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CONFINEMENT AND RESISTANCE OF WOMEN IN *THE AWAKENING* AND *THE BELL JAR*

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Abstract

Female writers of different periods are concerned with issues related to women. Among them are Kate Chopin and Sylvia Plath who represent women in their works. In this perspective, Chopin's *The Awakening* (1899), and Plath's *The Bell Jar* (1963) focus on different periods but emphasize common problems of women such as patriarchy and its pressure on women. From this point, the analysis of the works will reveal how patriarchy puts pressure on women and reactions of women against it.

Firstly, in order to reveal the pressure of patriarchy on women, the method their works adopt should be understood. So, the power relations and usage of power in social space need to be emphasized. In this perspective, power, ideology and space concepts will be explained and these theories will be applied to the novels. By the help of these theories, the power relations among men and women and the reactions of the women will be studied.

Finally, the analysis of the two works will reveal the ways, methods men choose to restrict women, and the way women resist against all these oppressions and their solutions to the confinement.

Key Words: *Woman, Confinement, Space, Ideology, Power.*

THE AWAKENING VE *THE BELL JAR* ROMANLARINDA KADINLARIN KISITLANMASI VE DİRENİŞİ

Özet

Farklı dönemlerdeki kadın yazarlar kadınlar ile alakalı konularla ilgilendirler. Bunlar arasında Kate Chopin ve Sylvia Plath, eserlerinde kadınları temsil eden yazarlardır. Bu bağlamda, Chopin'in *The Awakening* (1899) ve Plath'ın *The Bell Jar* (1963) eserleri farklı zamanlara odaklansa da, patriyarki ve kadınlar üzerindeki baskısı gibi kadınların ortak problemlerini anlatırlar. Bu noktadan hareketle, eserlerin analizi patriyarkinin

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kadınlar üzerinde nasıl baskı oluşturduğunu ve kadınların bu baskıya karşı nasıl karşı çıktığını ortaya koyacaktır.

İlk olarak, patriyarkinin kadınlar üzerindeki baskısını ortaya koymak için eserlerin benimsediği metot anlaşılmalıdır. Bu nedenle, güç ilişkisi ve gücün sosyal mekân içerisinde uygulanışının anlaşılması gerekmektedir. Bu bağlamda çalışmada güç, ideoloji ve mekân kavramları açıklanacak ve bu teoriler eserler üzerinde uygulanacaktır. Bu teorilerin yardımı ile erkekler ile kadınlar arasındaki güç ilişkileri ve kadınların tepkisi ortaya koyulacaktır.

Sonuç olarak, iki eserin incelenmesi, erkeklerin kadınları sınırlamak için seçtikleri yöntem ve metotları, kadınların tüm bu baskılara karşı gösterdikleri direnci ve bu sınırlamalara karşı buldukları yöntemleri ortaya çıkaracaktır.

Anahtar Kelimeler: *Kadın, Kısıtlama, Mekân, İdeoloji, Güç.*

INTRODUCTION

Female writers are concerned with women, their positions and situations in the society. In these representations, the reader is presented with different types of women who have different life styles. However, all these women have common problems and sorrows. Those women who live in the patriarchal societies of different countries have a common situation as being under the control of the dominant male rule. These dominant male groups commonly aim to have this control, which is gained by the power, in order to confine women and not to let them gain that power and control men. This confinement occurs in many aspects of life such as at work, school and so on. Woman always hits a glass barrier whenever she likes to have a career in this male dominated world and is exposed to confinement. She is kept in a certain space under the power of male whose ideology is in favor of male control. This situation, occurring in many countries, happens for a long long time and women are aware of it so they begin to resist against this confinement as stated in the novels, *The Awakening* (1899) by Kate Chopin and *The Bell Jar* (1963) by Sylvia Plath. These two writers reveal how male power has been in charge in the world in different periods of history, keep women in certain space under his control and how women resist this confinement. This study aims to show how these two writers shed a light to the way men occupy and control space by power relations in accordance with their ideologies, and the way that women resist and break that barrier, confinement in the last century and this century which are important periods for the rebellion and resistance of women in history.

METHOD

Space

Firstly, it is necessary to emphasize such terms as space, power and ideology which will provide the analysis of the relations of men and women leading to the confinement and resistance of women. Space is defined as “the outcome of social relations and more than one of the dimensions through which the social is constructed. It is an active, constitutive, irreducible, necessary component in the social’s composition” (Keith and Pile, 1993: 36). From this point it is understood that space is where the social relations come out, especially relations of men and women. In addition to that, space is the place where hegemony occurs as Keith and Pile emphasize.

Space can now be recognized as an active constitute component of hegemonic power: an element in the fragmentation, dislocation and weakening of class power, both the medium and message of domination and subordination. It tells you where you are and puts you there (Keith and Pile, 1993: 37).

It is clear that dominant group locates the opponent, the other in the space which is defined in favour of the dominant group as seen in both novels. In the name of doing things in favour of the dominant group, divisions are constructed.

Hegemonic power does not simply manipulate naively given differences between individuals and social groups, it actively produces and reproduces difference as a key strategy to create and maintain modes of social and spatial divisions that are advantageous to its continued empowerment (Keith and Pile, 1993: 185).

As Soja states, the dominant group provides divisions, differences in favour of itself. These divisions provide the separateness, otherness as he claims. “Such differences as are ascribed to gender, sexual practice, race, class, region, nation, etc. are thus primarily brute fashionings which are neither transhistorical nor natural (in the sense of being naively or existentially given)” (Qtd in Keith and Pile, 1993: 185).

From this point, Soja adds that urban, where both novels take place, as a space has negative representation in the context of gender and space. “Urban spatiality is seen as oppressively gendered in much the same way that the city was shown to be structured by the exploitative class relations of capitalism and the discriminatory geographical effects of racism” (Qtd in Keith and Pile, 1993: 193). Similarly in the context of space and gender, Smith points out the dividing quality of space.

Location here is not a matter of finding a stable home or discovering a common experience. Rather it is a matter of being aware of the difference that makes difference in concrete situations of recognizing the various inscriptions, places or histories that both empower and inhibit the construction of theoretical

categories like woman, patriarchy, or colonization categories essential to political action as well as to serious comperative knowledge (Qtd in Keith and Pile, 1993: 78).

Therefore he states how space is ruled by patriachy and provides the categorizations of humanbeings such as woman or man which will be used by patriarchy for otherization and control.

However, against such a tactic of patriarchy, women have the ways to express themselves and resist the confinement as Radcliffe emphasizes. "Female subjects use history and movement through space to construct their own (personal/political) identity" (Qtd in Keith and Pile, 1993: 104). She aims to tell how women can resist against such otherization which is aimed to accomplish by the way patriarchy uses the space. But patriarchy has different representations of space which aim to provide a degrading view of women as stated by Massey. "Space is associated with lack and women too is defined in terms of lack" (Qtd in Keith and Pile, 1993: 148). At this point Keith points out a way of resistance. "Location is not safe. One is always at risk. One needs a community of resistance" (Keith and Pile, 1993: 5). In terms of community of resistance Hook states that "a revisioned spatiality creates from different sites for struggle and for the construction of interconnected communities of resistance" (Qtd in Keith and Pile, 1993: 189). He also adds that "understanding marginality as position and place of resistance is crucial for oppressed, exploited, colonized people" (Qtd in Keith and Pile, 1993: 191). In both quotations, Hook states the importance of resistance and togetherness for the struggle of women against confinement.

Ideology

The idea of resisting in a confined space is as crucial as ideology for the analysis of both works in order to reveal the control of women by men. So, it is necessary to comprehend the meaning and function of the term.

Ideology is the discourse that invests a nation or society with meaning. It is a system of ideas that explains, makes sense of society. But making sense is predominantly the domanin of the ruling classes who assume their right to rule as natural. It is the practice of reproducing social relations of inequality (Hayward,2009: 215).

As Hayward states, ideology becomes a tool of men as it is for space to set inequalities in favour of them against women. Similarly, Althusser points out how ideology becomes a way of ruling. He states that

Behind therelations between simple ideas there thus stand relations of force, which place certain ideas in power (those which can be schematically called the ruling ideology) and hold other ideas in submission (which can be called the oppressed ideology), until the relation of force is changed (Althusser, 2003 : 171).

Althusser also emphasizes that “mechanism of hegemony is interpellation, the recognition and adoption of an ideology and its practices” (Qtd in Gray, 2004: 54). Furthermore he adds that “practices of particular powerful social institutions reproduce ideology in an ever-changing dynamic process” (Qtd in Gray, 2004: 55). Althusser points out how man is organized for ideological confinement and uses certain elements to oppress women. He also points out how women may not notice this and be part of the system by stating that “if subjects act according to their beliefs, participating in the practices of dominant Ideological State Apparatuses, they are assured of a place in hegemonic society” (Qtd in Gray, 2004: 56). He points out that the women who suppose that they had a position in society were cheated so he emphasizes the power of ideology.

Power

From this point the power itself is important. Foucault defines power as “power is what prohibits, what prevents people doing something” (Qtd in Kritzman, 1998: 102). This definition of term totally explains what is done for the confinement of women. Men as the group who rules and has the power brings bans or prohibitions according to what they want. In this perspective, Foucault emphasizes that “to say that sex is not repressed, or rather that the relationship between sex and power is not characterized by repression, is to risk falling into a sterile paradox” (Foucault, 1978: 8). In addition to that, Foucault states that “sexuality in so far as it is, in very society is a good area to test what the mechanisms of power actually are” (Qtd in Kritzman, 1988: 102). He points out the relation between sex and power and emphasizes that sex and sexuality are the areas where the power of hegemony is tested. But, he states the outcome of resistance against the power by saying that “I am just saying: as soon as there is power relation, there is possibility of resistance” (Qtd in Kritzman, 1988: 123). As he states, women resistance come out whenever power of the ruling class comes against them as it happens in both novels. In addition to that, by depending on the evaluation of Foucault, Keith claims that all these concepts as power, space and ideology in the society have connections as put forth in his work *Place and Politics of Identity* (1993). “Foucault persistently explored the connections between knowledge, power and spatiality and maintained that the transition from temporal to spatial metaphors enabled a discursive shift from the realm of individual consciousness to wider relations of power as constitutive of social meaning” (Keith and Pile, 1993: 73).

DISCUSSION

The Awakening

Within the light of all this theoretical information, how men confine women and women resist this confinement will be studied. In this perspective the novel *The Awakening* by Kate, published in 1899, tells unorthodox views of married woman called Edna about womanhood, motherhood and her feminine perspective about the location of women in a male dominated society which is ruled by Creoles in southern part of the United States of America. In this location issue as Keith stated, the space is “the outcome of social relations” and the novel is full of such examples. One of them is the struggle between Beaufort and Mariequita who are the two men of Creole society. “Beaufort grumbled because Mariequita was there, taking up so much room. In reality he was annoyed at having old Monsieur Farival who considered himself the better sailor of the two” (Chopin, 2012: 24). As understood from the lines in the text, the space stages the struggles, social interactions.

It could be said that this staging reflects many of such struggles and struggle shows itself especially among men and women. In the context of struggle and dominating the other as stated before, space is used for the favor of the dominant power to rule and make the other conform. This situation is portrayed even from the beginning of the novel. “A green and yellow parrot, which hung in a cage outside the door, kept repeating over and over” (Chopin, 2012: 2) This parrot actually symbolizes Edna, the protagonist of the story as Elz states “While all three novels contain similarities- primarily the protagonist's struggle against the confines of her society- Chopin's *The Awakening* and Cather's *A Lost Lady* employ birds as a metaphor for the entrapment the protagonists experience” (Elz, 2003: 13). Even from the beginning space is a cage which refers the confinement of the women. Like a bird in the cage, Edna, who seems standing outside, is in the cage of the male dominated Creole society which determines rules of living for the women. She is an unconventional woman whose life style doesn't suit the norms of Creole society. She is not interested in children or marriage when her husband as a representative of the dominant society thinks her place is home with her children as it can be inferred from this sentence of the story.

He reproached his wife with her intention, her habitual neglect of the children. If it was not a mother's place to look after the children, whose on earth was it? He himself had his hands full with his brokerage business. He could not be in two places at once; making a living for his family on the street, and staying at home to see that no harm befell them (Chopin, 2012: 5).

Her husband thinks that she is required to be at home looking after children and he needs to do business outside. His idea reflects the space of women, how she will live and the male society becomes the determiner of all these.

This situation is also set to provide the differences between man and woman in order to continue empowerment of male dominant society as mentioned before. But as a resistance, Edna shows manly acts in contrast to what is expected from her as a woman in the society. “ ‘I will take some brandy’, said Edna shivering as she removed her gloves and overshoes. She drank the liquor from the glass as a man would have done” (Chopin, 2012: 56). She resists by her manly acts to the definitions which will provide otherness and submission of women. Because, by such patriarchal definitions of women who are considered to be at home and be womanly as manners, and definitions of men who are considered to be outside for business, the mobility of men expands while women’s shrink. So that woman world, space are confined. But as Radcliffe states, women resist by moving and that’s what Edna does in the story. She can’t stand confinement so decides to move a new house.

Mademoiselle, I am going to move away from my house on Espelanade street... ‘Just two steps away’ laughed Edna in a little four – room house around the corner. It looks so cozy so inviting, restful, whenever I pass by, and it’s for rent. I’m tired looking after that big house. It never seemed like mine anyway- like home. It’s too much trouble.. the house the money that providers for it, are not mine, Isn’t that enough reason? (Chopin, 2012: 57).

Edna states how free and unconventional she is. Her ideas are considered as shocking by the society even among other women as understood from Madameiselle’s reply to these ideas which indicate that Edna doesn’t consider the house and furniture belong to her. “ ‘They are your husband’s’ returned Madameiselle, with a shrug and a malicious elevation of the eyebrows.” (Chopin, 2012: 57). Even other women can’t see the confinement provided by males who are husbands or brothers owning houses and them but still insist that she shouldn’t move and stay with her husband who confines woman, but Edna resists and moves.

When women resist, men continue to set confinement on women by ideology. In this perspective as Althusser tells, society aims to embrace dominant ideology of man which aims to keep women at home looking after the children. In this perspective, the novel reveals the ideal woman perception of men in the period.

In short, Mrs. Pontellier was not a mother- woman. The mother women seemed to prevail that summer at Grand Isle. It was easy to know them, fluttering about with extended, protecting wings when any harm, real or imaginary, threatened their precious brood. They were women who idealized their children, worshipped their husband, and esteemed it a holy privilege to efface themselves as individuals and grow wings as ministering angels (Chopin, 2012: 7).

Such type of a woman was ideal woman according to male dominated society in that period as Gray mentions. “The hegemonic institutions of nineteenth-century society required women to be objects in marriage and in motherhood,

existing as vessels of maternity and sexuality, with little opportunity for individuality” (Gray, 2004: 53). When the nineteenth century’s ideology reflects such a view that women are objects in the marriage, Edna has a counter ideology to that confinement as a resistance. When the psychiatrist, Edna’s husband asks for help about unwomanly behaviors of Edna, tries to talk to Edna as a mechanism of society’s ideology, Edna resists. The doctor talks to Edna and says “you seem to me in trouble” (Chopin, 2012: 80). He tries to relocate her into her patterned position in the society but she resists and reflects her ideology saying that “But I don’t want anything but my own way” (Chopin, 2012: 80). Edna resists the confinement of the society by reflecting her ideology and presenting her importance as a woman being in this world. This resistance is sourced from nineteenth century feminist discourse which “was an oppositional ideology, a resistance to obstacles to female fulfillment” (Gray, 2004: 53). In this perspective, the story reflects this resistance by the rebellious acts of Edna for her fulfillment.

Therefore, ideological confinement can’t put Edna under its control so power relations come into being. As Foucault states, power bans, prevents so Edna’s husband representing the power at the beginning, leaves the house to have fun at the Klein Hotel instead of having dinner at home and Edna is expected to stay at home, prepare dinner and look after the children as a passive person and her passive situation is reflected by Edna’s question to her husband. “ ‘Coming back to dinner?’ his wife called after him. He halted a moment and shrugged his shoulders” (Chopin, 2012: 3). Husband is free to go out and not come back for dinner when wife is supposed to be at home. But later Edna resists this power and this happens by noticing her power as a resistance to confinement. She goes to the seaside and manages to swim and the story reflects this success and realization process by this sentence. “But that night she was like the little tottering, stumbling, clumping child, who of a sudden realizes its powers, and walks for the first time alone, boldly and with over-confidence” (Chopin, 2012: 19). She manages to survive in the sea by learning swimming. She goes into the sea, a new space and becomes powerful there, the sea provides the mobility, freedom as an endless, free place for her.

A feeling of exultation overtook her as if some power of significant import had been given her to control the working of her body and her soul. She grew daring and reckless, overestimating her strength. She wanted to swim far out, where no woman had swum before (Chopin, 2012; 19).

She notices her power, understands there should be no limit or confinement for women and Kearns emphasizes this enlightenment of Edna by her words.

Edna’s first raising of herself to the water’s surface predicts the Sisyphian nature of her transcendence, for it has been a fleet-ingly sublime moment of physical and psychic self-definition, a moment potent in both its pleasure and its pain as she experiences a simultaneous awareness of her power and her impotence relative to the immense sea (Kearns, 1991: 87).

As Kearns states, in immense sea, she notices her powers and rebels against men power. She begins to go out at night when previously her husband used to go out late at night and this change and powerful attitude of Edna are reflected by a dialogue in the story. Her husband tells her not to go late at night and she says “ ‘Don’t wait for me’ she answered. He thrust his head through the door” (Chopin,2012: 22). Now Edna orders, goes out as she wants and breaks the confinement of the male society by recognizing, being aware of her powers.

Women in *The Awakening* and *The Bell Jar*

Such a power struggle and the desire of men for confinement are reflected in Sylvia Plath’s *The Bell Jar* novel which was published in 1963. The novel is similarly about a woman called Elly who is a new graduate from college and new at work life. It’s been more than 60 years since Edna’s story was told but confinement and resistance exist and the writer tells about the details of this confinement on women by patriarchy and resistance of women which is a very thorny road leading the protagonist to commit suicide but never give up struggle. Within this struggle, the protagonist Elly like Edna is in an urban area as space where the social interactions happen. Space is a special focus in the novel because it strongly emphasizes confinement. Even from the beginning as in *The Awakening* which begins by the bird in the cage metaphor, there is a negative representation of space relating to confinement and negative events. “It was a queer, sultry summer, the summer they electrocuted the Rosenbergs, and I didn’t know what I was doing in New York” (Plath, 2006: 6). The story begins by giving name of the city as a place and an electrocution in that space. At the same time, the electrocution refers to later parts of the story where the protagonist receives lobotomy treatment which is done by electricity in an asylum for the confinement of women. So both novels begin by the confinement quality of the space which is applied by patriarchal powers. Furthermore as in *The Awakening*, the confinement of the women at a space happens in this novel which was written many decades after from the publication of *The Awakening*. The author tells that she and some other girls attend a contest and they are kept in a hotel room.

This hotel – Amazon- was for women only, only they were mostly girls my age with wealthy parents who wanted to be sure their daughters would be living where men couldn’t get them and deceive them; they were all going to posh secretarial schools like Kathy Gibbs, where they had to wear hats and stockings and gloves to class, or they had just graduated from places like Katy Gibbs and were secretaries to executives and simply hanging around in New York waiting to get married to some career man or other (Plath, 2006: 9).

They are in a hotel room away from man to be close to the jobs and the marriage as their parents determine. Like Edna, who is located at home in order to be a wife and mother for the needs of patriarchy, these women are located in a hotel

room to answer the future needs of patriarchy such as providing a good marriage. So women's place at this novel again becomes home or a close location so that they could be confined.

However Elly, manages to resist this confinement as Edna does by the help of mobility. When man confines them into a space in these novels, both characters find a way to move. When in *The Awakening* Edna moves to new house, in this story mobility is shown by Elly's moving to different rooms of different buildings. She is always on move. She always changes rooms. In one part of the story she is at the room of the hotel. At another part, she is at the room of psychiatrist and at another one she is at the room of the asylum and even in asylum where the confinement of patriarchy reaches its peak; she manages to change her room. In the part of the story that her friend is taken to another asylum from the asylum she is in, the author implies that having many moves is going up. " 'She is going to Wymark' my nurse told me in a low voice. I'm afraid Miss Norris isn't moving up like you" (Plath, 2006: 227). The author shows that how she overcomes barriers and confinement. Mobility provides her break down the borders, confinement set by the patriarchal society for women.

In the perspective of confinement, ideology is an important tool of men as represented in the story. Elly has a sexual relation with a boy and loses her virginity and understands the meaningless of protecting her virginity for all those years.

Ever since I'd learned about the corruption of Buddy Williard my virginity weighed like a millstone around my neck. It had been of such enormous importance to me for so long that my habit was to defend it at all costs. I had been defending it for five years and I was sick of it (Plath, 2006: 266).

Like the Creole women of *The Awakening* who believe the patriarchal ideology which cares too much the principles as womanhood, motherhood, serving husband and children, at first Elly thought and acted in accordance with the patriarchal ideology and considered that virginity was important. Because in the male dominated world women were expected to be virgin for marriage like the contest girls at the hotel who were supposed to stay away from men till marriage in the story. However, Elly faces that ideology, has sexual relationship and demolishes male dominated ideology and comes out with her ideology which frees her from the confinement of the dominant society as stated by her words in the story. "It occurred to me that the blood was my answer. I couldn't possibly a virgin any more. I smiled into the dark" (Plath, 2006; 268). She states that she is happy for losing something that male ideology considered important. However, as she and Edna are problematic characters for the male ideology, ideology also confines Elly into an asylum and forces both characters to consult a psychiatrist. Therefore it could be said that it is the same situation for both societies. However, as Foucault states, the usage of asylum and similarly the psychiatry treatment are confinement methods of ideology.

Psychiatry immediately perceived itself as a permanent function of social order and made use of the asylum for two purposes: first to treat the most embarrassing cases and, at the same time, to provide a sort of guarantee, an image of scientificity by making the place of confinement look like hospital. The renaming of the place of confinement as a hospital was a way of declaring that that practice of psychiatry was indeed medical- since it too, like medicine, had a hospital (Qtd in Kritzman, 1998: 180).

Therefore, by his words he means that ideology finds a way for confinement and names this confinement in a legal way as it happens for Elly who was taken into asylum under the cover of helping her for her problems. “And when people found out my mind had gone, as they would have to, sooner or later, in spite of my mother’s guarded tongue, they would persuade her to put me into asylum where I could be cured” (Plath, 2006: 186). As understood, woman is considered someone to be cured and put into asylum for the treatment or help. The reason behind such an act is also related to the way women are represented by the society. The dominant ideology represents women as irrational and men as rational as stated by Massey. “Women represented feeling, sexuality and even chaos, man was rationality and control” (Qtd in Keith and Pile, 1993: 149). In this perspective, as Edna is accused of being in trouble by male psychiatrist of the society, Elly is questioned by the psychiatrist for her troubles. The psychiatrist asks her “Suppose you try and tell me what you think is wrong” (Plath, 2006: 150). As inferred from this sentence, according to the society there is something wrong with Elly like there is something wrong with Edna. Both women are in trouble, they have problems; they are not rational according to men who are considered to be psychiatrists practising a branch of science as Foucault states. But the truth is that man uses ideology for the favor of himself to provide otherization and control of women.

Lastly, another element of patriarchy which is used to control women is power. In this perspective, the beginning of the story refers to masculinity and power as electricity is power and electrocution of Rosenbergs, which implies the trials and execution of Rosenbergs who were accused of being spies, is a sign of male power, a control on society. At this part of the story, according to Buddic “though electricity does not immediately suggest the masculine, nonetheless it represents the male sexuality and power” (Buddic, 1987: 878). Like the confinement message of Edna at the beginning of *The Awakening*, Elly is confined at the asylum in *The Bell Jar*. She is put in an asylum by male power. In order to go out of that place she needs permission of a commission of doctors who represent the patriarchal society as stated in the story. “ ‘Interviews!’ Valerie snorted. They are nothing! If they are going to let you out, they let you out” (Plath, 2006: 281). The asylum which becomes the tool of ideology to keep women under control, uses its power and confines her. But Elly resists to those confinements by the principle that where there is power, there is resistance. Her mind doesn’t change by those lobotomies and she says at the end “But I wasn’t getting married” (Plath,

2006: 285). She manages to break the confinement of the society no matter how powerful it is. She doesn't think as mainstream society does. She progresses, she writes, she expresses herself.

All my life I'd told myself studying and reading and writing and working like mad was what I wanted to do, and it actually seemed to be true, I did everything well enough and got all A's, and by the time made it to college nobody could stop me (Plath, 2006: 38).

When Edna swims in the endless water against confinement of the society in land, Elly writes on the pages which provide her freedom that nobody could limit. Furthermore the resistance of community also enables her to exit from confinement as stated in the novel. She gets support from writers and female friends but not males. "There was famous poet, and Philomena, and Jay Cee, and the Christian Scientist lady and lord knows who, and they all wanted to adopt me in some way, and for the price of their care and influence, have resemble them" (Plath, 2006: 257). The author means that by the help of community resistance, togetherness, confinement is overcome because Elly progresses by the help of these women characters.

CONCLUSION

Finally, both novels tell about the problems of the women in different periods. Kate Chopin's novel *The Awakening* tells about a woman at the end of nineteenth century when women began to raise their voices against the inequalities in history. It tells how women rebel in such a dominant, powerful, patriarchal society. *The Bell Jar* tells about the 1960's when the feminist movements were much more powerful than it was in the nineteenth century. It tells how women struggle against all those suppressions coming from same, powerful, patriarchal society. The common point in these novels of different periods of time becomes the confinement of women by male dominated society and their resistance to those men. Both of the novels reveal that even though the periods of the novels are different, the tactics, men use to dominate the society don't change. Therefore, both writers reflect that male dominated society's use of power and ideology on women continues in similar methods. At the same time, the novels emphasize that in such an unchanging society, women could still struggle, resist and overcome the obstacles of the male dominated society. Therefore, in the perspective of all these common points of the novels, the analysis of the works provide an understanding of the dynamics of the society, based on the power relations and application of these power relations on women in the social space. Thus, the analysis of these relations reveal how men try to legitimize their unequal desires and requests on women or make their unjust acts seem rightful and how women become aware of these relations and set themselves free against such acts by the means of different kinds of resistance.

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