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Exploring cyborg feminism in Sultana's dream: Disrupting patriarchal power structures through technological empowerment

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Abstract

Rokeya Shakhawat Hossain's ironical short story "Sultana's Dream" exploded with reverse gender roles to criticize patriarchal societies and showed how women can break the gender differences through proper education and technology. Similarly, Donna Haraway, in her work *A Cyborg Manifesto*, rejects the idea of gender identities by adapting technology and being cyborg naturally. This paper focuses on analyzing Rokeya's "Sultana's Dream" through the lens of Donna Haraway's Cyborg Feminism and the implications of it in women's lives. The textual analysis method has been used to get insights from primary and secondary materials, including "Sultana's Dream" in English translation and other authors' critical writings, respectively. The study finds the essence of cyborg feminism in "Sultana's Dream," as women embraced themselves with technology to disrupt not only traditional gender power structures but also challenge social norms and the thinking of the word "gender." Despite having limitations of cyborg, such as the applicability and availability of technology to all women in developing countries as well as the concern about its control and manipulation, the research emphasizes the importance of understanding and embracing cyborg feminism for gender equality and societal transformation.

Keywords: Cyborg feminism, Sultana's dream, technology, gender equality, gender power structure

1. Introduction

A dream that a woman had, a dream that comes from inner desire, a dream that has deeper meaning where women rule and flourish; it is not only a story but also a possibility to illuminate the actual wish of women. A dream that could break the gender power structure and bring peace to the world is called "Sultana's Dream." This is one of the science fictions stories that combines a utopian vision of a feminist, written by the "pioneer feminist of Bengal," Begum Rokeya Sakhawat Hossein, in 1905. It played a significant role in the development of science fiction around the turn of the twentieth century, when the genre was mostly identified with masculine Western authors like Arthur Conan Doyle, Jules Verne, and H. G. Wells (Lit, 2022b) ^[11]. During the 20th century, Bengali women were struggling due to the patriarchal attitude, and the impact of colonialism was tangible in India. At that time, Begum Rokeya was bold enough to raise her voice through her writings; she challenged society's contemporary notion of women and fought for the emancipation of Bengali Muslim women. She highlighted examples of how women's rights were denied and misinterpreted due to a fundamentally patriarchal mindset in society and misconceptions about Islam (Jahan, 2018b) ^[10]. Education is the key to opening the door of freedom for women and to eradicating patriarchal attitudes from society.

In *Sultana's Dream*, it is important to note that women can better handle the world through the regulation of administration and technology, far more organized than men. Rokeya claimed that men and women should be regarded equally as reasonable humans, pointing out that women's lower economic status was caused by their lack of education (Azad 282-299). In this story, the main character, Sultana, has a dream where gender roles are reversed. She is lounging in her bedroom and thinking about the condition of Indian womanhood. She falls asleep and dreams of a world without men, where women are in charge. In this dream, she sees a reversal of gender roles, with men being confined indoors and assigned household tasks. The dream portrays a society where women hold power and enforce strict rules,

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eliminating male oppression and creating a virtuous "Lady land." In that place, men are kept in a secluded area called the Zenana, following strict rules of the Purdah system. Sultana envisions a world without male oppression and criticizes the patriarchal society. Her dream reflects her desire for gender equality and female education. While her dream may seem fantastical, Sultana's actions and wishes in her waking life align with her dream. She raises her voice against male chauvinism and expresses her ideas through her writing. In her dream Lady land, women dominate in all aspects of society, including administration, education, and employment. Female rights are fully ensured, and women thrive through the use of technology and innovative ideas. The way Rokeya demonstrates the amalgamation of femininity and technology to eradicate inequality and gender hierarchy leads us to Donna Haraway's Cyborg feminism theory from her book *A Cyborg Manifesto*, originally published in 1985. Haraway re-conceptualizes the term 'Cyborg' as "a creature of social reality as well as a creature of fiction" and recasts it as a modern possibility for women.

Beyond the traditional feminist assurances, like basic rights, education, and distinct language for women in texts raised early by the foundations of feminism, Mary Wollstonecraft (1759-1797) and Virginia Woolf (1882-1941), who also explored androgyny in her literary text *Orlando* (1928), Haraway's theory not only challenges basic rights and cultural feminism but also examines duality and gender hierarchy in society. Through women's clever use of technology, as portrayed in the text, it becomes very possible to disrupt the patriarchal power structure, even in the 21st century.

Numerous studies have been conducted on *Sultana's Dream*. Common themes include science fiction, utopian vision, education, and feminism. Particularly, feminism has offered researchers a vast area of possibilities. A recent study of the text by Md Najimuddin and Bilal Waziri, on March 18, 2023, explored the vision of women's empowerment. Their aim was to test the feminist concepts presented in *Sultana's Dream* and understand Rokeya's vision for the advancement of women. This study involves evaluating the progressive and open-minded concepts of women's empowerment through education presented in the text. A study by Bhattacharya and Hiradhar (2019) ^[2] analyzes Rokeya Shakhawat Hossain's science fiction narrative *Sultana's Dream* in the context of Bengali science fiction from the 19th and 20th centuries. The authors explored gender imbalance, domination in a patriarchal society, and the opportunities for women to use science and art to fight against violence. The study portrays how Hossain's speculative science fiction challenges the emancipation of a restructured scientific ruling system, emphasizing both gender and the state's capacity for rational aesthetics.

In 2018, Md. Mominur Rahman & Md. Abdul Momen Sarker conducted a valuable study that shows the links between feminist dreams and Ecofeminism, with a particular focus on *Sultana's Dream* as a solution to masculine oppression. The paper explored the significance of gender reversal and scientific progress in the text by providing insights into the concept of liberation envisioned by Rokeya Shakhawat Hossain.

Several more studies have explored various facets of the dream world, including Marxist ideas, patriarchal satire, feminist utopia, and the constraints of dreams in reality. These studies have also delved into the philosophical components of dreams, such as altered states of consciousness. The articles are exceptionally captivating to read and delve into for further research. However, there is a

noticeable gap in research when it comes to examining Haraway's idea of Cyborg feminism in the text and its consequences. Cyborg feminism is mainly driven by the goal of dismantling gender inequality and transcending the binary concept of male and female. It also seeks to embrace the intersection of culture and nature, as well as the integration of humans and technology. It is necessary to study how the cyborg ideology intersects with feminism to understand how it enables women to eliminate the distinctions between men and women, with potential future applications. In this paper, the essence of Cyborg feminism will be perceived in *Sultana's Dream* and thereafter evaluated to determine its practicality. Additionally, the paper aims to investigate how women have embraced technology in the story to simplify their lives and challenge the traditional power structure, as well as how these activities align with Cyborg Feminism Theory to challenge the gender hierarchy. The significance of technology should be acknowledged, as it can serve as a powerful tool for women to safeguard themselves. Furthermore, *Sultana's Dream* can be used as a means to examine and explore different views of the word "gender" with its implications in relation to cyborgs and cybernetics. This analysis can lead to the discovery of new opportunities for challenging the status quo and promoting societal transformation.

2. Objectives

This study is significant as it examines:

1. The theme of cyborg feminism in the vision Rokeya Sakhawat Hossein.
2. The role of technology in disrupting & challenging patriarchal power structures, and in empowering female characters in *Sultana's Dream*,
3. The implications and message of the future direction of cyborg feminism in *Sultana's Dream*.

3. Methodology

The approach of textual analysis is quintessential for DOIing research in the fields of social sciences, humanities, literary studies, and cultural criticism (Belsey, 2013; Caulfield, 2019; Smith, 2017) ^[3, 5, 16]. This research method mainly focus on written, spoken, or visual texts to comprehend and uncover deeper meanings by closely analyzing a text's content, language, structure, and context to gain insights and make interpretations about its message, social implications, or cultural significance. Following this, I have used both primary and secondary materials to accomplish this term paper. As my motive is to disclose the connection between Rokeya's vision and Donna Haraway's Cyborg Feminism notion in "*Sultana's Dream*," I have closely pursued and examined both sources. I have meticulously examined the English

translation of "*Sultana's Dream*," which serves as my primary source. In addition, I have consulted secondary materials such as authentic articles, essays, publications, edited versions of books, and dissertations written by renowned critics and authors on Rokeya Sakhawat Hussain's "*Sultana's Dream*" and Donna Haraway's "*A Cyborg Manifesto*." Following the textual analysis method, this research aims to study "*Sultana's Dream*" through the lens of Haraway's Cyborg Feminism to highlight its scope and emergence.

4. Understanding Cyborg Feminism in *Sultana's Dream*

Sultana's dream is a vision of reality that has huge potential. The dream that fought for women through proper use of science can bring light in every home of South-Asia. The scenery where "women were engaged in scientific

researches” demonstrates the progress Rokeya wants through science and technology and need of reconstructing the role of gender. To get rid of the barriers of women in society, technology can play a vital role to tackle society’s radical belief and empower women for independence. For this, we need to talk about “Cyborg feminism” which is a type of theory that merges between human and machine to break the sand line for women created by patriarchal society. Donna Haraway, an American biologist and feminist brought out the idea to link between cybernetics and feminism which might help reconstructing and challenging gender disparities. She proposed this cyborg definition in her 1985’s essay titled “A Cyborg Manifesto”. She said, “A cyborg is a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction” (Haraway, 1985/2017) ^[9]. Although this term was first coined in 1960 by American space scientist Manfred Clynes for the purpose of space travel of human, Haraway defined it in her own style by claiming that we are already in state of Cyborg. She said that in order to be a cyborg human we don’t have to plug or implant any mechanical parts into your body. Haraway’s implication comes from the way we live our life using and adapting technology as an indispensable part. Whether to meet someone or to attend classes, we use social media, zoom meeting or any other modern apps via smartphones. Even we took vaccines to save ourselves from Covid-19 and make our immune system strong and expand our life expectancy. These things couldn’t have been able to develop on its own rather we acquired these features. In simple term, it is to claim that we all are cyborg since it is becoming ambiguous to comprehend where machine end and human start or vice-versa. We make technology and we live into it. Gradually, both human and machine merges into one in the earth. This led us to believe that we are already in the posthuman era. If we deeply try to understand her idea of cyborg into feminism, Haraway posits it as another social construction since the concept of *human* itself not “natural” and we decide the role of gender in society. Though the concept of *human* should have been “natural” as the biological aspects of women are “natural” hence unchangeable, it is clear, we fixed that woman are only good at household chores. As it is our state of mind

where we predetermined everything, then why not challenge it for something unique and eliminating the validity of essentialist understanding of human nature. Hitherto, it is cyborg which erased the boundaries between identities and merge nature and culture into one body. Besides, Cybernetics has enabled the establishment of new roles that are not determined by gender or ethnicity, but rather by their construction at every level (“We Are All Cyborgs: How Machines Can Be a Feminist Tool | IMS”).

In “Sultana’s Dream”, women are the ruler of the Lady land and they made that state paradise from them where love rules over war and “Virtue himself reigns here” (Sakhawat Hossein, 1905/2014, p.14) ^[15]. In the Lady land, no one dies before getting old or at their appropriate age which indicates the life expansion with the help of technology. The women live there, are also involved in scientific study, researches, and invention such as use of “solar heat” for cooking, electricity, and sometimes for cultivating natural things on fields. Besides they can store up the heat to distribute the place when they need it. Another invention is water captive balloon that afloat above the cloud-land and collect water from the atmosphere controlled accordingly by them. With the help of this balloon, they regulate rain and storms as much as they can to keep the place the way they want. There is also a place to see where Sultana and her sister Sara are traveling by an air-car lifting through hydrogen balls. Furthermore, when men soldiers of the Lady land failed to fight against the enemy on the battlefield, women stood up there to fight and use their collected solar heat to attack by which they “directed all the rays of the concentrated sunlight and heat towards the enemy” (Sakhawat Hossein, 1905/2014, p.23) ^[15]. After that, no outside enemy dare to attack Lady land and women successfully sent men into “zenanas”. Though Rokeya didn’t explain how everything is happening scientifically due to her limited knowledge, she was well aware of the difficulties of women in society which can be cured by right use of technology. She knows how dreams can be manifested through powerful words in her writing. Here, we need find out the theme of cyborg feminism in a clear order comparing with the text. Here is the table below that shows the comprehensive data that matches the features of cyborg feminism in “Sultana’s Dream”:

Features of “Cyborg Feminism”	Features of Feminism in Sultana’s Dream
1. Machine + Organism: Hybrid of both of the elements to be powerful, not necessarily have to implant any mechanical parts. It can be just simply a philosophy to make the most use of technology for making things equal to them.	<ul style="list-style-type: none"> • The invention and adaptation of solar energy, water balloon, air-car in their day-to-day life is an example to be called as cyborg and utilizing them to recover their physical weakness to man can be seen as women empowerment.
2. Nature + Culture: In cyborg notion, both nature and culture merges into one body and it’s barely distinguished between them in society.	<ul style="list-style-type: none"> • The way the “good Queen” allowed girls to raise and shine and come out from the strict-purdah, it is compounded with the way nature is glamorized with its garden, balanced warming and rain, and “tastefully decorated” infrastructure. Besides, the process they are following in using technology on nature, and at the same time taking advantage from both nature and technology as much as they can, it really merges the simultaneous action.
3. Break Essentialist Gender View: women are weaker than men, and the role of the gender is predetermined or socially constructed, these types of belief are totally vague and unreliable	<ul style="list-style-type: none"> • In Sultana’s Dream, women are the ruler of Lady land and much stronger by brain than men. Homely works like babysitting, making chores, and cooking at home can be the works of men too.
4. Reject Radical Feminism: Cyborg feminism calls for a movement where there will be no sympathetic place for woman from anyone and rather everything is just equal, no place for one-sided domination. It rejects the previous types of feminism where women are accepting the things and dreaming to modify some norms in society to live happily.	<ul style="list-style-type: none"> • In the story, Rokeya doesn’t only call for feminist movement but also raise for woman empower through the align of education and technology so that they don’t have to rely on anyone and they can create their own state where only women live freely without facing any judgment. Even a scene we see where men had to bow to seek help from women.
5. No Gender Identity: Cyborg feminism also believes that there is no gender identity creates by society, or it is only construction of choice. No distinction is allowed.	<ul style="list-style-type: none"> • Here, gender identity was there until men were not sent in “zenanas”. After that, the Lady land become the women’s paradise and land of the peace. If a state doesn’t have any other sex but woman, it indicates there is no identity distinction or separate gender identity.

Here, by comprehending and analyzing the table from the root makes the statement clear about the existence of the cyborg feminism in the “Sultana’s Dream”, if not explicitly, surely implicitly.

5. Analyzing Gender Power Structure in Sultana’s Dream

The power structure in society based on gender creates inequality, which has been portrayed ironically in the short story of Rokeya. The power structure of men and women determines their roles and actions in every sector of society. In bare eyes, women are seen as a weaker form of gender and limited to homely work. This creates problems, especially when we see that man's power is the solution to rule a state, and it works as a shield and guard. Rokeya criticizes society’s power structure by exactly showing the same thing that men due to women, sending them into “Zenanas” and not allowing them to do anything outside their homes. Though she had shown the mirror of the 20th century patriarchal society, she also showed the possession in a modified way to give lessons. Ruling the world by the hand of women is the safest option for Rokeya, as “Women’s brains are somewhat quicker than men’s” (Sakhawat Hossein, 1905/2014, p. 21) ^[15], and women can handle the difficult situation with their motherly nature. We don’t really think about the positive side of women ruling the world; instead, we only see men’s physical power as protection. This is what Rokeya wanted to modify through her writing. Men and women are different not because of how they were born, but because of how they choose to be different in day to day life and work. From "born to die" to "sky to land," "Adam to Eve," and "paradise to earth," both men and women have made things happen. Without our parents getting married, we might not have been born into this world to learn about it. It is we who use the word “women” and find the meaning of word arbitrary. The word “women” is used to portray the weak version of gender is actually created by society. Swiss linguist Ferdinand de Saussure in his 1915 work named *A Course in General Linguistic*, exemplified the value of words and said “that words and their meaning are not ‘natural’ but created through repeated use and convention” (Nayar, 2010) ^[13]. Moreover, a word is a unique because of other words’ meaning. So it is clear that men's power exists because of women's soft, motherly, and introverted qualities. Every difference, when taken as a whole, has a connection. The binary opposition between two things is that they are simultaneously dependent on each other. A person cannot discriminate against another person due to their shortcomings or differences; rather, you have to appreciate their own uniqueness. According to a piece by Diana Koester in *Creative Tweed* (2023) ^[4], women have a different idea of what power means, which makes them sometimes trustworthy in making decisions in society. It suggests that women often view themselves as part of a group rather than as individuals, particularly in their roles as wives and mothers. They tend to prioritize helping others and empowering them, rather than seeking power, control or dominance over others. This perspective on power highlights women's ability to bring about change and grant others power. Additionally, their social status can sometimes give them additional influence in decision-making.

In Sultana's Dream, women are not portrayed as oppressors or intentional imposers, but rather as agents of change who transform the world into a paradisiacal, peaceful, and conflict-free realm. Women in Lady land hold positions of authority and expertise as rulers, researchers, scientists, architects, governors, and decision-makers, contributing to the development and enchantment of the Lady land. Rokeya demonstrates the potential of technology to challenge and undermine male chauvinism. Through the utilization of technology, women not only vanquished their adversaries but also dismantled the prevailing perception among males that women are a feeble force. The patriarchal structures of global governance are inherently oppressive and perpetuate gender imbalances. The male perspective of the universe revolves around dominance and assertiveness. Rokeya criticized men by describing them as intellectually deficient and lacking in energy, stating that they waste their time engaging in smoking. Despite Rokeya's attempt to reverse gender roles, gender imbalance persists, making it challenging to eradicate societal gender norms entirely. The author not only employs the example of a reverse power structure to critique men's radical and stereotypical perception of women, but also to demonstrate the intellectual capacity of women. She endeavored to encourage women to venture outside their domestic sphere and expand their intellectual horizons. If women wrap their brain around, think out of the wall and start believing on themselves, it will not be an impossible task to break the power structure based on gender. She had shown a world where “Education was spread far and wide among women” (Sakhawat Hossein, 1905/2014, p. 19) ^[15] and added “early marriage was stopped”. By showing women’s power in Lady land, Rokeya also indicate how well women can organize a state, like a “velvet cushion”. Given that we are already cyborgs, technology can assist women in overcoming and navigating the challenges they encounter due to their limited biological power. Following male dominance in society and making them a leader would never bring about gender equality because dominance is linked to power according to men. But if we go in the right direction, cyborgs can give people the choice of their gender identity, change the way society defines gender roles, and help us use technology to get rid of power differences in our daily lives. This will make it easier for women who are struggling to make their place in society clear. To help women understand how to use science and technology in a good way, Rokeya said, they should first get an education. Education of proper science, technology, ethics, language, literature, philosophy, etc, so that they could independently fight against violence and dominance and eventually make the world peaceful. Rokeya’s use of word “mannish” in the story is conveying a meaning of shy as she knows it is, we who make the words naturalize by using it over and over again when it is not natural, and it is we who can modify the word. Being cyborg with the touch of Rokeya’s vision can modify the patriarchal power structure to neutral power structure. Here, technology can play a big role for men and women because it gives both of them same benefits. Therefore, following that, the power structure will be disrupted in society between men and women; everyone will be on the same level.

6. Technological Empowerment and Gender Liberation

In this modern world, we are all immersed in technology in our day-to-day lives. Technology is the way to improve our

lifestyle. Along with educational, social, political, and psychological empowerment, Donna Haraway brought technological empowerment to women. In her *Cyborg Manifesto*, she said, "The advent of cybernetics might help in the construction of a world capable of challenging gender disparities" (*We Are All Cyborgs: How Machines Can Be a Feminist Tool | IMS, 2024b*)^[17]. She asserts that we are already cyborgs, surrounded by science and technology. Technology has simplified our lives, and we all use various types of gadgets or take advantage of them implicitly. In fact, it is an integral part of existence, and it is difficult to distinguish between the roles of humans and machines because they appear to be identical day after day. For example, you may be reading this paper on your laptop or mobile phone right now, visualizing yourself in my writing and smiling slightly. We can build this visual representation and reach out via technology. She explained in her text, "There are certain social roles that are only for men and women based on biological differences as well as other differences like age or race." Cybernetics, on the other hand, has granted people the freedom and agency to develop themselves on all levels, leading to the emergence of a new set of roles that transcend gender and ethnicity. Haraway's idea comes from a full understanding of how technology can expand the limits of human potential, giving people more chances to discover who they are beyond stereotypes. Clearly, here, technological empowerment means gaining power with the help of technology and making things equal for women.

In "Sultana's Dream," it is quite interesting to see how women are inventing various types of technology and making their lives easier. "They invented an instrument by which they could collect as much sun heat as they wanted (Sakhawat Hossein, 1905/2014, p. 20)^[15]." By using solar heat, they can cook; they can use it for electricity; and they can also destroy the enemy. Technology not only helps to increase physical advantages, but it also has psychological impacts. According to Rokeya, women are clever and quicker on the brain. Following the wise implications about women, it seems like women are also enough flexible to use technology in a right time and place, knowing the ethics of using technology and adapt it calmly and quickly than men. In addition, they invented water balloons to collect and draw water as needed, preventing flooding and thunderstorms in the state. Rokeya also mentioned the life duration, which is quite stable in Lady land as no one dies of disease; no one dies at their young age. Probably, it's an indication of technological and scientific advancement in medical science. In Lady land, everyone can travel by air-car, which is easy to reach anywhere quickly. An educated woman knows well how to rule the world more efficiently. They sent men to Zenanas in order to bring peace, but more than that, to extinguish the inequality. They made the Lady land naturally beautiful and free from "crime or sin." In hot weather, women create artificial fountains to sprinkle the ground with plentiful showers, which is also visible in today's high-temperature countries. This illustrates how modern technology can liberate women and enhance their lives. The cybernetic lives of women improve capacity and independence, making them immune to social tension and inequality. It also promotes an individualistic and autonomous life to lead a life by choice; it doesn't matter what gender you are. Rokeya's no men's land vision brings freedom for women and allows women to come out of

stereotypical conditions. Her dream of Lady land not only supports women's rights but also the need for education, science, and technology that can knock out the patriarchal norms of government. Moreover, after sending men to Zenanas in Lady land, the concept of 'no gender identity' becomes implicitly visible, allowing women to live happily and freely.

7. Implications and Future Directions

Undoubtedly, technology has made an impact on our daily life and it merges into our lives just like an inseparable thing. Rokeya vision a world where educated, liberated, and shrewd women are reigning by using brain and regulating technology to make their life easy and strong. Sultana's Dream, suggests us a unique way of governing a state. She ironically depicted the actual picture and role of men in society. Thinking about the cyborg notion incorporating with the feminism that Haraway bring into light, stems from the thinking of a woman like Sultana who was lounging and at the same time worrying about the 20th century women in an easy chair, and she is the representation of Rokeya. Haraway's thinking of cybernetic feminism is a way of living where women are getting their rights, ways, and wishes fulfilled without struggling since there is no gender identity, and gender is a part of choice. In her book, *A Cyborg Manifesto*, she uses the cyborg as a model to present her vision of a world that transcends sexual differences, expressing her rejection of patriarchal ideas based on such differences. Cyborg feminism challenges the traditional human agency. Human agency is defined as an individual's capacity to determine and make meaning from their environment through purposive consciousness and reflective and creative action (Houston, 2009)^[8]. Cyborg technology transcends the human capability and break essentialist human notion of dependency on others. It holds the capacity to enhance physical strength, velocity, and cognitive function. It enables individuals to adjust to various contexts and difficulties, improving their adaptability and flexibility to manage intricate circumstances. Customizing and personalizing upgrades empowers individuals to express themselves and exercise autonomy, enabling them to take charge of their identities and bodies. Cyborg feminism has also some drawbacks to bring forward. In the paper of Dalvin (2023)^[6], the reality and manifestation of cyborg is vague and not applicable in the third world country like India, Bangladesh, Pakistan, Srilanka, Bhutan, and some more. He said that the Haraway's notion of cyborg feminism is perceived as remote and idealistic in India. Besides, the more questionable part is the use of the term ideal is mainly governed by information technology that is ruled by men. The diversity of Indian culture is helpful in that the identity politics concept and socialist feminism are more practical and convenient. Therefore, the theory of a cyborg feminist is idealistic and impractical in its application, especially in one developing economy like India. This is the same case for Bangladesh as well. Human agency and choice are threatened by the growing dependence on cyborg technology. Concerns about control and manipulation arise because outside forces may be able to direct cyborg technology, taking away people's freedom of choice. If cyborg technology is not distributed everywhere fairly, it could lead to social inequality in undeveloped or yet developing countries, which in turn undermines human agency by limiting options and resources. On the contrary,

Rokeya argues that by adopting technology with appropriate education and intention, women can contribute to safety by virtue of their motherly qualities. Since the inception of technology, it made the world a better place. For this reason, women have a high possibility of overcoming such social inequality through it. As we all are already cyborgs, men will also get the same opportunities to be a part of this advantage. If we follow the rules of Lady land and allow only the responsible men to grab the same advantage as women, then the gender inequality can be eliminated easily. Men also should come forward with their fatherly nature to ensure women rights and not allow other inappropriate brainless men to use advanced technologies as they might misuse them. Both men and women cannot live without each other. If both are properly combined as cyborgs, they can work together to make life easier for everyone, lessen the gender disparity and make Rokeya's dream come true. The Queen of "Sultana's Dream" didn't neglect the men's contribution at all and wish to have their service in the Lady land if women ever need. So, no overpowering gender has been displayed in the text, and instead author shows the way it should be treated in a society. Rokeya just wanted to show how it will look like if the use of language and words for women has been reversed to men. She challenged the traditional notion of women and use it arbitrary and naturally. The thinking of society is reversed and even more modified to revision the world as no discrimination. In this way of treatment, there will be no difference between men and women, and everyone will have the same rights. The Rokeya's guidance, followed by Haraway's theory, brought a gleam of hope for women. In the future, cyborg feminism could help women fight inequality in an innovative manner. By integrating the main purpose of cyborg with Rokeya's feminist idea and what it means to be a woman, as well as the theory's insights, we could help to challenge the radical culture not only in developed countries but also in south Asian countries like Bangladesh, India, Pakistan, Nepal, Sri Lanka, and others. Furthermore, the discussion of the potential existence of Cyborg feminism in a short story like "Sultana's Dream" promotes the exploration and widespread discussion of its advantages in addressing societal concerns, particularly gender role, inequality, and different version of gender such as post-humanism and trans-humanism through the medium of literature.

8. Conclusion

Based on the overall discussion above, it is clear to state that Haraway's cyborg feminism theory intersects with Rokeya's vision of women's rights. "Sultana's Dream" clearly embodies the essence of cyborg feminism. According to the story, technology plays a vital role in empowering women and breaking down gender barriers in society, which aligns with the cyborg role. As Haraway claims we are all cyborgs, and should use the term cyborg as a manifestation of gender equality, it can be a tool for women in future. The author of the short story criticizes the conventional power structure in society by portraying the same mistreatment of women by males, yet in lot of places. While questioning the conventional concept of female power hierarchy, she invented the transformation of language of the Lady land society, while simultaneously transforming the outlook of Bengali readers. There, she envisions a world where women are empowered along the proper use of science and technology, and where gender inequity is completely absent.

To make it materialize, we can follow the path of Haraway's cyborg notion of feminism. However, there are some criticisms of cyborg feminism, such as its applicability both in undeveloped and developing countries as well as concerns about control and manipulation of cyborg technology on us. Although the concept of overpowering something to get the rights fulfilled according to Rokeya in her text that might raise questions on the existence of equality, it is necessary to spread the real dream of Rokeya regarding women's rights and wish to transform the world as a peaceful and conflict-free realm. Rokeya never supports gender domination or overpowering; rather, she wants to distribute the responsibility of society to the right person, like an educated woman who can wrap her brain in the right place at the right time. Besides, she demonstrates how a state can be directed with brain power and technological empowerment, which can lead to gender liberation and the dismantling of power differences in society. Finally, we can say that combining Rokeya's wish with cyborg feminism could help women like those who belong to undeveloped or developing countries to fight inequality in innovative ways in the future.

9. Limitation & Scope

More references from literature can be placed for analysis.

1. More practical analysis for cultural aspects can be done.
2. Importance of Female Education for embracing technological ethics for future social transformation.
3. Scope for modification in human agency can be discussed with the reference of Sultana's Dream and other literary works as a comparative study.

Language of women through technology can be discussed critically here from a sociolinguistic perspective.

10. References

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