



Research Paper

Women Emancipation in Doris Lessing's "To Room Nineteen" and Tagore's "Streer Patra": A Comparative Study

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ABSTRACT:

The thesis aim is to show how women fight for rights and honors and make them free from restricted Society through Doris Lessing's "To Room Nineteen" and Tagore's "Streer Patra". Susan is an English woman, and Mrinal is a Bengali girl. They represented the whole Society of America and Bengali. "To Room Nineteen" reflects Doris Lessing's observation and experience in that time's English Society. In "Streer Patra," Mrinal is a lady who raises her voice against the patriarchal society of that. Tagore has seen the crisis of the existence of Bengali women's life very closely, so he has transformed this disorder into his literary conviction. The research objective is to explore and show women emancipation in Doris Lessing's "To Room Nineteen" and Rabindranath Tagore's "Streer Patra".

KEYWORDS: Women emancipation, Women's ambition for freedom, Women's effort to gain freedom

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I. INTRODUCTION

I. I BACKGROUND OF THE STUDY

Women emancipation is the independence of women from suppression and the shackling of society. Women Emancipation is the process of getting social, political, and economic freedom and rights. That means Women are not dominated and mistreated by men psychologically and physically. Usually, women are oppressed by men all time, in all societies. Society consistently underestimates women, and even woman does not give respect to other women. Though women carry talent in their brains, they do not get the scope to express this talent, and their talent hides under their pain. Society destroys the valuable wealth of the world, and they die without expressing it. Men fear bringing women on the outside because if they start to express their talent, men will not be able to dominate women. Society and men want to take them away from intellectual work. Their talents always are hidden behind in their service to husbands and children. Until they raise their voices for freedom, they will be on the darkest side of the world, far away from the light of happiness.

While going through the story "To Room Nineteen", it seemed to me that it is the real story of all women in all societies. An independent woman has become dependent on resigning from her job for her family and children. However, the result is painful, and her sacrificing attitude has no value because she is a woman. All women are in that situation; Susan represents all English women. On the other hand, the story "Streer Patra" presents a bleak and accurate picture of Bengali society and women's condition in Bengali society. Here Women have no scope to be educated and independent; they are like objects. They have no right to express their opinions; they come into the world to be oppressed. Both stories portray the miserable condition of women in the twentieth century.

I.II STATEMENT OF THE PROBLEM

Women have been dependent on men from the beginning of creation, so they have been oppressed by men since that time. It is the right of every human being to live free from oppression, and every human has the right to freedom of thinking and speaking. However, gender inequality deprives women of their fundamental

rights as human beings. Gender inequality creates many problems that affect women and girls, including domestic and sexual domination, lower fees, lack of entry into education, and poor healthcare.

Now every woman wants emancipation and freedom from all things, which are reasons for women's violence. They want emancipation from gender inequality. Women rights movements have arisen in the present age, such as the 'Me Too' movement, which inspires women to speak up about their mistreatments, knowing that they are not alone. Women are getting rights of the giving vote in most countries. Every woman and girl has sensual and generative rights. That means they have the same access to health services like contraception and safe birth to choose if, when, and whom they marry, how many children they want, and when and with whom are their chosen subjects. Nevertheless, still, women psychologically live with the fear of males, based on violence, rape, and other sexual oppression, forced marriage, forced conception, forced misbirth, or forced disinfection. In some places, Women cannot take a breath freely in the male- dominating society.

L.III OBJECTIVE

The objectives of this research are as follows:

1. To explore women emancipation in Doris Lessing's "To Room Nineteen" and Rabindranath Tagore's "Streer Patra".
2. To explore similarities and dissimilarities of women emancipation between two texts in the context of two regions.

L.IV RESEARCH QUESTION

The study will focus on the following question-

1. How do husbands and other males in society treat women?
2. How are women oppressed psychologically?
3. How can we compare women emancipation in two texts in the context of two regions?

RATIONALE OF THE STUDY

In two texts, we find that in two regions, Kolkata and London, women were abused by men because they thought of them as dolls they could drive like their own. Even in civilized Society, London women cannot be free. They lack rights and equality for women in their society. Renaissance gives women some rights and liberty; they are free to speak their opinion. At the time, they were not permitted to engage their emotion; others only directed them. They are still bearing the identity of homemakers. Women did not make their true identity in society. The majority of women in the different countries stay the same as before; they destroy their talent, energy, and life within the four walls. Their only work is taking care of others, cooking for others, and sacrificing themselves for others.

In these two stories, "To Room Nineteen" and "Streer Patra", we find two regions. These two regions are far away from each other, but we see women's violence in both areas. It proves that women are oppressed in the whole world. In "To Room Nineteen," Mathew has an extramarital affair, and he has not guilty. It appears to be that it is a highly considered normal thing. Adultery was the most common thing for men. However, women had no right to choose their life partner. In "Streer Patra", Bindu sacrifices her life to be free from a life partner whom she does not like.

Feminism is about equality of gender and equal right for women. Feminist theory has always been about showing the social world in a way that enlightens the forces that create support for discrimination, violence, and unfairness and increase the pursuit of equality and right. If women learn to live and know the way, then men cannot abuse them and may not depend on their husbands. If Susan did not leave her job, she would not have faced this situation. If Bindu were a self-dependent girl, she would not commit suicide.

This topic is chosen for study because there are not enough sources of criticism on these two topics. Some criticisms are found that lack information. There is no comparative study between "To Room Nineteen" and "Streer Patra"; there is no article or criticism on this topic.

L.VI LIMITATIONS OF THE STUDY

During the study, There were not enough sources to study. The two primary texts, "To Room Nineteen" and "Streer Patra", are the primary sources but no criticism and guidebooks for better understanding.

L.VII RESEARCH OUTLINE

Freedom of women from slavery is Women Emancipation. At all ages and throughout society's history, females did not have access like men. Women's primary work is giving birth, caring for the child, and treating their husbands as a master. Before raising their voices, women were captive in the house. When women leave home, they become less dependent on men because they are joining the job and changing their economic status.

Women Emancipation is women's parallel rights, societal position, and freedom from oppression. Gender inequality creates many problems. Women's protest grew when "Me Too" was presented by identifying the success of gender-based violence. Every woman has her desire in his life. Her number of children, her marriage, everything should become according to her wish, but they live with the fear of male-based oppression. They cannot freely move from one place to another because they might have to need male existence. Women are oppressed by society and men everywhere, physically and psychologically.

This chapter has some aims; to ensure women's freedom, confirm their equal access, and reduce Wives' dependency on their husbands. In the two stories, women are psychologically in prison; men treat their wives without respect because women depend on their husbands. Man considers women as helpless personalities.

II. LITERATURE REVIEW

Women are deemed lifeless items with no hope, dream, or aim in all societies and times. Males always treat them with disrespect. Women Emancipation is liberty for women, which they want. They want to respect, love and priority. In Doris Lessing's "To Room Nineteen," a woman tries to be free from all chains of society, and she becomes successful. In Rabindranath's "Streer Patra," a woman raises her voice against society's limitations.

The story of "To Room Nineteen" is about a beautiful woman with a beautiful family, a husband, and four children. Everybody thinks they are a perfect couple and their family is happy, but she is neglected without freedom. She sacrifices a lot for her family, even sacrificing her job the family. However, her husband cheated on her, having an extramarital affair. She wants to be free from this family, her husband, and her children. To be free, she rents a hotel room, where she just sits and meditates on her irrational feelings. She recognizes that the real world will never accept and understand her strange feelings and a journey of self-discovery. So, she committed suicide to gain permanent freedom.

In response to the traditional social orders of women, Susan turns away from the social prescriptions for her or her egoic identity. She embarks on a journey toward self-discovery, for the first time leaving her family and marriage – her identity – behind. She asks Woolf's questions: "Who am I?" and "How can I tell the truth about myself, my body?" In her internal quest for authentic selfhood, she finds a gap between the dominant cultural Ideology or her social role as a woman and her own lived experience as a Woman (QUAWAS, 2007, p. 113).

In To Room Nineteen, Susan represents these women searching for a lost Identity. (Morales, 2009: 10-11).

Quawas argues that Susan's death is not a defeat but that by rejecting the demands from society and refusing to conform to the role of an object and "the image of Woman created by patriarchal culture", Susan remains true to herself, choosing her own life, and her own "elsewhere" (120). Her last act in life is obliterating, rather than being obliterated, and by doing so, she regains her power. (Johanna Molin, 2017).

Hua and Jain say that Susan's suicide is a reflection of women's struggle in a male-dominated Society is understandable. (Bystrov Yakiv, 2019)

Susan Rawlings disavows all the limitations imposed on an individual by the majority and makes a solitary quest to discover her true self. The female character rebels against the regulations and specified ways of perceiving the self and initiates her struggle to retain her uniqueness and release her desires. (Błeszyńska Karolina, 2015)

Susan's reclusive stay in Room nineteen serves a healing, redemptive function, enabling her to break down her emotional sterility and isolation and find more satisfying ways of becoming. Her inner voyage into the psyche delivers her into autonomy and another region of being, perception, and experience. Her retreat into the space of the 'elsewhere' of consciousness is a liberation, a release from the cage of labels and culturally defined roles and expectations or what one can call the represented consciousness of the collective society that would fix her identity. (Quawas, 2007)

Susan, to her surprise and distress, finds herself conceiving of family life as 'a prison sentence' and a 'voluntary bondage' from which she can 'never feel free'. Tolan F, 2021)

By designing this character, who struggles against her fate and eventually collapses, Doris Lessing intends to call the reader's attention to the silent battle women face on their way to emancipation without knowing their inner power properly. (Câmara, 2014)

Lessing implored feminine images throughout the story symbolically, which depicted women who were driven to run away from the social structures imposed by the existing patriarchal order. (Zhao, 2012)

"To Room Nineteen" is not only a physical search for freedom but also a psychological journey of Susan to the realization of herself and her husband. (Ruman)

In Tagore's short story "Streer Patra", By introducing the character, 'Mrinal, ' Rabindranath introduces Woman Emancipation in the orthodox society of that time. In the story, he shows how a woman was trapped in the hands of masculinity and how she finally came out of that trap and became free.

Tagore wrote that "it is in my short story 'Streer Patra' that I supported the women's cause for the first time." (Das Gupta 122)

Tagore's representation of female characters in his short stories depicts three facets of women's lives, "(i) the romance between men and women, (ii) social oppression of women ... (iii) the birth of the – new woman- that is, a woman who challenges convention and seeks to make decisions about her own life". (Yadav Resha, 2018)

In all these constraints, just one thing that set Mrinal free is that she writes poetry. Her only inner creation reflects her self-supporting identity, which motivates her to set free from the shackle of bondage, where she is captivated. (Shekhar Dr, 2018)

III. THEORETICAL FRAMEWORK

The feminist theory will follow in this work.

III.I FEMINIST THEORY

The feminist theory supports equality for humans. Its main target is ensuring equal access to family and society. Women do not have equal access; that is why men can dominate them and do not give them proper respect, which we see in Tagore's short story "Streer Patra". Mrinal, Bindu, Bindu's sister, all women are dominated by men and their husbands. Bindu was tortured by her cousin, mad husband, and brother in law. Here follows the Feminist Theory because it means creating equality between the sexes. In Doris Lessing's "To Room Nineteen," Susan is psychologically oppressed; her husband does not understand her feelings.

Feminism's first wave arises in the 19th and early 20th centuries. It focuses on women's rights. Many Wollstonecraft, Oliver Schreiner, Dorothy Richardson, Rebecca West, Virginia Woolf, and Simon De Beauvoir is co-operator of this wave. The second wave of feminism happened in the 1960s - 1980s. This wave focuses on equality and discrimination. In Betty Friedan's book *The Feminine Mystique*, she said women should overcome childbearing and homemaking. The third wave started in early 1990, 2nd wave affected the third wave. It has taken on the upper-middle-class white man. Race, ethnicity, class, religion, gender a nationality discussing in this wave. The fourth wave started with 'me too' movement.

III.II GENDER THEORY

Gender theory improved during the 1970s and 1980. Gender is different between females and males. When a boy baby is born, they dress differently; when a girl baby is born, the dress is different. From babyhood, gender became selected and divided their attitudes differently by society and culture. Here of the dissimilarity, men always want to control women.

III.III DOMINANCE THEORY

"Dominance feminism" is a feminist theory that rejects the approaches of equality feminism and difference feminism. Feminists seek formal legal equality and equal access to traditionally male privileges for women. Women, to compensate for women's inequality.

Dominance theorists realize gender dissimilarity and balance less power between females and males. This theory is about how males dominate women. In the account of dominance submitted by Catharine Mackinnon, sexuality is significant to dominance. Mackinnon said that dissimilarity between females and males by creating law.

IV. METHODOLOGY

IV.I DATA COLLECTION

Secondary data is used in the research. Soft copies of the short stories "To Room Nineteen" and "Streer Patra", criticisms of these two stories, and articles on these two texts from online sources are collected for the research.

IV.II DATA ANALYSIS

All study has focused on women emancipation, gender inequality, the social position of women, and dominance in "To Room Nineteen" and "Streer Patra". In "To Room Nineteen," Doris Lessing wants to show that when women become independent, they will be for themselves. However, when they are dependent on men, they will be dominated by them and will lose their own identity. In "Streer Patra," Tagore accurately depicts that time's Bengali women's condition where women are the soulless object. A woman with a strong personality against violence can protest, but it is not fruitful.

V. ANALYSIS

WOMAN EMANCIPATION IN "TO ROOM NINETEEN"

In the Short story "To Room Nineteen," we see the picture of the patriarchal society and the condition of women in London. This story represents the real story of maximum women's life; it reflects Doris Lessing's experience and observation as a woman. Doris Lessing's short story "To Room Nineteen" analyzes the theme of females' independence and autonomy—and of how hard these are to attain, especially at the time Lessing wrote it. London is a civilized country, but the condition of women and men's attitude toward women is unsatisfactory. Women leave their parent's houses for husbands and want to be happy with their new families. However, Men cannot understand these sacrifices; they treat women with dishonor.

Susan is a woman who has a balanced family; their marriage "seems ideal," and they are a "well-matched" couple in the outside world. However, she looks at isolation; she has an identity problem. Before Marriage, Susan was independent, and she had a job. After her marriage, she left her job for the family's happiness. She wanted to be a dutiful wife and ideal mother. Leaving her job means losing her own identity and freedom. She sacrificed her time, talent, and energy for her family.

Nevertheless, her Receipt is zero; she wants to love but has got cheating. She tried to care, respond, and love, but their relationship has become bonding less. They sleep in the same bed but are far away from each other. Though she is with her husband, she feels lonely and hopeless, "as if life had become a desert". She thought she had nothing to do and never had extra time. This condition is the accurate picture of maximum family and society. Women spend their time, energy, and hope for the family and give birth to children. They spend their whole life with their husbands' desire to give birth to children and grow them. At the end of their life, their attainment is zero. Susan thinks about what will happen when her children grow up; she will be alone.

When Susan knows that her husband is in an extramarital affair, she can realize her fault; she realizes she has no value in the family. Nobody will understand her sacrifice for the family. Not her husband nor Children. She has done many things for the family, but all these are valueless. She starts to feel her life is empty and hopeless. She thinks responsibility for the family is the shackle; this shackle should be broken. The concept of emancipation comes into her brain, and she tries to be free at any cost. The concept of emancipation exists in all women, some women can express it, and others cannot express it.

When the youngest of their children starts school, Susan sees that her days are broadening endlessly. She tries to keep herself busy; she wants to be her own, "learn to be [her] self again" after 12 years as a wife and mother (2549). She started to feel comfortable during the kids were in school. "These hours, as Susan saw, would be the preparation for her slow emancipation away from the role of hub-of-the-family into woman-with-her-own life". She feels disturbed about the upcoming holidays. At one family reunion, Susan becomes angry with the twins and annoys herself for such behavior. Then Matthew tries to comfort her. Susan feels guilty; she does not understand why she is so unhappy. She thinks about her life before marriage, that life was independent. She was free with friends, Colleagues.

Being psychologically tortured, She is suffering from hallucinations. She fascinates the "devil" to explain his isolation and detachment from his family and life. She said, "He hides in the garden and sometimes even at home, and he wants to enter me and take me" (2553). At the time, she believes that she has seen this devil in her garden. She is not oppressed physically but tormented psychologically, which is very painful.

Susan wants to be free and feels the need for a place where it would not be necessary to keep reminding them that she has a husband and four children. "I want to be alone more than I am". Susan could not express the feelings she wanted to express. Mathew did not try to understand her emotion. When Susan said she wanted to be free, he said he was not even free. They both maintained their duty as husband and wife, but there was no warmth of love.

To be free, She selects one room in the Attic where she can pass her time freely for an hour; it is called the "mothers Room". In that place is her privacy. she is free from the boundary and responsibilities of society. In the room, she feels she is in another world; she flies in the freedom war. These things represent every woman's wishing for freedom. Every woman wants freedom, at least for a few times. However, it is impossible for most women in the patriarchal society to maintain responsibility women cannot get time for their own. Though Susan tries to be free in the room for an hour, she can not be free peacefully. Susan is disturbed by her children in that room; she cannot be entirely free from the relationship. She has called them demons. Susan failed her self-actualization.

To be freer, Susan rents a hotel room every afternoon where she sits and embarks on a journey of self-discovery. The number of the room is nineteen. Room nineteen is very significant; it is the symbol of freedom. In the room, she spends more and more free time; she enjoys her life in the imagination. She swims in the sea of freedom for a few hours. "This room had become more her own than the house she lived in". This room is a place of freedom, where is no demon or responsibility.

"The demons were not here. They had gone forever because she was buying her freedom from them". The hotel owner is an example of women emancipation; she is unmarried and free from all bonding. Susan

wants that type of freedom. Though she does not want her family, when Mathew asks whether she wants a divorce, her eyes are full of tears. She does not find any determination in life. Mathew's this question proves the attitude of the man toward women. Women have no value for them; they use women for their needs.

Mathew never understands Susan; he does not have minimum faith in her wife. He guessed she was having an affair and tracked her down. Susan understands her husband's thinking. She says she has a boyfriend; She created a false lover named Michael Plant. Susan Realized that his rational world would not recognize her "irrational" sentiment. He can not understand that she is lying. Even after her suicide, he could not understand that she had no boyfriend, and she told lies. Men's dominating minds never understand female pride, the value of their tears.

Susan's suicide represents women's emancipation; through committing suicide, she gains freedom from the patriarchal society. She raised her voice against the attitude of the patriarchal society. She sent the message to all women that we should be taking steps against the dominance of society. Women have their own life, attitude, and purpose; they are not only for Man's desire. To avoid social structures, women are sometimes moved to extreme solutions. Susan's taking her own decision to commit suicide proves that women can decide for themselves; there is no need for Men's help.

V.II WOMEN EMANCIPATION IN "STREER PATRA"

Rabindranath Tagore's "Streer Patra" presents the condition of Bengali women and their desire for emancipation. Rabindranath Tagore was conscious of the social life of Bengali women. The poet has seen the crisis of the existence of women's lives in the encirclement of this patriarchal human civilization in the social life of Bengal, so he has turned this disorder into his literary conviction. By introducing the character 'Mrinal' in the orthodox society of that time, Rabindranath introduced to the readers a revolutionist character. Through the character of Bindu, the writer tries to describe the helpless condition of Bengali women at that time. In the patriarchal society of that time, how a woman with a wise mind like Mrinal was trapped in the hands of masculinity and how she finally came out of that trap and saw her own identity during her existence that's the central message of the story! The letter to her husband is a statement of her defense.

Mrinal's mother-in-law was searching for beauty, and she accepted her as a sister in law. Women are objects; beauty objects are high; beauty objects are valueless. Women's personality is nothing; their talent is valueless to them. Bindu and her sister's skin color is black, so they are treated with neglect as if it is their fault.

The value of Mrinal's beauty was temporary; she could not do what she wanted. She was criticized by her relatives, even though they asked about her class, and she was under Psychological pressure. Her husband did not understand her values. She said that "I had beauty; it did not take you long to forget. However, you were reminded that I also had intelligence every step of the way."

If her husband had been supportive, Mrinal could save Bindu. He did not know that his wife was a Poet though they had been living together for fifteen years. She felt deserted and grief when they restricted her to a small room after she gave birth to a baby girl, who died at birth. Mrinal's Father-in-law's house was well decorated, but indoors was the opposite. This symbolized women's treatment; women were treated with neglect. Women's intelligence is considered a danger; not only are the people in the in-laws' house, but in this case, Mrinal's Mother is also their follower. However, Mrinal thinks writing the poems is her release; this is herself.

The character Bindu represents the helpless Bengali woman; she is an orphan and a helpless lady. She was oppressed by her cousin and came to her sister's house for shelter. Her sister was also helpless and could not support her for fear of her husband's family members. She wanted Bindu's happiness but could not express it. This is the condition of maximum women; their surface appearance is not their inner appearance. Bindu was oppressed psychologically for every moment by the family members of that house. They defamed her as a thief, a spy without any proof. Mrinal tries her best to protect the woman but cannot because she is also a woman. The people of the sister-in-law's house married Bindu to an insane pot to take this burden off their necks. The helpless girl later took refuge in her sister-in-law's house after escaping from her insane husband. Here we find the desire for woman emancipation. She tries to escape again and again. However, in the Patriarchal Society, women's desire is less powerful; society does not believe in women's speech. Everybody says Bindu is lying; Mrinal tries to protect her but cannot. She committed suicide by setting fire to her clothes and proved that she was a revolutionist lady. She did not tolerate this dominant attitude of society. However, the patriarchal society did not like the way of suicide; they called it a fashion. Bindu's death increased Mrinal's desire for freedom; she declared that she would not return to her husband's house. She said, "I am not scared of your street any longer. In front of me today is the blue ocean, over my head a mass of monsoon cumulus."(Streer Patra)

The intention to break society's rules were in many women's mind. However, they were alone! Society has imposed many oppressive rules on them. They have felt in their minds all the injustices, and in some cases, they have developed intellect, but they have not been able to break out of the shackles of this injustice and come out of society. Because of much fear of stepping in a directionless way! However, through the suicide of Bindu, the brave character of the short story Mrinal was able to overcome that fear and come out of the family. Mrinal

informed her husband that the tune of the flute she had heard at the time of her marriage was still ringing in her ears when Bindu committed suicide by setting fire to her clothes.

Nevertheless, the melody of this flute has the joy of liberation. Bindu's suicide is more honorable, liberating, and dignified than being oppressed in society. She thinks that Bindu's choice of death is more honorable without giving herself over to the tyranny of her husband's house. For the wife, Husband and luck are all, Mrinal had an extreme protest against these two values in the society! She says, "But the idea that not pleasing you was all right—that your family's pleasure was of little consequence—had not yet entered my mind." (Streer Patra)

The writer wanted to show that girls like Bindu die, but girls like Mrinal live by protesting; a seed cannot be hidden in the ground for too long. In high time, he will rise. Although some weak seeds are ruined due to a lack of proper ventilation, some glorify their existence in unfavorable environments. In the patriarchal society, there are helpless Bindu and psychologically intense Mrinal. They know how to protest against society's injustices, overcome all the opposition forces, and live with their heads held high.

VI. FINDINGS

In this research, the following similarities between these two texts are found:

1. The Main reason for women violence is Economic dependency: The main reason for women violence is the economic dependency on men, being economically dependent on men considering themselves as an authority over women and treating women as valueless things. Her resigning job of Susan is the reason for her loneliness and depression. After resigning from her job, she is under four walls, and her duties are to take care of the baby, give birth to the child, take care of family members, and fulfill their wishes. She lost herself in the responsibility as a wife, as a mother, and as an instructor of the maid. Mathew considers herself a provider of money, and he feels pride in it. He has not guilty of adultery because he is a man and the only earning source of the family.

In the "Streer Patra," Bindu is oppressed everywhere for her economic dependency. If she could fulfill basic needs with her earnings source, she would not come to Mrinal's husband's house to be oppressed. She could not marry that madman whom she did not like. After marriage, she returned to that house because she had no place to live. If she became economically independent, she could live according to her wishes. She tries to stay in that house despite being oppressed; the only reason is economic dependency; after not getting it, she is forced to commit suicide. If Mrinal were economically independent, she could save Bindu. She fails to protest straightly and protect herself because of her dependency on her husband.

2. Psychological violence against women: In both stories, we find psychological violence against women. In "To Room nineteen," Susan is psychologically oppressed and depressed. She can understand every member of her family's need and try to fulfill everybody's need, but no member of her family try to understand what she wants and how she is. She has a husband and children but feels lonely and isolated because she is psychologically detached from them. Mathew is in an extramarital affair though his wife and children are still alive. He has no psychological pressure for this and no guilt. She wants to be free for an hour in the room, but her children also disturb her. She did not get psychological support from her husband. Her husband never understands her and never trusts her. Even He proposed divorce, which is psychological pain for Susan. Psychological violence is the reason for her death.

In the short story "Streer Patra," we see the psychological pressure on women. Mrinal, a beautiful and intelligent wife, is also a sufferer of psychological violence. She could not tolerate this violence. Bindu is psychologically tortured by others every time of her life. In her father's house by a cousin, in Mrinal's Father in law's house by every member of the House except Mrinal. Her marriage was psychological torture for her; she tried to leave this relationship but for this, trying also faced torture. Even after death, she is not free from this violence. Mrinal tries to protect Bindu; for this, she faces psychological torture by her husband and other family members.

3. Men cannot understand women's feelings: In "To Room Nineteen," Mathew does not know why Susan is hopeless and depressed. Sometimes he tries to give support but can not understand what she needs. He thinks she has a boyfriend, and when Susan says, he believes it. He can not understand her pride and pain. In "Streer Patra," Mrinal's husband does not understand her feelings or intelligence. He can not understand her sharp thinking, poetic quality, how genius she is!

4. Husbands are not supportive of wife: In the short story "To Room nineteen," Mathew does not support Susan in relief from depression. When Susan said she wanted to be free, Mathew said that nobody could be free without death. Susan rents a hotel room and spends time alone; Mathew does not support her in this case. Even she doubts her. If she was supportive, Susan could share her feelings and feel free. She sacrificed herself for her unspoken words.

In the short story "Streer Patra," Mrinal's husband does not support her. If he were supportive, Mrinal could protect Bindu. He is always against Mrinal's reasonable efforts. When Mrinal tries to protect Bindu from her mad husband, he is against her and tries to send Bindu to her mad husband's house.

5. Women's ambition for freedom: In both stories, we find women's ambitions for freedom. In the short story "To Room Nineteen," the female character Susan represents all female characters of that time in London. Her character proves that all women want to be free from the male-dominated society. Susan wants to be free in any way.

In the short story "Streer Patra," three female characters, Mrinal, Bindu, and Didi, want to be free. Bindu's sister wants to be free in her inner mind but can not express herself. Ambitions for freedom exist in her inner mind. Bindu's ambition for freedom is proved in her act. We find Mrinal's ambition for freedom in each speech in the letter.

6. Women's efforts to be free: In both stories, we have found women's efforts to be free. In "To Room Nineteen," Susan tries to be free many times differently. At first, she selects an attic room for free, later rents a hotel room, and finally commits suicide.

In the story "Streer Patra," Bindu tries to be free differently; she escapes from her father's house to be free from her cousin's torture. She expresses her free thinking by rejecting the marriage proposal. After marriage, she escaped from her husband's house. Mrinal left her husband's house and family to be free. She said she would never return to that house.

The following dissimilarities between the two texts are found:

1. The ways of searching for freedom and protesting are different: In "To Room Nineteen," Susan searches for freedom in isolation. She protests against violence through suicide. She does not say anything about her husband or violence. She protests silently by committing suicide. On the other hand, Mrinal tries to free Bindu from torture. Later she protests by writing a letter and leaving the house. She says that she will not die; she will live. Mrinal raises her voice against the patriarchal society.

2. The measurement of social violence is different: In "To Room Nineteen," social violence is less, and Susan is oppressed psychologically by her husband and family. She is not oppressed by society. In "Streer Patra," social and domestic violence are much more. Women are tortured by society and their husbands.

3. The status of rights is different: In "To Room Nineteen," the condition of women's rights is a little optimistic. Susan has the right to do the job, and she has the right to be educated, which is like a dream in the "Streer Patra". We see that sometimes Mathew says some comforting words to make her happy, but this quality does not exist in Mrinal's husband's character. In "Streer Patra," the condition of women's rights is very miserable. They have no rights to education and job. Their only duty is to obey the male and society.

VII. CONCLUSION

Women Emancipation is about women's freedom. It means women are free from social restrictions and live independently. They did not control by male domination. Women's rights are placed in society, and equality replaces by converse inequality. In Doris Lessing's short story writer shows us the helplessness of a woman in a dominant male society. The women feel isolated and lonely because their men only want to dominate them did not try to understand women's feelings. In Tagore's short story "Streer Patra," men consider themselves the god of women and control women as enslaved persons.

The information about women's freedom, rights, and equality is relevant, applicable, or related to the world cause. In all countries, women are abused by men. Men cannot treat women like human beings, they treat women like a doll, and women's emotional feelings all things are valueless to men. So women feel and through themselves, self like a burden to men. That is why women are raising their voices against inequality.

Moreover, this voice spreads and protests for their freedom and exact rights. When all together, women raised their voices and fought for equality, then society started to change their minds and gave them a priority. As a result, women get started to be free from the old social restriction. They are accessible in the family and society and belong to their life except depending on others.

This work is relevant because this work is connected with feminism. Furthermore, Feminists are fighting for equality and their rights. Women Emancipation is saying about women's freedom. Women want to be free from social slavery and psychological pressure. So this work is about women not being enslaved, and men are not masters of women. Women are also human they also have feelings and emotions. Men should realize it women are not enslaved and that women's feelings are valuable. Men should give them equal rights,

and women should not depend on men. As a result, men could not ever oppress women. Moreover, women never feel isolated or lonely when they learn to live independently.

This research found the causes of women's isolation, loneliness, and psychological trauma in two regions. If the women of the two stories become self-dependent and become less dependent on men, then men could not oppress them, and they could be free from all social restrictions. When they stay against inequality, then they are always will be free. If women raise their voices and stay parallel with men, our society will be improved. We know that literature is the mirror of society. "To Room Nineteen" reflects English Society in mid-twentieth century London, and "Streer Patra" is a reflection of Bengali society. Tagore's sympathetic representation of Mrinal's helplessness in Bindu's death and her challenging step of the decision to leave her husband's house makes us feel sympathetic towards the status of contemporary women of that period. Tagore raises his voice through the character of Mrinal and raises some critical questions by challenging the societal norms of that period.

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