



INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

2395-2636 (Print):2321-3108 (online)

THE TREATMENT OF MEN AND WOMEN IN HOSSEIN'S *SULTANA'S DREAM* AND PLATH'S *THE BELL JAR*: A COMPARATIVE STUDY

RAKIB UDDIN

Lecturer, Department of English
Prime University, Dhaka, Bangladesh



RAKIB UDDIN

ABSTRACT

Sultana's Dream and *The Bell Jar* are two texts based on completely two different contexts by two writers from different backgrounds. The focuses of the texts are centered round the existing conditions of the societies with all the maladies seen and applied towards women. Rokeya is from a conservative Bengali society while Plath from much advanced liberal society. The earlier observes the society from under the veil but seeks outlet of her feelings and emotions, expectations and dreams through a fantasy world implicitly linked to reality. Plath, on the other hand, presents biographical elements leading to affirmation of the real position of the women in the society. Both the writers highlight the plight and position of the women in the male dominated society which by stages penetrates into the mentality, psychological standpoint, religious faith, social value and economic status of the characters delineate in the texts. This paper engages with the debates between the pictures which describe in two texts *Sultana's Dream* by Rokeya Shakhawat Hossein and *The Bell Jar* by Sylvia Plath. Both books do not show the same picture of the contemporary women who are privileged and who are not. It also engages about the rights, social recognition, religious value, economic freedom, freedom of speech which are announced in the texts. This paper is an earnest effort to show the suppressed similarities and obvious dissimilarities of the texts and the characters through a comparative study. This is an attempt to show the vulnerability of the women in the male dominated society and multifaceted hypocrisy of the pillars of male section.

Keywords: Ladyland, women emancipation, Dream, murdana, purdah

©KY PUBLICATIONS

INTRODUCTION

The aim of a piece of literary work is to discover the relationship. Sometimes the relationship focuses on the relation among human being and sometimes it goes to explore the relationship between human and nature and sometimes something else. Thus these two writers deal with the relationship which took place among

human being and they showed some sorts of scenario and some sorts of relationships in their texts. They also sometimes showed the psychological dilemmas in the characters portrait in the texts.

As it is mentioned in Wikipedia, *The Bell Jar* is a novel written by American writer and poet Sylvia Plath (October 27, 1932 to February 11, 1966). It is a

semi-autobiography of Sylvia Plath. It contains 288 pages. It is originally published under the pseudonym "Victoria Lucas" in 1966. After one month of publication of the book the writer committed suicide. The novel actually depicts some rational and some irrational arguments which were depicted by the protagonist and noticed them with the finger to the society where she lived. The mental condition of a common girl can be changed because of the social norms and can drive her into the darkness of the society and can be arisen the suicidal tendency. The novel begins with the following lines, "It was a QUEER, sultry summer, the summer they electrocuted the Rosenbergs, and I didn't know what I was doing in New York. I'm stupid about executions. The idea of being electrocuted makes me sick, and that's all there was to read about in the papers -- goggle-eyed headlines staring up at me on every street corner and at the fusty, peanut-smelling mouth of every subway"(Plath, 1966, p.01). A girl is none but a girl with this sort of message the novel *The Bell Jar* starts where we find a narration of a grown up girl who is full of frustration and pessimism who does not feel better at all. Everywhere she makes something different which does match with the situation as we see in this novel staying in a science class she is writing poem. She always suffers from inferiority complex and whatever the society expects from her she cannot fulfill it and even she cannot act what the other girls are doing and even it seems she cannot take breath like the general people. Though somehow she manages herself in front of her employer and sponsors.

On the other hand which is also mentioned in Wikipedia, *Sultana's Dream* is a short story written in 1905 by Rokeya Sakhawat Hossein (December 9, 1880 to December 9, 1932), a Muslim feminist writer and social reformer who lives in British India, in what is now Bangladesh. It is a classical work. It is a Bengali as well as feminist science fiction. It is actually published in English in *The Indian Ladies Magazine* of Madras. It contains 3988 words. Here the word *sultana* means a female sultan, a Muslim monarch. *Sultana's Dream* is considered part of Bengali literature. A woman can also run everything like a man and it will be much

easier for them because they do not smoke that is why they need not to waste time. In place of six hours work of a man a woman can do it in only two hours. The women can save their time and can produce much than the men with the help of science. She talks about solar power and using them to do everyday work which is also discovered by the female scientist. Since the male people did not fight against raider that is why with the help of science the female people were able to fight against the foe and save the country and also gained the power of the state. Men are usually considered to commit the crime since they are not in the power so the question of crime is meaningless. As the writer believes the religion and the purity have been adored by all so the actual peace is seen. As we see *Sultana's Dream* by Rokeya Shakhwat Hossein starts with the following lines, "One evening I was lounging in an easy chair in my bedroom and thinking lazily of the condition of Indian womanhood. I am not sure whether I dozed off or not. But, as far as I remember, I was wide awake. I saw the moonlit sky sparkling with thousands of diamond-like stars, very distinctly"(Hossein, 1905, p.01). In these lines we get bit different picture which is far from the thinking of Sylvia Plath and these lines are talking about a dream dreamt by a woman namely Sultana who is thinking about the condition of women basically who are living in India(Indian subcontinent). It also seems that the expansion of the thinking basically thought by Indian women is wider than the thinking of the western women.

Through the character of Esther we get the real picture and real existence of a western woman. In some cases she is completely different from the ordinary woman of the west. Throughout the whole text we see sometimes craziness sometimes indecisiveness in Esther. As we see in the text Esther feels insufficient and aimless. She has all the time been a model student intellectual, hardworking, and intended for enormous things but unexpectedly her future seems vague. When she acknowledges to Jay Cee that she does not recognize what she would like to do after finishing college, she distresses herself, understanding that what she tells is accurate. She has all the time premeditated on studying overseas, then becoming a professor and writing and editing.

Now, however, she has vanished her force. She also doubts that her high marks and sequence of academic honors facade the fact that she is not a superior person. When she remembers the lie she says to the dean, she distinguishes that her good academic status made it potential for her to shun an objectionable course. But she feels culpable that she maltreated her educational success in order to evade a class, and that she tricked everybody into credulous her and even appreciating her.

The study endeavors to identify the differences between these two texts *The Bell Jar* and *Sultana's Dream*. It will also focus on the scenario of two different worlds America and Bangladesh. The representation of the female characters and also the male characters will also be an important part of the study. Finally the researcher will try to make a true sketch of men and women presented by these two writers.

Objective

The objective of the study is to make a true comparison between these two different texts. The other objectives of the research are to show the same and different pictures drawn by Rokeya Sakhawat Hossein and Sylvia Plath. Attitude towards the opposite sex in eastern and western worlds basically in Bangladesh and America is another concern of the paper.

Methodology

This is basically a qualitative research and it is executed by following document analysis system. The materials are taken from both secondary and primary sources which are also qualitative. The primary sources are two literary fictions namely *Sultana's Dream* written by Rokeya Sakhawat Hossein and *The Bell Jar* written by Sylvia Plath. Relevant websites, books and research articles are the secondary sources which are used to accumulate data. Those are deeply scrutinized and offered through rational elucidation.

A true comparison between two texts Hossein's *Sultana's Dream* and Plath's *The Bell Jar*:

As Mahbuba Sultana stated in her article (2014) regarding Hossein's *Sultana's Dream* is about a reverse purdah in which men are kept indoors and women interact in a scientifically advanced and peaceful world. The rest of the book is nonfiction

commentary on the subject of the oppression of women for political purposes masquerading as religion. In *Sultana's Dream* she creates a futuristic ideal world, a "feminist utopia," where women are out of the segregated zenana (purdah). They run everything and men are secluded in quarters called mardana. Almost the whole book is represented through her the above lines. Supporting the above another quote may be included, Mohoshin Reza also wrote in his article (Volume-8, Number-1, January-June 2004) Men in *Sultana's Dream* represent a community with no sense of self respect and self humiliation. Their patriotism or responsibilities to the country in which they lived is questionable. Their country faced an attack by the invading enemies. When enemies were at the threshold and the whole nation was under a sheer threat of existence, the male folk were seen retreating from the battle field. The community of women decided that they would never bear the shackles of slavery.

The attitudes towards the male people are also almost same in another text *The Bell Jar*. Hypocrisy is a part male character which was also exposed in these two texts but it is badly uncovered in *The Bell Jar* as Plath (1966) says,

"From the night Buddy Willard kissed me and said I must go out with a lot of boys, he made me feel I was much more sexy and experienced than he was and that everything he did like hugging and kissing and petting was simply what I made him feel like doing out of the blue, he couldn't help it and didn't know how it came about. Now I saw he had only been pretending all this time to be so innocent." (Plath, 1966, p.36)

Only the male people are hypocrite. Only the male people are stupid. These two sentences are the actually focused through the two texts. In *The Bell Jar* we see the male characters are shown as hypocrite and in *Sultana's Dream* the male people are shown as stupid. Both the texts are showing inferiority complex in treating the male people. Both the writings are highly accepted by the readers. Though in some cases both the texts are criticized highly but overall it is proved that the writers could

say something which was hardly said by the so called civilized cunning male dominated society.

Rokeya fights for the stimulation of accurate Islamic principles, as she stated "In Arab society, where women were being oppressed and female infanticide was widespread, Prophet Muhammad came to their rescue. He not only promulgated some precepts but also set an example of how to treat women with respect." (Rokeya, *Motichur*, Vol.1 30). In another place she also wrote in the story, Shrimati addresses her brothers, saying: "Till you let us raise our heads, it will not be possible for you to secure strength." (Rokeya, *Motichur*, Vol. 2 163). Priyanka Chakrabarty also stated in her article (2014, 2:1) Rokeya's arguments to speak on women's subordinate condition were applicable for other communities as well. Almost the same quotation quoted as "The Bell Jar—an autobiographical apprentice work which I had to write in order to free myself from the past" (Robert Lowell, 1966. pg. viii).

Mahrukh Baig quoted from Bundtzen, 1947:126 where they mentioned Servitude, brainwashing, numbness, drugs that wipe the mind clear, shock treatments—all of these are closely associated in Esther's mind with the connubial state and its threat to her creativity. Later, this victimization is made a part of her experience as a mental patient, and a bell jar that descends over all women, suspending them forever in a state of arrested development. They also mentioned at the end of the novel seems intent on exploiting and punishing men, out-smarting them to prove she's not inferior. And To Esther's mind, they (men) have deprived the woman of both the pain and pleasure of birth and used her body for their own purposes; their own ends. The woman and baby are their opus, their engineering feat. He also quoted from Robert Lowell (1966) as he mentioned The Bell Jar—an autobiographical apprentice work which I had to write in order to free myself from the past" (Robert Lowell, 1966. pg. viii).

Mahrukh Baig quoted from Skerritt 2000, p.3 where they also mentioned Esther's inability to make choices, to decide on responsibilities, plus the scattering tendencies, the fragmentation—all these were responses to the overly rigid, conservative

times of the 1950s. He also mentioned in his article (Vol. 1, No. 1, December 2013, PP: 01 -17) One symbol that appeared profusely in Plath's works is that of the bell jar. O'Neill (2000) states that along with the bell jar comes images of suffocation and torture that show themselves in Plath's writings such as "The Bell Jar", and countless poems. Plath was cursed with mental illness, but at the same time, she recognized that. She was able to document her illness through her writing, "The Bell Jar" being a prime example, in which she stated, "How did I know that someday—at college, in Europe, somewhere, anywhere—the bell jar, with its stifling distortions, wouldn't descend again?" ("The Bell Jar" 1966, p. 254). By giving reference from Hughes (1995, p.1) he also mentioned Sylvia went the furthest in the sense that her secret was most dangerous to her. She desperately needed to reveal it. You can't overestimate a compulsion to write like that. She had to write those things—even her most vital interests. She died before she knew what "The Bell Jar" and the "Ariel" poems were going to do to her life, but she had to get them out. (Hughes 1995, p.1).

In case of a girl the finance is always a fact which also does not go against the tradition in the text *The Bell Jar* which is seen here that Esther's financial insecurity is increasing day by day. Working hard and doing better in the workplace cannot be an ambition rather it might be a survival. In some cases we see Esther welcomes her illness throughout the whole text it is shown that she does not behave like a ordinary woman. Everywhere in the genre it is exposed that she is acting like a mentally disordered girl. For this sort of madness, the society is responsible. The demand of the society which is far from Esther's condition as the people of the society expect something from a common girl which is common like being a loving wife, breeding children, carrying them up, doing the household activities and many more. But inner mind of Esther is completely different and which does not go with the social custom. It is common that a young man will get married and have sexual relation though they are having sex but it does not mean they are staying together only to have sex rather staying together means to contribute for the world and to make a

better living. Here both the husband and the wife will be benefited. But in the novel *The Bell Jar* we see Esther is completely different.

We see that Esther is in a big dilemma that is she cannot fix her actual goal. She cannot decide to be a mother *and* a professor, or a wife *and* a poet. Though she in huge pressure from her family and friends to marry and have children when she actually wants to be a poet. She opposes about the fact which is running in the society that is this is optional for men to keep him pure but it is essential for women to be pure. This sort of double standard thinking affects her lot that is why she rejects the social cast. In the novel *The Bell Jar* we see that the writer highlights the male characters in villainous manner. Each and every male character is showing negative attitudes towards the other including female and almost all of them are given particular title by the writer none of these titles are showing the positive mentality. We must not say every male is corrupted but the writer highlighted the contradictory messages through this novel *The Bell Jar*. On the other hand we see that in *Sultana's Dream* though the writer shows bit different pictures which basically don't go with the male people yet these are not as much negative as Sylvia Plath drew in her novel about male. In *The Bell Jar* we see some images which speak about the psychology of the protagonist. Plath suggests that Esther's troubles derive in her intellect, but are aggravated by the conditions neighboring her. Marco attempts to rape Esther, a horror she contracts with on her personal. She accepts her soreness and distress silently, which surely intensifies these feelings. She must go back from New York City, a city that Esther may have discovered horrible, but that forced her to keep busy and keep the corporation of girls her age. She must live in loneliness in the outer edge. She does not get into her writing course, a overwhelming blow because writing and rewards and educational laurels have come to seem like the sole achievements defining Esther's character. Actions and intellect chemistry connive to untie Esther's clutch on understanding.

The question is why does a girl wants to commit suicide in spite of having mother and doctor

who were trying to save her? Here Esther does not try to find out the reasons for her intention to kill herself rather she seeks the ways of killing herself. We should not misunderstand the matter of her suicidal tendency here she is thinking of killing herself being careful and controlled not being wild and desperate. She rationally thinks of killing her and even she also thinks about method, time and even location of suicide. Esther wants to destroy her life because of pain not because she hates herself. So, what will we say is it the society which is responsible for this sort of stupid thinking which is going on in Esther's mind? We must not forget that we the people make rule we too break them, we the people show the path but we do not know where it will be stopped and draw a fruitful ending. As the writer Plath asserts,

"Look what can happen in this country, they'd say. A girl lives in some out-of-the-way town for nineteen years, so poor she can't afford a magazine, and then she gets a scholarship to college and wins a prize here and a prize there and ends up steering New York like her own private car. Only I wasn't steering anything, not even myself. I just bumped from my hotel to work and to parties and from parties to my hotel and back to work like a numb trolleybus. I guess I should have been excited the way most of the other girls were, but I couldn't get myself to react. I felt very still and very empty, the way the eye of a tornado must feel, moving dully along in the middle of the surrounding hullabaloo." (Plath, 1966, p.02)

A description of a poor girl could never be understood by the other who did not face poverty. When a girl is used as a tool by the male people then it does not matter whether she has had her meal, has had her proper dress, entertainment, a magazine and some other thing which is much necessary. In that situation at least we should not say it is usual rather we are to be rational. On the other hand if the girl is given a scholarship to a college and she is in mood and she is also given prize which are shown here and there and ends up steering New York like her own private car. Then she

might think of enjoying her life. But in case of Esther what happens? She gets a scholarship to college and wins a prize here and a prize there but she wasn't steering anything, not even herself. She just walked to her hotel and to parties and to hotel. She could have been excited like the other girl but she did not. She felt motionless and empty. She felt that she is in the jar where everything is surrounded. On the other hand as the writer mentions boldly, "When I was nineteen, pureness was the great issue. Instead of the world being divided up into Catholics and Protestants or Republicans and Democrats or white men and black men or even men and women, I saw the world divided into people who had slept with somebody and people who hadn't,"(Plath, 1966, p.42)

The double slandered system is appeared in almost every sector of our society. Since men are the rule makers so they make rules which will only talk about their benefits and which becomes the tradition of the people. The people are extremely interested to know whether his fiancé has her virginity or not but he never thinks of him whether he has it or not. The world is divided into two that is who slept with somebody who does not. It becomes a great issue whether the girl has her virginity or not. Esther did lose her virginity being interested but after that she did not find a few enjoyment though she felt ease. She felt better because she thought she could break the rules. On the other hand in *Sultana's Dream* we complete different picture which talks about even only going out as Hossein mentions, "I looked again at the moon through the open window, and thought there was no harm in going out at that time. The men-servants outside were fast asleep just then, and I could have a pleasant walk with Sister Sara." (Hossein, 1905, p.01)

From the beginning of the earth religion was dominating over the people for the betterment of the human race and it will always be there. It helps for stabilizing the peace on the earth. Though among us some do not always prefer it for their personal benefits and that is why we see some of the so called intellectuals stand against it. Sometimes they write occasionally they speak occasionally they create unenthusiastic approach in

the mind of the blind people namely general people. Such pictures are exposed by both of the writers. Examining both the texts what do we get? We get nothing but two different pictures of different worlds. One is always in fancy and imagination in *Ladyland* and another is always in depression with the harsh reality. If we talk about the economic freedom of the women in these two texts we get another two different worlds. In *Sultana's Dream* we see that the girls are economically free. They do not have any tension about that rather they are ruling over the country. On the other hand in *The Bell Jar* Sylvia Plath drew the picture of economy of a woman which is a harsh picture of having only food and shelter. There is no any optimism in the field of economy basically for the women. They sometimes get the money from the other for their physical treatment. Plath recommends that despite many strains in Esther's life, she endeavors suicide because of mental illness, not because of external aspects which are plentiful. Esther cannot be the ideal 1950s woman, chaste, cheerful, and subordinate to her spouse. The obscurity of life bothers her. The implementation of the Rosenbergs, the suffering and death she witnesses at Buddy's medical school, and the desertion, distrust and violence that mark her experience with men. She views the future with anxiety. Esther mentions the bell jar for the first time in Chapter 15. She says that wherever she goes she will never be able to come out from the jar which has not only been fixed for her but also for every woman in the world. No girl is free. No girl has freedom. As Plath says, "Wherever I sat—on the deck of a ship or at a street café in Paris or Bangkok—I would be sitting under the same glass bell jar, stewing in my own sour air."(Plath, 1966, p.97). She also states, "To the person in the bell jar, blank and stopped as a dead baby, the world itself is the bad dream." (Plath, 1966, p.123)

Discussing both the texts it seems that the social security is much better in the countries of Asia as Hossein (1905) says, "You need not be afraid of coming across a man here. This is *Ladyland*, free from sin and harm. Virtue herself reigns here" (Hossein, 1905, p.02) Social cast which also shows the differences between the texts as we see in *Sultana's Dream* Hossein (1905) says, "When

walking I found to my surprise that it was a fine morning. The town was fully awake and the streets alive with bustling crowds. I was feeling very shy, thinking I was walking in the street in broad daylight, but there was not a single man visible." (Hosseini, 1905, p.01)

In both the texts we see that education is highly discussed but in both texts it is not equally emphasized. In *The Bell Jar* we see Esther is not giving her proper concentration on her study rather she does something else in the class. On the other hand we see the women of Ladyland are always thinking of education for keeping their power stable. They also get power by the help of education. They defend and fought for their country with the assist of modern science. They noticed that the Male people fled from the war because of the lack of education. Family values highly took place in *The Bell Jar*. We get this image from the relation between Esther and her mother. Her mother is caring though she lost her husband a long time ago. We also see that a bit emphasized is given on the form of family. Like being wife and husband. The psychology of the women is also highly exposed in the novel *The Bell Jar*.

Attitude and thinking are parts and parcels of the particular territory. If an Asian woman wears sharee she will be treated as modest woman but if she wears bikini it may destroy her social values. But on the other hand if a Western woman wears bikini she might not be neglected as the Asian woman was. So we see the regional facts made differences between these two texts.

Frustration is an important part which was most exposed in *The Bell Jar* as Plath (1966) says,

"I thought the most beautiful thing in the world must be shadow, the million moving shapes and cul-de-sacs of shadow. There was shadow in bureau drawers and closets and suitcases, and shadow under houses and trees and stones, and shadow at the back of people's eyes and smiles, and shadow, miles and miles and miles of it, on the night side of the earth." (Plath, 1966, p.76)

Indecisiveness is another important part in both the texts though it is much more exposed in *The Bell Jar* as we see Plath (1966) says,

"I saw my life branching out before me like the green fig tree in the story. From the tip of every branch, like a fat purple fig, a wonderful future beckoned and winked. One fig was a husband and a happy home and children, and another fig was a famous poet and another fig was a brilliant professor, and another fig was Ee Gee, the amazing editor, and another fig was Europe and Africa and South America, and another fig was Constantin and Socrates and Attila and a pack of other lovers with queer names and offbeat professions, and another fig was an Olympic lady crew champion, and beyond and above these figs were many more figs I couldn't quite make out. I saw myself sitting in the crotch of this fig tree, starving to death, just because I couldn't make up my mind which of the figs I would choose. I wanted each and every one of them, but choosing one meant losing all the rest, and, as I sat there, unable to decide, the figs began to wrinkle and go black, and, one by one, they plopped to the ground at my feet." (Plath, 1966, p.39)

Fancy is much exposed in Sultana's Dream. Examining almost each and every paragraph it has been proved that the story is full of fancy. One of the common fanciful words is Ladyland. On the other hand reality is commonly exposed in *The Bell Jar*. What sort of problems a girl might face almost all of them are exposed in *The Bell Jar*. Like how do they mix up with the stranger, how do they accept and deny, how do they lose their virginity, how do they feel for having virginity, how do they treat the male people before and after losing virginity, how do they feel like to commit suicide these all questions are shown with answer. As we in Esther's life, Esther finally sacrifices her virginity, and which is not the alteration she wishes. Still, the experience pleases her in some ways. Esther feels calmed to resign her virginity and its assistant fears; she describes her virginity as "a millstone around my neck." in addition, her calisthenics control by

preferring a man who meets her criteria of aptitude and inscrutability. These criteria are not straight. Esther desires not a affiliation, but a ritualistic, ceremonial, uncongenial first sexual occurrence. Irwin's association with Olga and his access that he enjoys several women does not discourage Esther but persuades her, because it recommends Irwin has the type of practice she desires to counterbalance her own unawareness of sex. Through the whole incident we get the reality not fancy. In some cases we also see in *Sultana's Dream* the writer shows bit negative attitude in treating men as Hossein (1905) says, "Some of the passers-by made jokes at me. Though I could not understand their language, yet I felt sure they were joking. I asked my friend, 'what do they say?' 'The women say that you look very mannish'." (Hossein, 1905, p.01)

Plath mentioned in one of her poem like these lines..
"Out of the ash
I rise with my red hair
And eat men like air." ("Lady Lazarus", 1962)

Actual treatment of male people is neither satisfactory in *Sultana's Dream* nor in *The bell Jar*. Overall is much more shown in *The Bell Jar* which sometimes seems severe. But in *Sultana's Dream* sometimes the treatment seems neutral sometimes seems biased though it has reason yet as a writer she could have judged properly.

Concluding Speech

Sultana's Dream and *The Bell Jar* are two fictions written with a view to highlighting the positions of the women in the society located in completely different arenas. The texts targeted at the struggle and dream of the women in a male dominated society. Both the writers' views are to show a possible breakthrough in the traditionally accepted norms, structures and practices. Despite the fact that *The Bell Jar* was written much later in a greatly advanced society where there were suppression and suppression under the surface of liberal guise and *Sultana's Dream* was written in a society where women were suffocated, both the texts show the core of the reality. Here there are points where the themes get together and the center is the women and their dream position which is much higher than the present one.

Bibliography

Primary Sources:

Hussein, R. S. (1905) *Sultana's Dream*. The Indian Ladies Magazine of Madras.

Plath, S. (1966) *The Bell Jar*. The Pseudonym "Victoria Lucas".

Secondary Sources:

Bundtzen, L. K. (1947) "Plath's Incarnations: WOMAN AND THE CREATIVE PROCESS", Michigan: The University of Michigan Press.

Chakrabarty, Priyanka. "A Contemplation on *Sultana's Dream*". *Space and Culture, India* 2014, 2:1.

Hossain, R. Sakhawat. *Motichur*, Vol. 1. [1904]. *Rokeya Rachanabali* [1973]. 2nd ed. Ed. Abdul Quadir. Dhaka: Bangla Academy, 1999. 1-54.

Hossain, R. Sakhawat. *Motichur*, Vol. 2 [1922]. *Rokeya Rachanabali* [1973]. 2nd ed. Ed. Abdul Quadir. Dhaka: Bangla Academy, 1999. 55-182.

Hughes, T. (1982) "Foreword" Hughes, T & McCullough, F. (Eds) *The Journals of Sylvia Plath*, New York: The Dial Press New York.

Lowell, Robert. (1966) "Foreword to Ariel", New York: The Dial Press New York.

O'Neill, E. C. (Sep 7" 2000) "Life As Tragedy: Sylvia Plath" (Online article) Available at: <http://www.geocities.com/ecoieeee/spterm.html>, Accessed on Mar 27th 2008.

Plath, S. (1966) "The Bell Jar", Leicester: Faber and Faber Limited.

Plath, S. (1962) "Lady Lazarus" Lowell, R. (Ed) *Ariel*, New York: The Dial Press New York.

Plath, S. (1962) "Lady Lazarus" Lowell, R. (Ed) *Ariel*, New York: The Dial Press New York.

Reza, Mohoshin. "Rokeya's Reverse Thoughts: Sketch of male Characters in *Sultana's Dream*" *Prime University Journal*, ISSN 1995-5332, Volume-8, Number-1, January-June 2004.

Skerritt, J. (2000). *Identity in the bell jar*. Retrieved from <http://www.gradesaver.com/the-bell-jar/essays/essay1/>

Sultana, Mahbuba. "WOMEN SUPREMACY : BEGUM ROKEYA AND SULTANA'S DREAM."

Development Compilation, ISSN 2072-3334,
Volume 10. Number 02. March 2014.

Web Sources:

http://en.wikipedia.org/wiki/Sultana%27s_Dream
http://en.wikipedia.org/wiki/The_Bell_Jar
<http://www.sparknotes.com/lit/belljar/section1.rhtml>
