispatcher
6. Hero
7. False Hero

Propp mentioned thirty-one functions that are the actions of the characters in Russian folk tales. The sequence of functions is always identical. All fairy tales are of one type in regard to their structure (Propp, 2005: 22-23).

Algirdas Julien Greimas worked to identify the basic units that make up the plot of the narrative and to determine the possibilities of these units. Greimas proposed the actantial model that is based on Propp's theories. An action is divided into six actants which are also divided into three oppositions on the axis of desire, transmission and power (Greimas, 1983: 207):

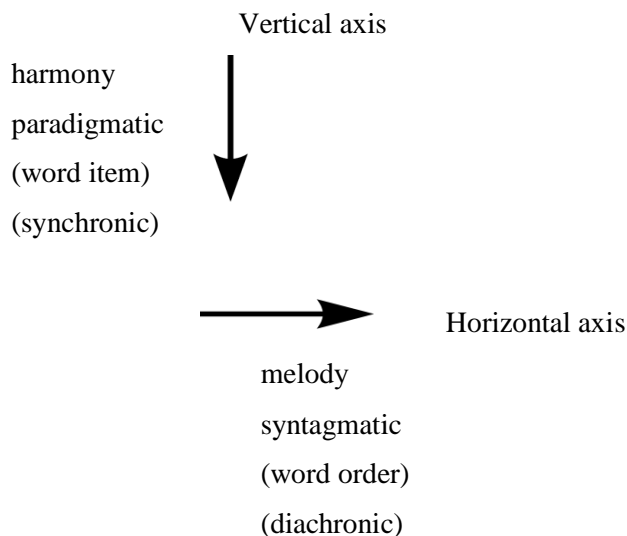
1. Subject/Object
2. Sender/Receiver
3. Helper/Opponent

According to Roland Barthes, structuralist action consists of intellectual processes carried out in a systematic way. He aims to find the laws of that object. In order to reveal the data that is not obvious to the object in question, he broke up the object and reconstruct it after making the necessary intellectual findings. That object is now an object of "ideational" (Barthes, 1972: 214-215).

Definition of the Basic Terms of Structuralism

As a result of the theoretical development of structuralism, the basic concepts and terms that have become valid in relation to structuralism have emerged. System is a transformational and self-operating wholeness composed of parts. In this system, each part relates to the other part and to the whole. The system is invisible (Hawkes, 1989: 16). In order to decode the system of a textual work, the following terminology of structuralism has to be known. While synchronic linguistics deals with the status of a language in a specific time, diachronic linguistics analyzes language items the stages of evolution of linguistic elements at various periods in historical development (Culler, 1973: 8). Signifier is the element by which we refer to signified. When we call "tree", the concept of "tree" appears in the mind of listeners, and these two together create the sign. The complete sign is established when the correct signifier meets the correct signified (Saussure,

1976: 61). Binary opposition is the system by which, in language and thought, two theoretical opposites are strictly defined and set off against one another. It means that we are thinking in terms of differences, not similarities such as woman/man, raw/cooked (Leach, 1973: 36-37). Syntagmatic relation means the horizontal relationships between units of a language. Each unit is a part which has to be in proper relationship with the next part and the whole. The words are set from left to right to organize a sentence. Paradigmatic relation means the relations between the units of a language which are identical in function and which can replace each other on the vertical axis. However, these units cannot come together in the same statement (Aksan, 1977: 116). Harmony is the polyphony composed of different musical notes which are simultaneously played by different musical instruments. Harmony is said to refer to the paradigmatic or vertical aspect of music. Melody is a linear succession of musical tones which is perceived as a single entity on the syntagmatic or horizontal axis (Levi-Strauss, 1963: 212):



Totemism is the relationship between people and nature (Leach, 1973: 112). For example, a totem is an animal, a plant, or any other object that provides a symbolic meaning for a person or social group. Levi-Strauss established a “homology” relationship between two totems and two clans through paradigmatic consciousness (Barthes, 1972: 208). Homology means that there is binary opposition between two things but all the same together they form a homology. A homology does not deal only with two object or people. It also deals with two relationships (Hawkes, 1989: 53). If clan A is named “Bear” and clan B “Eagle”, the relationship between clan A and clan B is similar to the relationship between Bear and Eagle

because it is expected that those in clan Bear or Eagle develop some of the desirable traits of those animals.

Aim of this Study

George Eliot (1819-1880) wrote seven novels - *Adam Bede*, *The Mill on the Floss*, *Silas Marner*, *Romola*, *Felix Holt - the Radical*, *Middlemarch*, and *Daniel Deronda*. In her novels, George Eliot deals with the problems of knowing the world and other minds (Levine, 2001: 82). Her novels indicate her imaginative understanding of human nature, a combination of reason and sympathy (Bennett, 1966: 33). The subject-matter in her novels is seen to be individuals, and their relationships with other individuals and with society as a whole (Peck, 1992: 2). She preferred a realistic narrative in her novels and dealt with themes of rural region, religion, and women's struggles in society. This study aims to analyze women's position in George Eliot's *Middlemarch* (1872) in the context of the structuralist approach. George Eliot's *Middlemarch* can also be read as a reflection of the conditions of the 1830s while addressing women's position, education and the structure of the institution of marriage (Wright, 1991: 21). In terms of women's position, the plot of the novel focuses on Dorothea Brooke and Rosamond Vincy.

Methodology

In the context of the structuralist approach, in order to explain the reader how women's position in George Eliot's *Middlemarch* is discussed or criticized, the novel is analyzed in a synchronic manner, only text-based, regardless of the author's biography and the period in which the work was written. The structuralist approach examines the relations of the elements in the structure of a text, which is a closed system, and determines the syntagmatic and paradigmatic relationships of the closed signs based on binary oppositions in the surface structure of the text and makes them explicit signs to reach the deep structure. Therefore, the deep structure is obtained from the surface structure.

A Structuralist Analysis of Women's Position in George Eliot's *Middlemarch*

George Eliot's *Middlemarch* is analyzed synchronically. In the surface structure of the novel, there is a plot based on the relationships between Dorothea Brooke, Edward Casaubon, Rosamond Vincy and Tertius Lydgate. The surface structure of the novel mirrors George Eliot's opinion about the patriarchal society's double standard of education and marriage against women. At the beginning of the novel, the narrator gives information about the education of a wealthy young girl named Dorothea Brooke who has education "on plans at once narrow and promiscuous, first in an English family and afterwards in a Swiss family" (Eliot, 2008: 8).

From this quote, it is understood that the education given to girls by patriarchal society is very inadequate. Their education is inadequate because after basic education girls are not given the opportunity for education. Dorothea's uncle Arthur Brooke comes together with Edward Casaubon and James Chettam at a dinner party. Casaubon is a middle-aged reverend who spends all his time completing his scientific research. When Mr. Brooke talks to Casaubon about how to organize the documents more effectively, Dorothea joins the conversation, and when she tells her uncle that she wants to organize the documents, he opposes her: "No, no, [...] I cannot let young ladies meddle with my documents. Young ladies are too flighty" (Eliot, 2008: 18). In order to learn something, Dorothea rationally describes the process she wants to do, but her uncle Mr. Brooke, who has a male-dominant understanding, ignores women's individual qualities by putting all women in the same category and underestimates women's intelligence. As a result of the society's inevitable expectation from women, women see being a woman only as a profession while some women seek an active occupation and want to receive the necessary training for it.

Dorothea, influenced by Casaubon's study *Key to All Mythologies*, thinks about him as follows: "He thinks a whole world of which my thought is but a poor twopenny mirror. And his feelings too, his whole experience—what a lake compared with my little pool!" (Eliot, 2008: 23). Eighteen-year-old Dorothea who is inexperienced and inadequately educated considers forty-five-year-old Casaubon wise because of her desire to learn. As regards to marriage, Dorothea expresses her choice of spouse as follows: "I should wish to have a husband who was above me in judgment and in all knowledge" (Eliot, 2008: 38). Casaubon thinks about Dorothea, whom he will marry, as follows: "The great charm of your sex is its capability of an ardent self-sacrificing affection, and herein we see its fitness to round and complete the existence of our own" (Eliot, 2008: 46). Casaubon sees women as submissive, obedient and fulfilling the needs of men. Casaubon seems to have decided to marry in order to have a woman who will serve him in his old age. Dorothea thinks she can see all the facts better through the perspective of a wise man because "those provinces of masculine knowledge seemed to her a standing-ground from which all truth could be seen more truly" (Eliot, 2008: 59). Dorothea thinks that she cannot reach knowledge through her own means, but through marriage. Dorothea does not want a spouse to fall in love with, but a spouse to save herself from ignorance. She is ready to show any kind of obedience for such a spouse. She believes that the teacher-student relationship in this marriage, which lacks a sense of love, will please her. Dorothea is influenced by Casaubon's wisdom and finds herself inadequate compared to him. Dorothea gets excited when she dreams of being the wife of such a

wise man like Casaubon because she thinks that Casaubon can equip her with knowledge and help her gain a profession.

When Dorothea's uncle shows her a landscape painting and asks for her opinion, Dorothea says: "I suppose there is some relation between pictures and nature which I am too ignorant to feel—just as you see what a Greek sentence stands for which means nothing to me" (Eliot, 2008: 73). Dorothea states that she lacks information to comment on this subject. Contrary to the expectations of the society, Dorothea is not interested in painting. Dorothea feels useless when she cannot engage in something that may be useful to humanity. Her uncle, Mr. Brooke, says of Dorothea, who cannot understand anything from the picture her uncle showed her: "This is just the thing for girls—sketching, fine art and so on" (Eliot, 2008: 73). Mr. Brooke, who has a male-dominant understanding, limits women to a certain category and ignores their individual differences.

Rosamond Vincy, the daughter of the mayor of the town of Middlemarch, wins the admiration of the community with her beauty and elegant attitude. Rosamond is the most successful student of her school. Regarding the school she is taught at, the narrator says: "The teaching included all that was demanded in the accomplished female—even to extras, such as the getting in and out of a carriage" (Eliot, 2008: 89). By emphasizing the superficial expectations of the society about women's education, it is criticized how inadequate this education is because this education does not improve women's intelligence. Rosamond is satisfied with the opportunities that the male-dominant society gives women. Rosamond's core business is to find a wealthy husband and live a luxurious life as society expects from women. Rosamond's desire is to change the environment in which she lives through a wealthy husband. Therefore, Rosamond has a selfish and narrow-minded personality. In a male-dominant society, women are not expected to choose a profession because femininity itself is seen as a profession. Rosamond accepts and acts in accordance with the position that the male-dominant society has foreseen. Rosamond says: "It always makes a difference, though, to be of good family" (Eliot, 2008: 93). For this reason, when Rosamond gets information about Tertius Lydgate, a physician who comes to town, she is interested in him even without seeing him because "Mr. Lydgate [...] [is] altogether foreign to Middlemarch, carrying a certain air of distinction congruous with good family, and possessing connections which offered vistas of that middle-class heaven, rank: a man of talent" (Eliot, 2008: 110). Because of these mentioned characteristics, Lydgate fully complies with Rosamond's ideal spouse definition. Rosamond is influenced by Lydgate because he is a newcomer to town. Underestimating the town in which she lives, foreigners are always attractive to Rosamond. Rosamond wants to

marry a wealthy man and live a luxurious life. Therefore, Rosamond thinks that Lydgate is wealthy before she sees him. Rosamond despises the people in the town because she has a desire for a high social position. Rosamond thinks that if she marries Lydgate, a stranger with good contacts, she will avoid being in constant contact with the rough people in the town. She is ready to do anything to live such a love novel. Rosamond fictionalizes a love novel about Lydgate in her own mind. Lydgate regularly treats a sick relative of Rosamond. Rosamond visits her sick relative to see Lydgate. Therefore, when Rosamond first sees Lydgate, she feels that she is falling in love with him and thinks that Lydgate is in love with her at first sight.

In terms of syntagmatic relation, while Dorothea marries Casaubon, Rosamond marries Lydgate. Both Dorothea and Rosamond marry their spouses to actualize only their dream goals. While Dorothea marries the elderly Casaubon in order to gain knowledge, Rosamond marries the physician Lydgate in order to live a luxurious life. In terms of paradigmatic relation, there is also homology of relationships between the two couples because there is an unhappy marriage between Dorothea and Casaubon as well as an unhappy marriage between Rosamond and Lydgate. While the elderly Casaubon do not have the enthusiasm to respond to Dorothea's desire to learn and know, Lydgate who is only a local physician does not earn a lot of money to provide Rosamond a luxurious life. After the wedding, Dorothea and her husband Casaubon go to Rome on their honeymoon. Dorothea wants to learn many things from her husband Casaubon with enthusiasm, but Casaubon is not interested in Dorothea's intellectual and professional needs: "What was fresh to her mind was worn out to his; and such capacity of thought and feeling [...] had long shrunk to a sort of dried preparation, a lifeless embalmment of knowledge" (Eliot, 2008: 184). Casaubon devotes all of his energy to his own study for years and cannot find the energy necessary for life after a certain point. There is no innovation and excitement in Casaubon's perception of the world. Everything seems all-too-familiar to him. Dorothea understands that Casaubon will not respond to her own enthusiasm and thirst for knowledge. Despite years of knowledge, Casaubon lacks interest and empathy. Dorothea meets Will Ladislaw, the young cousin of Casaubon, in Rome. Ladislaw acts more sensitively to women because he is not subject to the education imposed by the male-dominant society. Ladislaw becomes aware of Dorothea's sorrow and chats with her. When Dorothea and Ladislaw talk about poetry, Ladislaw says that "discernment is [...] a soul in which knowledge passes instantaneously into feeling, and feeling flashes back as a new organ of knowledge" (Eliot, 2008: 209). The painful emotions that people live turn into experiences and empower people with knowledge.

Rosamond organizes her brother's illness to meet Lydgate more often and to get closer to Lydgate. The following comments are made about Rosamond: "Rosamond never showed any unbecoming knowledge, and was always that combination of correct sentiments, music, dancing, drawing, elegant note-writing, private album for extracted verse, and perfect blond loveliness, which made the irresistible woman for the doomed man of that date" (Eliot, 2008: 252). Lydgate thinks that Rosamond, who meets the expectations of the society, is a perfect woman because of these mentioned characteristics. Lydgate confidently thinks that if he decides to marry, he will marry such a woman.

In the aforementioned novel, the following comments are made about the dreams of individuals: "We are all of us imaginative in some form or other, for images are the brood of desire" (Eliot, 2008: 304). Since male-dominant society does not give women the necessary opportunities, social conditions shape the desires of individuals and shape their imagination in their consciousness. And since women are busy with their ideals, they cannot recognize themselves and realize the true personality of others. That is why women are disappointed. Dorothea cannot see Casaubon as he is because her mind constantly thinks of the ideal. Therefore, Dorothea's expectations about Casaubon result in illusion. Since Casaubon's young cousin Will Ladislaw is impressed by Dorothea whom he met in Rome, he sends a letter to Dorothea informing her that he will visit them. This letter causes quarrel between Dorothea and Casaubon. Casaubon is very jealous of this situation. Dorothea feels uncomfortable because they live a life of luxury while Casaubon's cousin Will Ladislaw is in poverty. When Dorothea asks Casaubon to help Ladislaw, Casaubon warns her: "Dorothea, my love, this is not the first occasion, but it were well that it should be the last, on which you have assumed a judgment on subjects beyond your scope" (Eliot, 2008: 352). Dorothea likes to help people, but Casaubon despises Dorothea, thinking that such subjects are beyond her ken, and says she should not interfere. Dorothea, who does not know why Casaubon does not like his cousin Will Ladislaw, refrains from meeting his cousin for loyalty. Dorothea, who leaves Casaubon alone with his books in order to avoid disturbing him while working, is told by her uncle Mr Brooke as follows: "That's right. We must not have you getting too learned for a woman, you know" (Eliot, 2008: 364). Mr. Brooke, who adopts the prejudices imposed by the male-dominant society, opposes the education of women.

After getting married, when Lydgate asks his wife if she has a desire for his better career, Rosamond's answer is remarkable: "Of course, I wish you to make discoveries: no one could more wish you to attain a high position in some better place than Middlemarch. [...] But we cannot live

like hermits” (Eliot, 2008: 411). Rosamond expresses her desire that she wants Lydgate to provide them with a better and more luxurious social life outside the town of Middlemarch instead of being a medical researcher. Rosamond expresses her opinion about Lydgate’s profession as follows: “I often wish you had not been a medical man” (Eliot, 2008: 430). Rosamond indirectly reiterates that her sole interest is to live a luxurious life, confessing that she does not like her husband’s profession. The expectations of Rosamond and Lydgate are very different from each other. The selfish Rosamond cannot understand her husband’s professional passion and dreams. Rosamond’s sole interest in her husband’s profession is the benefit of this profession to their lives.

In terms of syntagmatic relation, Dorothea’s husband dies; Rosamond’s husband dies; Dorothea makes a second marriage; Rosamond makes a second marriage. While Dorothea makes her second marriage to Ladislav based on mutual love and understanding, Rosamond makes her second marriage to an elderly but wealthy physician. When Casaubon dies of a heart attack, Dorothea is told about the contents of his will: “He has made a codicil to his will, to say the property was all to go away from you if you married—I mean— [...] if you married Mr. Ladislav, not anybody else” (Eliot, 2008: 460). Dorothea is shocked to hear it. Casaubon’s behaviour, the quarrel between them and his feelings towards Ladislav become meaningful. Dorothea realizes that Casaubon does not love Ladislav because he is jealous of Ladislav. Dorothea also learns that although she is loyal to Casaubon, her husband does not trust her. Dorothea’s first marriage with great emotions and beliefs results in disappointment and illusion. The reason Dorothea has not seen the truth before is that her mind constantly thinks of the ideal. Dorothea also realizes her feelings for Ladislav, who is in love with her. Dorothea states that she had not had any problems before she got married and tells Ladislav about the problem (marriage): “Sorrow [...] ties our hands, and makes us silent when we long to speak” (Eliot, 2008: 512). Dorothea criticizes the fact that women have not shaped their lives and done better things before. Dorothea emphasizes that she likes to do what she wanted before, but that she quits after marriage. This is because the male-dominant society does not give any other opportunities for a married woman except for obedience and sacrifice.

Rosamond goes on horseback riding several times with Lydgate’s cousin, Captain Lydgate. Since Rosamond is pregnant, her husband Lydgate does not want her to go horseback riding. When Rosamond objects, her husband Lydgate says to her: “I am the person to judge for you” (Eliot, 2008: 548). Like Mr. Brooke and Casaubon, Lydgate also believes in the superiority of men. When Lydgate determinedly says he

will warn his cousin, Rosamond opposes Lydgate: “I beg you will not do anything of the kind. [...] It will be treating me as if I were a child. Promise that you will leave the subject to me” (Eliot, 2008: 549). Although Lydgate thinks Rosamond is a docile and obedient woman before marriage, Lydgate obediently accepts Rosamond’s request in this discussion. At the end of this discussion, Lydgate promises Rosamond; however, Rosamond who seems docile makes no promises to Lydgate. Rosamond, who has a hyperactive personality and believes that everything she wants to do is right, suffers a miscarriage when she goes on horseback riding again. Lydgate, who learns that Rosamond miscarried her baby, pityingly says to her: “Poor, poor darling” (Eliot, 2008: 549). Lydgate is inwardly astonished at the evil stubbornness of his docile-looking wife. Lydgate loves his wife very much and realizes that he cannot dominate her with his knowledge. The selfish Rosamond gets her husband into debt by buying expensive furniture and jewels and having dinner parties. Lydgate keeps the situation of debt a secret from his wife Rosamond because she miscarried her baby; however, he is forced to explain her about his debts when he has to sell some household items to pay the debts. While Lydgate is waiting for support in this regard, Rosamond who married him for a luxurious life tells him: “What can I do?” (Eliot, 2008: 558). Rosamond, having caused debts to reach her goal of living a luxurious life, avoids sharing this responsibility with her husband. The selfish Rosamond does not empathize with the situation she has caused. Rosamond advises Lydgate to postpone debts, move to London in order to seek help from Lydgate’s friends there, or ask for money from her own father, Mr. Vincy. Lydgate then angrily warns Rosamond: “You must learn to take my judgment on questions you don’t understand” (Eliot, 2008: 559). When Lydgate says that Rosamond has to obey him to the necessary steps because these suggestions are meaningless, the thought in Rosamond’s mind is as follows: “If she had known how Lydgate would behave, she would never have married him” (Eliot, 2008: 559-560). Due to her inadequate education, Rosamond is narrow-minded and unable to understand the problems in her marriage. Rosamond who seems obedient does not listen to her husband, goes to the estate agent in order to prevent her house from being rented while they are in debt, and writes to Lydgate’s uncle in order to demand money from him. When Lydgate pays all his debts in a very short time, the rumour that he has accepted a bribe spreads all over the town. In order to actualize her desire to move out of Middlemarch, the selfish Rosamond believes in the rumours about her husband and proposes her husband to move to London.

Dorothea learns the truth from Lydgate about how he got that money not as a bribe but loan. Dorothea visits Rosamond to talk to her about Lydgate’s innocence that he has not accept a bribe. When Dorothea sees

Ladislaw and Rosamond hand in hand, she immediately leaves there and returns home. Ladislaw gets very angry at Rosamond who took him by the hand because he thinks that he will never regain Dorothea's trust and love due to Rosamond's attitude. Thinking she is deceived, Dorothea spends a night full of jealousy and sadness, collapses in sobs and falls asleep on the cold ground. Dorothea wakes up in the morning with a different mood: "She felt as if her soul had been liberated from its terrible conflict; she was no longer wrestling with her grief, but could sit down with it as a lasting companion and make it a sharer in her thoughts" (Eliot, 2008: 740). Dorothea experiences a conflict between her love and hatred for William. Dorothea calmly reviews her experiences in detail. Dorothea begins to get to know herself and understand everything better with the experiences and knowledge she has gained from the problems in her marriage and from the pain she suffered the day before. Dorothea, after seeing the troubles in the marriage of Lydgate and Rosamond, considers the troubles in her own marriage and feels the following change in herself: "All this vivid sympathetic experience returned to her now as a power: it asserted itself as acquired knowledge asserts itself and will not let us see as we saw in the day of our ignorance" (Eliot, 2008: 741). Dorothea's experiences of suffering turn into knowledge in her and she starts to look at things from a different point of view. Dorothea opens the curtains of her room and looks out: "On the road there was a man with a bundle on his back and a woman carrying her baby. [...] [Dorothea] felt the largeness of the world and the manifold wakings of men to labour and endurance" (Eliot, 2008: 741). Dorothea cannot remain indifferent to the landscape she sees from her luxurious environment and she experiences awareness. The human being becomes aware of her or his freedom and unity. The human being realizes that s/he is an individual, that s/he cannot isolate herself or himself from the society in which s/he lives and that s/he is a member of the society. Social belief occurs when s/he recognizes herself or himself; the recognition of oneself is through anguish. As a result of this anguish, Dorothea begins to understand both herself and her relationships with other people. Finally, the moral dilemma of the individual is resolved in society.

Individuals in a society become alienated from each other and misunderstandings occur. Therefore, in the male-dominant society, the sacrifice of women is expected for the welfare and peace of society. Sacrifice occurs through empathy. Dorothea adapts her individual desires to social demand. When a person has a problem, Dorothea makes herself responsible to give her or him a helping hand. Therefore, Dorothea revisits Rosamond and tries to make up the relationship between Rosamond and Lydgate by telling her the truth about the event related to Lydgate's innocence. Rosamond, who is confident and critical to everyone, bursts into tears in the face of Dorothea's goodwill. Dorothea continues to speak

as follows: “Marriage is so unlike everything else. There is something even awful in the nearness it brings. [...] I mean, marriage drinks up all our power of giving or getting any blessedness in that sort of love” (Eliot, 2008: 748, 749). Dorothea says that it will not be beneficial for a married person to love someone who is better than her or his spouse because she believes that such a situation will turn the marriage into torture and ruin the life of her or his loving spouse. Dorothea believes that marriage requires sacrifice. Because of the intensity of emotion, Rosamond puts aside her selfishness and explains Dorothea the misunderstanding she has seen before. Rosamond confesses to Dorothea that Ladislav does not love Rosamond, that Dorothea is the only one he loves, and that Ladislav blames Rosamond for the misunderstanding of being hand in hand.

Dorothea, who cannot actualize her dreams in the male-dominant society she lives in, comments on her current situation as follows: “I might have done something better, if I had been better” (Eliot, 2008: 771). Dorothea attributes the reason for not actualizing her dreams to the inadequate education provided by the society and to the conditions of the society in which she lives. Being disappointed in her first marriage based on the teacher-student relationship to gain knowledge, Dorothea gets rid of this situation with the death of Casaubon. The following is said about marriage: “Every limit is a beginning as well as an ending. [...] Marriage [...] is still a great beginning” (Eliot, 2008: 779). Marriage begins with hope and excitement, but it sometimes ends with disappointment and unhappiness. For its own welfare and continuation of life, the male-dominant society leaves women with no choice but to marry; thus, a marriage that ends is the beginning of the second marriage.

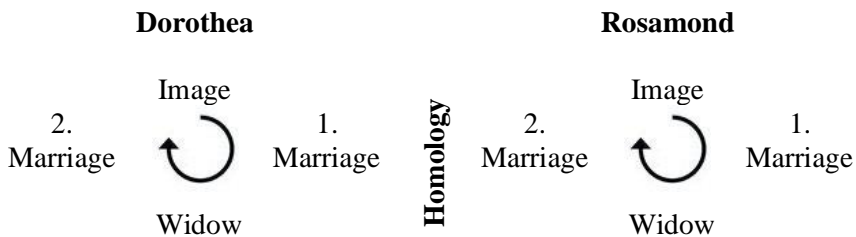
Rosamond goes through an unhappy marriage because of her selfishness, insensitivity and stubbornness in the society she grows up. After Lydgate dies of diphtheria, Rosamond marries an elderly but wealthy physician and lives a luxurious life with her daughters. Rosamond often speaks of her happiness as a reward for her patience with Lydgate. The case of Rosamond that exhibits what the male-dominant society defines as ideal women shows how the institution of marriage has lost its precious meaning.

Since Casaubon’s cousin Will Ladislav is not subject to the education imposed by the male-dominant society, he acts more sensitively to women and values art and human dignity. Despite Casaubon’s will, Dorothea is willing to be deprived of her heritage and marries Will Ladislav, who is younger than her. Those who oppose the values of the male-dominant society are excluded by society. Therefore, since society do not approve of this marriage, Dorothea and Ladislav move to London and Dorothea gives birth to a son there: “They were bound to each other by a love stronger than

any impulses which could have marred it. No life would have been possible to Dorothea which was not filled with emotion” (Eliot, 2008: 782). Dorothea’s first marriage with great emotions and beliefs results in disappointment. The reason Dorothea has not seen the truth before is that her mind constantly thinks of the ideal. Having learned lessons from her mistakes, Dorothea sees Ladislav as he is and makes her second marriage based on mutual love and understanding. Although Dorothea cannot actualize her dreams, she develops herself through the problems she experienced, learns to know herself and to gain by spiritually empathizing what she could not intellectually do. Dorothea, who knows that Will Ladislav is a man defending the truth against the wrong in Parliament, is happy to help him as a wife. Dorothea, who had great emotions and great beliefs, is criticized for marrying Will Ladislav and being only known as a wife and mother in the male-dominant society, but no one states exactly what else that is in her power she should rather to have done: “Many who knew her, thought it a pity that so substantive and rare a creature should have been absorbed into the life of another, and be only known in a certain circle as a wife and mother” (Eliot, 2008: 783).

Education, debt and unhappiness in the surface structure of the novel are closed signs. These signs become explicit signs in the deep structure in the following sense: While the signifier is education, the signified is enlightenment and self knowledge; while the signifier is debt, the signified is failure and poverty; while the signifier is unhappiness, the signified is illusion and empathy. As for binary opposition, the followings are handled: ignorance/knowledge, poverty/wealth, imaginary/reality, selfish/unselfish, love/money. Because of the inadequate education imposed by the male-dominant society on women, the ignorant Dorothea and Rosamond create imaginary images about their spouses according to their desires and needs in order to actualize their dreams. Despite the inadequate education, Dorothea pursues her desire to gain knowledge and wants to marry the elderly Casaubon, whom she sees as wise man. By acting according to the expectations of the male-dominant society, Rosamond who wants to live a luxurious life impresses with her beauty Lydgate whom she thinks is wealthy and marries him. Therefore, Dorothea and Rosamond marry to actualize only their dreams. Casaubon marries Dorothea because he considers her as a girl to serve him, and Lydgate marries Rosamond because he considers her as a beautiful and submissive girl. Dorothea and Rosamond experience unhappiness and illusion in their first marriages because they create imaginary images according to their desires rather than recognizing the real individual character traits of their spouses. As regards to the reality of the situation, the elderly Casaubon do not have the enthusiasm to respond to Dorothea’s desire to learn and know. Having been disappointed in her marriage, Dorothea begins to gain self knowledge

and empathize with people who suffer. Lydgate who is only a local physician does not earn a lot of money. In order to live a luxurious life, the selfish Rosamond gets her husband Lydgate into debt. Dorothea's experiences of suffering turn into knowledge in her and she begins to understand both herself and her relationships with other people. Dorothea adapts her individual desires to social demand. Therefore, Dorothea revisits Rosamond and tries to make up the relationship between Rosamond and Lydgate by telling her the truth about the event related to Lydgate's innocence about a bribe. Rosamond, who is confident and critical to everyone, bursts into tears in the face of Dorothea's goodwill. Rosamond puts aside her selfishness and explains Dorothea the misunderstanding she has seen before. While Dorothea makes her second marriage to Ladislaw based on mutual love and understanding after the death of Casaubon, Rosamond makes her second marriage to an elderly but wealthy physician after the death of Lydgate. As for the deep structure of the novel, its harmony operates on binary opposition between Dorothea and Rosamond:



Discussion

The surface structure of *Middlemarch* mirrors George Eliot's opinion about the patriarchal society's double standard of education and marriage against women. The male-dominant society makes women dependent on men by giving legal rights and political and economic power only to men (French, 1983: 83). In the Middle Ages, women are not included in the general population classification and their existence is largely defined in relation to men. The economic existence of the married woman belongs to her husband and her legal entity is also represented by her husband (Cannon, 1999: 157, 159). In the Middle Ages, in terms of class rules, women are required to be exempted from all official duties and to devote all their time and energy to family affairs (Mohl, 1933: 341). In the Middle Ages, women who think or comment are punished in the Inquisition for being a witch (Wakefield, 1969: 183). Intellectuality is not expected from the ordinary woman because she has a busy working life at home and in the field, and it is important that she is either a virgin or is honourable if

she is married (Gies, 1980: 64). In the Renaissance period, since a married woman is legally limited, any legal proceedings performed without the consent of her husband or judge are considered invalid. The domesticity model defined by the bourgeois morality is adopted. In this sense, the woman deals with family problems, takes care of the housework, accepts the husband's authority to make decisions and avoids public problems (Michel, 1993: 44, 45). In the seventeenth century, men argue that due to weakness of intellect, women could not possibly understand the complexities of public affairs (Boulding, 1976: 561). Marriage becomes a requirement to ensure the continuity of society and to meet the sexual desires of men. Consequently, the main duties of women in the traditional structure are reproduction and the care of the home and family (Doğramacı, 1992: 106). Marriage becomes the sole purpose of a woman because she is convinced that only through this she can gain a position in society. For the woman who adopts the role of a wife and mother in the eighteenth century, education only consists of information on fulfilling her responsibilities regarding home and family. The main purpose of the education given to poor girls is to teach domestic service with emphasis on domestic crafts, productivity, prudence, care and good governance which are necessary for the roles of a wife, mother and housewife as the natural duties of a woman (Barker, 2005: 37).

The emphasis on human mind and natural rights expressed in the Enlightenment period is also accepted for women. The basis of feminism emerges when women begin to demand legal rights and freedom. In general, feminism is the theory and practice of the women's liberation movement (Kayahan, 1999: 9). Woman problem deals with women's position in society, having equal rights and the ability to use them equally and the development of a woman as an individual. The Equal Rights Movement begins to emerge thanks to liberalism, which opposes traditional beliefs and demands equal educational opportunities for women as men. Liberal feminism approach defines the equality and freedom of women with men in legal, family and social life (Çaha, 2003: 563). In this context, the common trait of authors such as Mary Wollstonecraft (1759-1797), Harriet Taylor (1807-1858) and John Stuart Mill (1806-1873) is that they defend women's rights and discuss women's problems. These authors state in their works that women are excluded from social events and cannot think correctly because they are not granted the right to education. Mary Wollstonecraft states in *A Vindication of the Rights of Woman* (1792) that her intention is only to defend the rights of woman by reconsidering the subjects of the rights of woman and national education (1988: 3). Harriet Taylor argues in *The Enfranchisement of Women* (1851) that as a cause of gender inequality, women are excluded from the public sphere and imprisoned in private sphere to fulfil their marital and maternal duties:

Most women do not have any other career chances but as wives and mothers because they are excluded from all other career opportunities to fulfil their maternal duties (1994: 189). John Stuart Mill, one of the libertarian thinkers of that time, states in *The Subjection of Women* (1869) that his main concern on the subject of women's position is to change the unjust order between men and women to ensure full equality between them (1869: 1). According to the liberal feminist authors mentioned above, the reason for the injustice of women is their gender, social conditioning and discrimination that subject them to ignorance. For this reason, they argue that social change is a necessity for women to take their well-deserved position in society and that this is possible with education. Accordingly, they demand equality, equal pay, equal human rights, equal education and equal participation in the democratic political process (Ramazanoğlu, 1998: 29). Mary Wollstonecraft, Harriet Taylor and John Stuart Mill explain how the male-dominant society regards women as two separate poles and how they make women dependent on men. They state that a woman is left with no choice but to marry because she is confined to the house and deprived of political and legal rights and she is convinced to have the sole purpose to dress nicely in order to sell herself to a man (Alkan, 2018: 37).

Among the authors who wrote something to express this situation of women against the male-dominant society was George Eliot. Although George Henry Lewes was married, George Eliot had an affair with him for twenty-five years out of wedlock. George Eliot whose real name was Mary Ann Evans used a male pseudonym to emulate the achievements of the dominant masculine culture. Eliot was uncomfortable with the patriarchal society's double standard of education and marriage against women and criticized it in her novel *Middlemarch*. Since the human being cannot isolate herself or himself from the society in which s/he lives, s/he is influenced by the conditions of that society. For its own benefit, the male-dominant society forces women to abandon their ideals and become only wives and mothers. Because of the norms imposed by the patriarchal society, women like Dorothea and Rosamond do not get an adequate education to acquire a profession, they are offered no choice but to marry, they cannot gain experience outside the home environment and cannot correctly recognize others. Therefore, in order to actualize their dreams, the ignorant Dorothea and Rosamond create imaginary images about their spouses according to their desires and needs. Dorothea, who cannot gain knowledge through her own means, wants to marry the elderly Casaubon whom she considers as a wise man in order to gain only knowledge. Rosamond, who acts according to norms of a male-dominant society, wants to marry the physician Lydgate whom she considers as a wealthy man in order to live a luxurious life. Thus, Dorothea and Rosamond cannot

see their spouses as they are. Dorothea's expectations about Casaubon result in illusion because the elderly Casaubon do not have the enthusiasm to respond to Dorothea's desire to learn and know. Dorothea, having been disappointed in her marriage, begins to gain self knowledge and empathize with people who suffer. Since Lydgate as a local physician does not earn a lot of money, the selfish Rosamond gets her husband Lydgate into debt in order to live a luxurious life. Society does not give women an adequate education to acquire a profession and offers them no choice but to marry, and a marriage that ends in unhappiness is seen as the beginning of a second marriage. For this reason, while Dorothea who is left uneducated and unable to acquire a profession makes her second marriage to Ladislaw she is truly in love with after the death of her husband, Rosamond makes her second marriage to an elderly but wealthy physician after the death of her husband. Women who are left uneducated and inexperienced begin to develop themselves and see others as they are by suffering and gaining experience in their marriage. Women can establish social belief in society by empathizing and helping people. If women get an adequate education, they can work in the public sphere, gain their economic freedom, know men better and become more experienced. Therefore, inequality between man and woman is not of biological origin but originates from the prejudices of patriarchal society about women. In other words, the basis of this inequality is that women are not given the same educational opportunities as men. The fact that Dorothea and Rosamond have a second chance in the novel shows that Eliot is not completely pessimistic but hopeful that some things about women's position can still be improved. This improvement is only possible with social change.

Conclusion

George Eliot's *Middlemarch* is analyzed synchronically. In the surface structure of the novel, there is a plot based on the relationships between Dorothea Brooke, Edward Casaubon, Rosamond Vincy and Tertius Lydgate. The surface structure of *Middlemarch* mirrors George Eliot's opinion about the patriarchal society's double standard of education and marriage against women. In terms of syntagmatic relation, while Dorothea marries Casaubon, Rosamond marries Lydgate. Both Dorothea and Rosamond marry their spouses to actualize only their dream goals. While Dorothea marries the elderly Casaubon in order to gain knowledge, Rosamond marries the physician Lydgate in order to live a luxurious life. In terms of paradigmatic relation, there is also homology of relationships between the two couples because there is an unhappy marriage between Dorothea and Casaubon as well as an unhappy marriage between Rosamond and Lydgate. While the elderly Casaubon do not have the enthusiasm to respond to Dorothea's desire to learn and know, Lydgate

who is only a local physician does not earn a lot of money to provide Rosamond a luxurious life. In terms of syntagmatic relation, Dorothea's husband dies; Rosamond's husband dies; Dorothea makes a second marriage; Rosamond makes a second marriage. While Dorothea makes her second marriage to Ladislav based on mutual love and understanding, Rosamond makes her second marriage to an elderly but wealthy physician. The novel ends but its melody continues because Dorothea and Rosamond are given no role other than being a wife and mother in the male-dominant society.

Education, debt and unhappiness in the surface structure of the novel are closed signs. These signs become explicit signs in the deep structure of the novel in the following sense: While the signifier is education, the signified is enlightenment and self knowledge; while the signifier is debt, the signified is failure and poverty; while the signifier is unhappiness, the signified is illusion and empathy. As for the deep structure of the novel, its harmony operates on binary opposition between Dorothea and Rosamond as follows: ignorance/knowledge, poverty/wealth, imaginary/reality, selfish/unselfish, love/money. The surface meaning obtained from the surface structure is as follows: Dorothea and Rosamond experience unhappiness and illusion in their first marriages because they create imaginary images according to their desires rather than recognizing the real individual character traits of their spouses. The deep meaning obtained from the deep structure is as follows: There is no innate difference between men and women in terms of mental capacity, but there are prejudices imposed by the male-dominated society on women. This is because the patriarchal society does not allow women to have the same educational opportunities as men. Women who are not allowed an adequate education are left with no choice but to marry and have only the role of a wife and mother in society.

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