

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Institute of Advanced Studies in Education (IASE)

P.O-Kunjaban Agartala Tripura (west) Pin: 799 006

paulrajesh1996@gmail.com

Abstract

The sole intention of this present paper is to provide a comprehensive picture of women, by extracting references both from folklores and real life practices. The researcher has made an effort to anatomize and vindicate the location of the daughters of Nature and give them, who are even now termed as "subaltern" (Spivak), a voiceless marginalized class of society, an inaudible voice. Folklore, a part of oral literature that get written down by the scholars, flags the voice of patriarchy. In fact it will be no exaggeration to profess that the history of folklore has been the history of women subjugation and that has very meticulously clipped the wings of women. Those women of folklores, who have become the alter-ego of many modern women, had very little to say and were under the constant observation of either a patriarch or a flag bearer of patriarchy, some of them died at the end of the story while others became successful to attain their long desired freedom though it didn't come without a cost.

Though the presence of patriarchy is paramount in folklores but what can bring some light in the grey canvas of folk literature is the fact that the tribal folklores especially the folklores of Northeast are way more superior than the folklores of other parts of the globe. In the folklores of Britain only men have sayings and women by virtue of being subordinate to men are left out with no words. Those unheard oral stories of Tripura have captured a vast range of social issues. Some stories have given women a voice while others have successfully been able to curtail their words. In some stories harm emerges from a womanizer and in other stories one woman has turned against another.

This paper will try to provide answers to these important questions -

- A. What is Folklore?
- B. What does folklore teach?
- C. Do all folklores have subjugated women?

D. Do women have a voice in today's world?

Keywords: Folklores, Tripura, Patriarchy, Invisibles, Individuals, Androgynous mind.

Introduction

Before taking a deep dive into the galvanizing world of folklore it would be no waste of time if one takes to explore and understand the very term 'folklore'. The Dictionary meaning of 'Folk' is 'people' and 'lore' stands for 'story', thus folklore means the stories of a particular race or a community that get transmitted through words. The anecdotes of those kings, queens and simple rustic people were carried from mouth to mouth through several generations and survived by that tradition only.

William John Thoms has been credited with devising the term "folklore" in 1846, that encompasses a mammoth portion of human life ranging from folktales and legends to beliefs and practices. According to Oxford Dictionary, "the word folklore is the study of traditional beliefs, legends and customs current among common people. Properly speaking folklore is only concerned with the legends, beliefs of the folk - of the people." To put it simply, folklore is a part of oral literature, that through its variegated forms such as, art, music, dance, stories, has faithfully portrayed the culture, practices, beliefs and principles of a particular community.

By indulging oneself in studying folklore one can get an excess to the remote but captivating world of tribal people that not only mirrors the kind of life they had lived but also illuminates ways through which, despite being repeated attempts to cut one's voice into pieces, one got the chance to liberate oneself from the bleary ambience of tyranny. Folklore, therefore, can be taken as a historical document whose occurrences can be revamped. Instead of rescinding these lores as balderdash one should take a cognizance of the events that are being depicted in the stories to make the world livelier not just for oneself but also for the society he or she is a part of.

1. Folklores and Society -

Every culture manifests itself with its own set of beliefs. While some practices have been extolled and received worldwide accreditation for its uniqueness, others have either been lambasted or abjured by the people. Different communities have different stories to delineate but what is recurrent in these stories is the depiction of female characters. Those daughters of Nature were constrained by the law makers of the society to live in a cage but unlike the British folklores where the heroine had to live as a captivated invisible being under the shadow of an invincible patriarch until the arrival of the hero, who would liberate her from slavery and become

Language in India www.languageinindia.com ISSN 1930-2940 22:3 March 2022

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

her consort, the tribal folklores offered women the key to get themselves liberated by smashing the prison of bondage that had held them chained for a long time.

bell hooks in her book "Feminism is for Everybody; Passionate Politics" says that the strongest patriarchal voice in her life was the voice of her mother. It is veracious that patriarchy, the institution that has been in charge of framing laws, gets its rules materialized through matriarch of the house and the flag bearers without further questioning starts adhering to the values that are being framed with the covet to cripple their own advances. Emelye (Chaucer's *The Canterbury Tales*) being a perfect representative of stereotype woman got very little or no chance to speak. No one in her family neither her sister, Queen of Amazon, nor her brother-in-law, Theseus, the Duke of Athens had taken this effort to ask her about her desire, all the wings of her aspiration fell on the ground when the decision of king Theseus pierced her heart, ultimately, she had to bend down before the edict of king.

Tripura Folklore

Chethuang

Unlike this story that was fashioned to propagate the angelic nature of women, the lores of tribal people have paved the way for its women to liberate themselves from the shackle of patriarchal system. The obsessed brother of Maitungti, Bablung who became enamoured after seeing the bare legs of his sister expressed his desire to marry his sister to his family. Apprehended family initially tried to talk out of the unscrupulous demand of Bablung but as it happens in many families, the family members have to cede before the demands of the boys. Here in the story "**Chethuang**" also the same thing happened. Upon having failed to transpose his mind the family members without taking the consent of the girl started to prepare for the marriage ceremony. When she found out that all these arrangements had been made for her marriage with her brother, she became feeble and began to contemplate about freeing herself from this unsocial union. Determined and spirited Maitungti got confidence in Chethuang tree, that not only appeared as her protector but also helped her to attain freedom. The girl openly revolted against the anarchy of her family through her song, " Oh Chethuang tree, they want to get me married to my brother. You grow more more." The song remains a symbolic one that reminds its listeners the zeal of Maitungti for freedom. The father, mother, and grandmother of Maitungti had made no attempt to discuss the matter with her or to know her desire. Like Mamachi (The God of Small Things) the grandmother of Maitungti acted less like an individual woman and more like a flag bearer of patriarchy, whose ultimate concern was to make her grandson happy by fulfilling his wish.

"...be girl

Be wife, they said. Be embroiderer, be cook,

Language in India www.languageinindia.com ISSN 1930-2940 22:3 March 2022

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

Be a quarreller with servants."

This quotation has been taken from Kamala Das' confessional poem "An Introduction", which has projected her anger towards her relatives who had left no stone unturned to teach her the proper ways that should be adopted by her to become a Woman. However, Kamala Das is not the first or the only woman who has received this education from her family, particularly from the female members of her family.

The Stock Girl

The story of Arti, the protagonist of "The Stock Girl", has depicted the crudest form of patriarchy in a more detailed way. Arti's mother died when she and her sister Tripti were infant, Manik, the father of Arti, a jhumia by profession had decided to send his daughters to their aunt's house, seemingly the journey of these two girls from their own home to the house of their aunt was easy but living under her control was not especially for Arti. Her independent mentality, open nature and liberal attitude soon had started irking the conservative approach of her aunt who began to despise and scold her on every small pretext. On one occasion when she demanded food to eat, she was offered the leftover of animals by her aunt and on another occasion her aunt spit on her face. In place of getting support from her family for her independent outlook she was rebuked by them instead. When no one from her own family came forward to support her it was the stocks who like messiah came to her to replace her tears with joy by giving her their feathers that she used to make two wings for herself. After several attempts she had become successful to fly away from the cage of her aunt. Netaji in one of his speeches uttered that, "freedom is not given, it is taken". This line of Netaji can be used here to emphasize the very theme of this story. Arti like the captivated India has been able to receive freedom after several attempts. The feathers that Arti has used to make her wings symbolize knowledge.

Kok - Ta - Sadi (Do Not Talk)

Bird as a symbol has been repeatedly used to represent freedom. In the story "Kok-Ta-Sadi" (Do Not Talk), two jumia sisters were caught by the royal policemen and subsequently they were sent to palace to serve there as maids but nothing from the royal luxury could become able to attract them and after some days they died. This two sisters were born as birds in their next birth, and it is believed that whenever these two birds fly, they tell each other "do not talk while flying."

In the story "Do Not Talk", two sisters were being forced to work for the king. This tradition of abducting girls without their consent was there in the past and even now also it has been continuing. Reports have claimed that almost 20% of all trafficking victims are children," The Executive Director of UNODC, Antonio Maria Costa said that "many governments are still

Language in India www.languageinindia.com ISSN 1930-2940 22:3 March 2022

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

in denial. There is even neglect when it comes to either reporting on, or prosecuting cases of human trafficking" (UNODC) . The U.S. federal courts in 2020 enlisted 579 human trafficking cases , 94% of these cases were linked to sexual assault while 6% were the cases of forced labour . The International Labour Organization (ILO) estimates that almost 10,000 children are trafficked each year.

In some parts of the world women trafficking women is normal, which highlights that one woman is responsible for the exploitation of another woman.

Sakhi Darlong - The Deer Mother

In act 3, scene 3 of Othello , Iago said to Othello that , " beware, my lord, of jealousy!
It is the green-eyed monster which doth mock
The meat it feeds on."

This jealousy with its many shapes and colours has taken the lives of many, it is not only the man who accelerates it, but the woman folk too are subjected to this. In "Sakhi Darlong, the Deer Mother ", Shyamacharan had been persuaded by his second wife to kill his first wife Sakhi Darlong. The new wife of Shyamacharan who was jealous of Sakhi, not only managed to kill her but also took extreme measures to prevent Sakhi from feeding her children but the benevolent mother never failed to carry out her duty towards her children at the end Sakhi transformed into a fish and took her children along with her into the sea.

The Horn Bill

A mother can't renounce her children no matter what it costs and when questions come on her children she can shake every ground, Sampari Roy's tale has substantiated this fact. Her husband, a lotus eater, who used to scold her on every occasion was keener to drink wine than to take the responsibility of his house. The devoted wife took the burden of her family on her shoulder and started working in the jhum filed. After some years she gave birth to a boy and requested her husband to take care of him while she was in the field. But the callous nature of Kachak Roy (husband of Sampari) let the child be devoured by a wild bear, who was so engrossed in playing his flute that didn't notice the child being carried away by the bear. This act of her husband instigated Sampari to curse him who said, "You careless husband, in the next birth you will be a bird and your beak will be as long as your flute. Your voice will be coarse and harsh. Your wife will watch her eggs without moving till the birds can fly. You will have to feed the mother bird all throughout the day. You alone will have to do all the work and there will be no one to help you."

Sampari bore all the pains that had been inflicted upon her by her alcoholic husband and did all the works to make the family run but all her patience falls apart when her husband failed to protect their child. Out of anger and contempt she not only anathematized her husband but also she left the her husband's house.

Violence comes in many forms, sometimes from the family members and sometimes it generates from outside force. Whatever the sources may be behind the escalation of this evil forces the protective mothers are always ready to take exception to all these diabolic forces.

2. Folklores and Women -

"But I can't get on a bit without you to help me; I have absolutely forgotten the whole thing." (*A Doll's House*, Act 2)

These words of Nora, the heroine of *Doll's House* echoes the position of many women, the women who have somehow lost their individuality and become an invisible entity. Coventry Patmore, a Victorian poet, who since the publication of his Poem "Angel in the House", has tremendously been analyzed and criticized by the poets, writers and activists described in great detail in his poem the expectations that the society has from women.

A. What does society want from women?

B. What are qualities of a virtuous woman?

This poem has been composed from the perspective of a husband who places his wishes before his wife, who should be able to take care of the house and children in an appropriate way and should stand by his side all the time, but the same husband has almost forgotten to know her expectations from her husband. This poem has projected woman as a dependent object who is completely relied either on her father or on her husband for protection not as an individual being who possesses the mind to take her own decisions.

A. What does a woman want?

B. Does she have a voice in today's world?

Field Study and Data

To explore these answers, a study was conducted, and 60 samples have been collected from across Tripura to know the position of women and the attitude of one woman towards another and men towards women and the report that has emerged after the research is startling. 15 questions were given to them to answer and the given questions and the responses of both man and woman have been enlisted below –

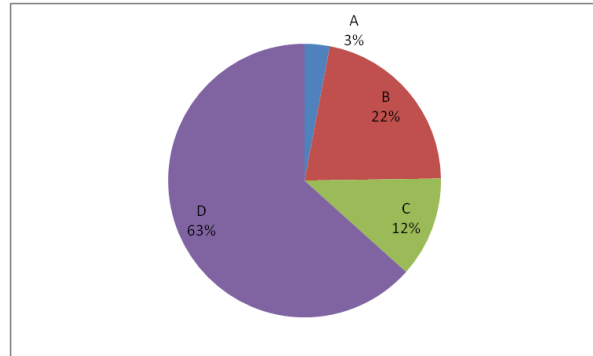
Language in India www.languageinindia.com ISSN 1930-2940 22:3 March 2022

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

1. At what point a woman should get married?

- A. After the completion of school.
- B. After graduation.
- C. When her family wishes.
- D. When she thinks it is the right moment for her to get married.



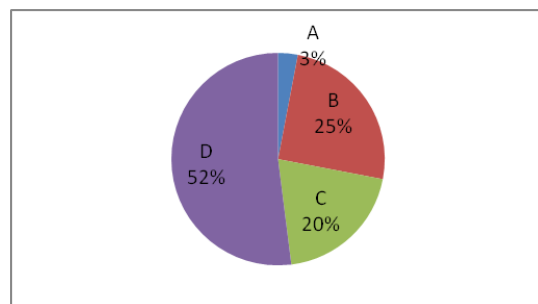
Married women have opined that though they have marked D as an appropriate option but deep inside they all know that it is not the choice of girls but the order of their father and mother that in most of the cases compel them to get married at an early age.

"I wanted to study but my family condition forced me to bow down before the wish of my parents." (Stated by a woman)

In the story "The Kite's Daughter", it was not the wish of kite's daughter but the decision of the Kite that forced her to marry the merchant. Kite took the marriage as a form of security, the believe that still exists. The sentence "your husband can look after you, feed you and keep you safe and happy "justifies this.

2. Who is responsible for Rape?

- A. Girls
- B. Boys
- C. Dress of girls
- D. None

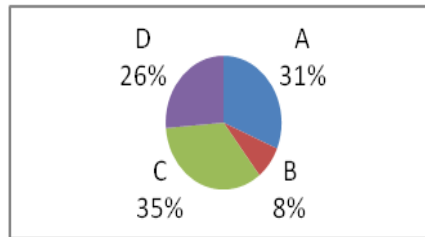


Those who have said that boys, girls or their dresses are responsible for Rape should know the fact that it is neither dress nor boys nor girls are responsible for it. Instead it is the mentality that has to be addressed and be held responsible for that.

"I believe it is the mentality of people that motivates them to do it." (by an 18 year old girl)

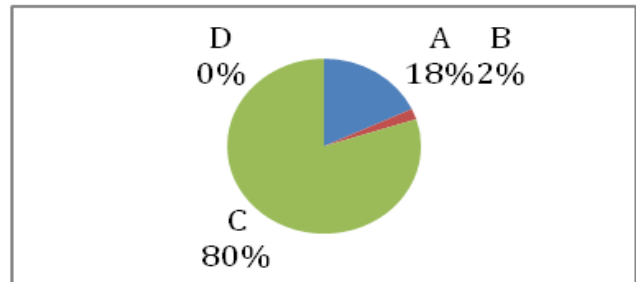
3. Who is held to be responsible for not being able to conceive a baby boy?

- A. Wife
- B. Husband
- C. Both
- D. None



4. Who is taking decisions in your family?

- A. Male member of your family
- B. Female member of your family
- C. Both
- D. Children



5. As a wife, will you stay with your husband if you find it out that he is involved in an extra marital affair? / As a husband will you stay with your wife if you find it out that she is involved in an extra marital affair?

Ans- 80% of women have claimed that they will never stay with their husbands. They will give them divorce and will take their own responsibilities. 20% of them have opined that they will bear it and stay with their husbands.

99% of men said that "No", they will not live with their wives if they come to know about it.

What is promising to encounter over here is that the women of today's generation are more confident and resolute and not ready to make themselves invaluable by staying with a husband who has no regard for her.

"My husband is involved in an extra marital affair, but I can't give him divorce; if I do who will look after my children? where will I go? If I were in his place, he would have never accepted me but I've to accept him since I've no place to go." (Stated by a woman)

I'll never accept it; if I come to know that my husband is having an extra marital affair I'll leave his house. (Comment of another woman)

"Mother can't forsake her children so I'll take them with me, but I'll never stay with a husband who has no respect for me." (Words of another woman)

"We all can say No which is too easy to utter but in reality, it's too tough to break a relation so many factors are there!" (Another woman said)

6. What will happen if a widow woman performs all the rites of marriage?

Ans -Again mixed response; many women and men from rural areas have said that it is against the scriptures and hence they can't flag it.

28% of them have said that a widow can't and should not perform the rituals of marriage and if she does something bad is bound to happen.

66% of men and women have said nothing will happen if a widow performs all the rites of marriage; it is only the society that is not permitting widow women to do this.

6% of the interviewed are of the opinion that if society allows it they too will endorse it , since society is not supporting it they can't back it up.

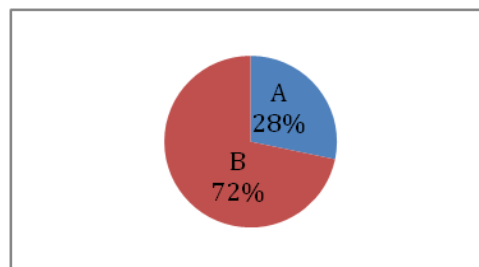
"I'll support and stand by them if they want to take part in all the ceremonies. These are obsolete conceptions without any basis, and these have to be changed." (Stated by a woman)

"Why are we associating the luck of a woman with her husband? Instead of objectifying her we should look at her as an individual being " (comment of another woman)

Some people have said No, while others said if the society supports this idea, they too will upheld it.

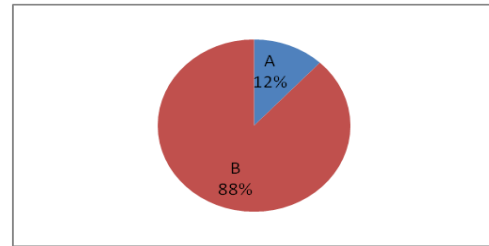
7. Do you think men and women are getting equal opportunities in every field?

- A. Yes
- B. No



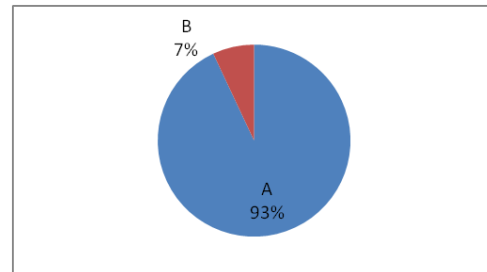
8. Do you consider infertile women as a bad women?

- A. Yes
- B. No



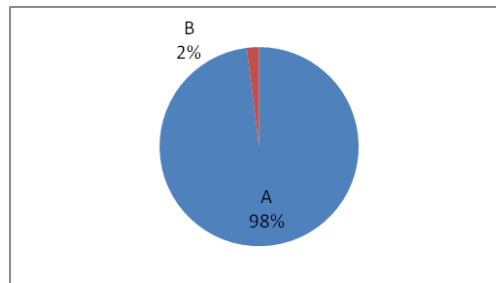
9. Can a widow marry for the second time?

- A. Yes
- B. No



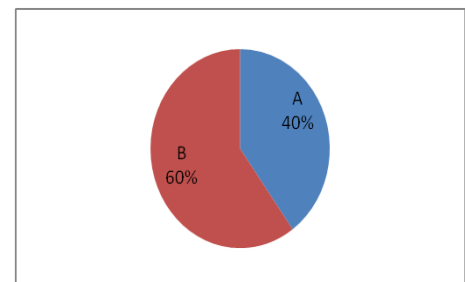
10. Can a widower get married for the second time?

- A. Yes
- B. No



11. Will you allow a widow to do all the rituals of marriage?

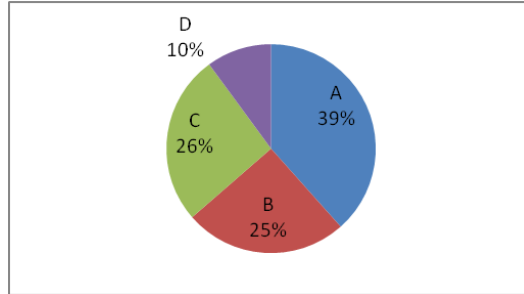
- A. No
- B. Yes



12. Do you think our culture has forbidden women from attaining freedom?

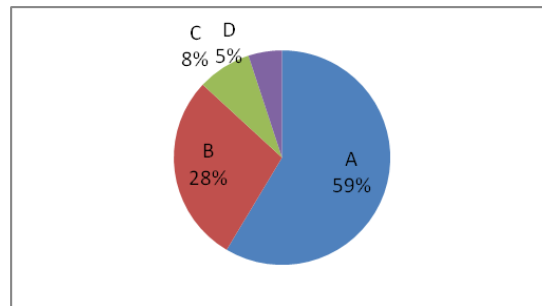
- A. Agree

- B. Strongly Agree
- C. Disagree
- D. Strongly Disagree



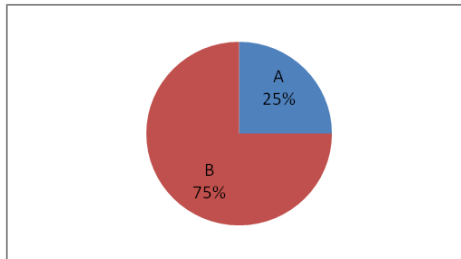
13. Do you think our mythological stories have been misinterpreted by some people to fulfill their needs?

- A. Agree
- B. Strongly Agree
- C. Disagree
- D. Strongly Disagree



14. Have you read the folktales of Tripura?

- A. Yes
- B. No



Relevance of the Folktales of Tripura

Folktales of Tripura are unique both in tone and nature. To get a complete view of the society of that period and the condition of those people one must read the tales of Tripura. For this our syllabus has to be revamped, tales of Tripura should be included. Civilization can't progress without its root and rich cultural heritage.

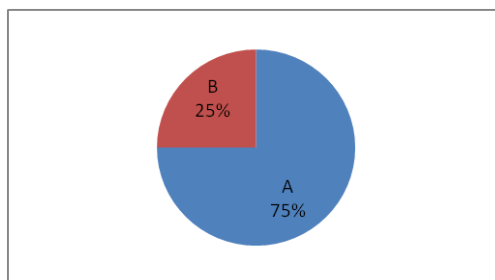
Television plays a decisive role to popularize anything. People know about Thakurmar Jhuli because they have read and seen the stories on TV.

Like Thakurmar Jhuli, these tales of Tripura should be featured on TV otherwise people will never come to know about the rich treasure of Tripura.

15. Have you read stories of Thakurmar Jhuli?

A. Yes

B. No



Women of today's generation are able enough to speak up against odds. What the survey has shown is a promising picture of modern society. Seemingly it appears after analyzing the report that there is no essential difference between women and men, and they are enjoying equal rights in every sphere of life but all that glitters is not gold, study has shown that women are still facing oppression both inside and outside her house. "Police data reveals that in 46% or 818 cases of the total rape cases reported in 2021, the alleged accused were either friends or their family's friends. The involvement of neighbors was 11.47%, which is 205 of the 1788 cases, whereas in 246 cases (14%) the alleged sexual exploiters were relatives." (Hindustan Times) "Crime against women in the Capital increased by 63.3% in the first six months of 2021 as compared to 2020, data shared by Delhi Police showed.

The data states that rape cases saw an increase of 43% from 580 till June 15 last year to 833 this year, molestation jumped by 39% from 733 to 1,022, kidnapping of women from 1,026 to 1,580, abduction of women from 46 to 159, and dowry deaths from 47 to 56." (The Hindu) Society has progressed what has not is the draconian mindset. The latest National Family Health Survey report reveals the path that has to be travelled by modern civilization to establish an equal society. Responses to the question, "In your opinion, is a husband justified in hitting or beating his wife....," from as many as 18 states and Jammu and Kashmir are telling yes. 84% women from Telangana has flagged the voice of patriarchy by saying that men are justified to beat their wives. 81.9% men from Karnataka has said it is justified and being a husband he has right to beat her.

"The other states which have a high percentage of women who justify domestic violence are Andhra Pradesh (83.6 per cent), Karnataka (76.9 per cent), Manipur (65.9 per cent) and Kerala (52.4 per cent). Men from Himachal Pradesh and Tripura had the lowest acceptance of domestic abuse with only 14.2 per cent, 21.3 per cent respondents agreeing. " (The Indian Express)

Sharada A L, Director of Population First, an NGO working for women rights, said: "This kind of patriarchal mentality is deeply imbibed in the minds of the women who think that serving their family and husband should be their first priority."

Instead of justifying the crime of patriarchy, women should come under one umbrella to shield themselves from every sort of oppression. Sisterhood can't be able to work as long as women are fighting with each other. To become an angel, some women have lost their individual self. Virginia Woolf in her essay "Professions for Women" said that before reviewing the novel of a famous male writer she had to kill the angel, who was continuously disrupting her work by advising her upon some topics. Woolf has become able to write the review after killing the angel in the same way liberation is possible only for those who are willing to break the cage.

3. Position of Subaltern -

"The Mind is its own place and in itself

Can make a Heaven of Hell, Hell of Heaven." (Paradise Lost Book - I).

Jaratkaru Manasa, Sister of Basuki, Kosomti and Others

Determination and strong will can usher epoch making changes. Sister of Basuki through her struggle has taught mankind this lesson. Despised by her mother Durga and rejected by her husband, Jaratkaru Manasa received more obstacles and less support from surrounding. Her victory rejoices not only the victory of a Deity, who had been successful to eliminate all odds and establish herself as a Goddess but also resonant the victory of all women who get often trapped in the web of patriarchy whenever she makes her mind to pin her voice in the society.

The Nuwai Birds and the Two Sisters

Kosomti's father gave her capital punishment for pushing her sister Kormoti into the river but never wanted to know whether she did it intentionally or accidentally. Kormoti fell into the river. After learning the incident from his younger daughter who got rescued by her grandmother from the belly of Bual fish, Kosomti's father made a cage and put Kosomti inside it. She tried many attempts though in vague to convince her family, but her pleas fell on deaf ears. She was even denied of foods and water. From inside the cage, Kosomti, weeping, entreated her father to free her from it. The father did not pay any heed to her daughter's entreaties. He rather began to scold, "Vagabond, the devil, you conspired to kill Kormoti. Now, you've to get the punishment. I shall let you die bit by bit of starvation. Let me see, who comes forward to save you". The younger sister who loved her sister Kosomti so dearly wanted to help her, but the voice of her father was so strong that she could not be able to help her sister. When everyone shut the door of support it was in Nowai bird that she got confidence and pleaded before the bird to offer her feathers. Her pathetic song melted the hearts of Nowai birds who gave her feathers to fly. After

Language in India www.languageinindia.com ISSN 1930-2940 22:3 March 2022

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

collecting all feathers from the birds she made two wings for herself to fly and broke the cage into pieces. After breaking the cage she started flying in the open sky and said to the Nowai birds,

"Wait-wait a little

In this sky

And pick me up.

Give me strength in my wings,

For, in the blue sky

I will fly." (The Nuwai Birds and the two Sisters). Breaking the cage of patriarchy for receiving liberty is a classic case of emancipation.

Apart from portraying the society as it was during that time, Folklores have given women a ray of hope that women if they want, can use to bring changes in their life and society.

Radical feminists Devi Manasa, Maitungti, Arti, Sakhi Darlong, Sampari, Kosomti and others of folktales, have become able to understand their internal strength and this understanding has empowered them to destroy the prison of patriarchy. They didn't not shed their hopes rather they fought hard to justify themselves.

4. Women and Education

According to Nelson Mandela, "Education is the most powerful weapon which you can use to change the world". Liberation of women is possible only through education and knowledge. All the heroines of folklore have risen from the ashes like phoenix to let the world know their own stories. The world has not only read the stories of these powerful and astounding women of folk literature but also has encountered the faces of those women who have through their knowledge, changed the entire trajectory of history.

Conclusion

To understand the role of women one should read Vedic literature and folk literature. During Vedic period they occupied an exalted position and at least Twenty Women composed Rig Vedic Hymns. Gargi and Maitreyi were the leading philosophers of the time. They enjoyed a fair amount of personal freedom and equal rights with men. Folklore like " Jamichholong: The Braveheart ", has conveyed the same message.

The story **Jamichholong: The Braveheart** unfolds with the little but intelligent girl Jhimiri who keeps on requesting her mother to tell her a story on being persuaded by her,

Language in India www.languageinindia.com ISSN 1930-2940 22:3 March 2022

Rajesh Paul, M.A. in English, B.Ed. 4th semester

Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

Jhimiri's mother starts narrating the story of Jamichholong who, was a man of indomitable might, it is said that "he could cut 1,000 bamboo in one strike". The story recounts the journey of Jamichholong and how he has fallen in love with Maya who "was of his size with a spark in her eye". This story has themes like man and woman relationship, environment, and its degradation by men. A strong man never underestimates a woman. Maya and her individuality get respected by Jamichholong, who has never tried to cut her voice down.

All minds are not androgynous mind, and all members of society are not like Jamichholong. Some members of society still hold woman responsible for almost everything, if she cannot conceive child, it is her liability, if she gives birth to girl child then also it becomes her problem. Though science has claimed that in both the cases husband's role is paramount. According to science, "The mother gives an X chromosome to the child. The father may contribute an X or a Y. The chromosome from the father determines if the baby is born as male or female." (Science Daily)

In Bengali there is a well pronounced proverb "সংসার সুখী হয় রমণীর গুণে/ গুণবান পতি যদি থাকে তার সনে । " but patriarchy does like to utter the first part of this proverb to make women aware of their duty towards their family but the angel, the term has been taken from Coventry Patmore's poem "Angel in the House", can't live in a chaotic house. If the husband is a womanizer, how will she be able to turn a house into a home? To make a house a home both husband and wife have to do their responsibilities. Burden lies not on the shoulder of women only.

বিশ্বের যা কিছু মহান সৃষ্টি চির কল্যাণকর
অর্ধেক তার করিয়াছে নারী, অর্ধেক তার নর
(নারী -কাজী নজরুল ইসলাম) (Both Nar (man) and Nari (woman) have jointly created this beautiful world.)

The Ardhanarishwar Avatar of Shiva and Shakti justifies this statement. The incarnation symbolizes purush and prakriti cannot be separated and are equal.

Virginia Woolf throughout *A Room of One's Own*, stresses the importance of an "androgynous and incandescent mind ", to establish a good and just society people have to adopt the same mind.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥ मनुस्मृति ३/५६ ॥ (where Women are honored, divinity blossoms there, and where women are dishonored, all action no matter how noble remain unfruitful).

References

1. Barua, Chandrica. Stories by the Fire on a Winter Evening: Assamese Folk Tales Read and Re-told. Zubaan Publishers Pvt. Ltd.2020
 2. Bhattacharjee, Biprajit. Kereng Kothoma : A Modern Re-telling of the Folktales of Tripura. Zubaan Publishers Pvt. Ltd.2020
 3. Bhattacharjee, Dr. Pradip Nath. Jamatia Folklore - A Sociological Study. Tribal Research and Cultural Institute Government of Tripura,1995.
 4. Das, Nirmal. Prasanga: Lokosanskriti O Tripura. Akkhar Publications, 2017.
 5. Das, Kamala. Indo-Anglian Poetry. Rama Brothers India Pvt.Ltd.2016.
 6. Chaucer, Geoffrey. Canterbury Tales . penguin Group. 1958.
 7. hooks, bell. Feminism for Everybody; Passionate Politics,South End press .2000.
 8. Ibsen, Henrik. A Doll's House. Rama Brothers India Pvt. Ltd.2017.
 9. Milton, John. Paradise Lost. Rama Brothers India Pvt. Ltd.2014.
 10. Patmore, Coventry. Angel in the House. Lector House.2021.
 11. Shakespeare, William. Othello. Rama Brothers India Pvt. Ltd. 2012.
 12. Tyagi, D.K. Tribal Folktales of Tripura. Tribal Research and Cultural Institute, Government of Tripura,1997.
 13. Woolf, Virginia. A Room's of one's own. Maples Press.2018.
 14. <https://www.unodc.org/unodc/en/human-trafficking/global-report-on-trafficking-in-persons.html>
 15. <https://www.hindustantimes.com/india-news/rape-cases-increasing-but-involvement-of-strangers-dipping-in-delhi-data-shows-101641202057883.html>
 16. <https://www.thehindu.com/news/cities/Delhi/crimes-against-women-saw-over-63-rise-in-2021-so-far/article35181148.ece>
 17. <https://indianexpress.com/article/india/nfh-survey-husband-justified-beating-wife-women-empowerment-7643714/>
 18. <https://www.devshoppe.com/blogs/articles/sloka-yatra-naryastu-pujyante-ramante-tatra-devata-with-meaning>
-