

The Status of Women in Mizo Literature

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Abstract:

The Mizos had no fictional writing before the arrival of the Christian community. Hawilopari the first novel written by Biakliana that was published in 1936. It was the first novel in Mizo. L. Biakliana wrote two fictions; one is a novel, the other a short story. Kaphleia wrote Chhingpuii followed by Lalzuithangan Thlahrang, Phira and Ngurthanpari, Aukhawk Lasi and some interesting stories. C.Khuma from Burma wrote a very interesting story Maymyo Sanapui. Other narrators appeared in the literary world, C.Thuamluaia, K.C.Lalvunga, James Dokhuma and others. The work of these fiction writers prepared a long stage for the birth and development of Mizo fiction.

Key words: Mizo, women, status, patriarchal society, love, sex & damsels, etc.

Introduction:

James Dokhum's contribution to Mizo literature is significant. He was one of the most famous Mizo fiction writers. Some scholars of Mizo fiction have vehemently expressed the status of women based on these stories. In most Mizo fiction, women play prominent roles; that's why novels are titled with women's names. L. Biakliana, the first author of Mizo fiction, used a woman's name Hawilopari as the title of his story. He also used her name Lali as the title of his second fiction. Women play a prominent role in these fictions. In Hawilopar, women are the cause of conflict and face the most difficulties. Lali is a good example of introducing the status of Mizo women.

Surprisingly, the third Mizo fiction written by Kaphleia was Chhingpuii, a female name that took the title of her story. The female characters presented in these fictions are not types, but different personalities with different ways of speaking, behavior, lifestyle, nature and dealing with difficulties. These women face difficulties and the main plots of the stories are also based on their turbulent lives. Some are pitifully vulnerable to defeat due to their lack of power, and the protagonists usually survive their ordeals briefly thanks to their personal strength and courage.

Beautiful Damsels:

Whether Mizo stories or other communities, the heroine's beauty and good physique are exaggerated. Because the heroines are very beautiful, young men liked them and usually left no stone unturned to get married. In addition to their beauty, the beautiful Mizo women are kind, very intelligent, and have a lot of charm, wary of men, and praise of society. All these qualities are due to the beauty of girls. Rozami and Biakliani are two beautiful young women with intelligent and socially admired boyfriends. They have many suitors. For a Mizo woman, even if she is beautiful, if she is not intelligent and can be easily seduced, she will lose a good reputation. Although still a beautiful young woman, Chalkhumi is unintelligent and easily seduced, and since her parents are not so intelligent, they have to face extreme humiliation. Usually the conflict in the stories are women who are able to do things and are ambitious to do things their way and the antagonists. It has been suggested that Chalkhum's mother is a beautiful woman with reddish and whitish skin, simple and lazy. She wants her daughter to be a sepoy in the Assam Regiment for her husband and she didn't like Muana cursing her daughter. Muana became angry and the young people of the dormitory unanimously decided to boycott Chalkhum and forbade everyone to visit his house.

When Chalkhum's mother replied to her daughter that her beauty was hard for a man to reject. Muana took this seriously and became a disgrace to the Khumi church and society. As for Mizo women, those who are unkind and possessed by evil spirits are sometimes humiliated by having sex with them. Muana fell in love with Chalkhum. Muana was not satisfied with this only because she was angry with Chalkhum's mother; he sent a confessional letter to the church declaring that he and Chalkhumi were no longer on God's side. Thus, honoured Muana Chalkhum.

Mizo's Patriarchal Society:

Mizo society is a patriarchal system, so the patriarch decides the choice of a husband for a woman. Thla Hleinga Zanis even married Rozam's father Rozam of her choice without giving any importance to Rozam's feelings. He gave his daughter's hand to a man of his choice, who was rich. She chose an unkind person for her daughter to divorce again. Rozam's father has not yet changed his choice, although his daughter had suitors after the divorce. He pressured her to give in to her materialistic views. But Rozami was no longer afraid of her father and argued to show that she did not fully agree. They also learned that the suitor was a rude person. When Kapthuama proposed to Rozam on behalf of his wife, Rozam's father gave his daughter the right to make the final decision because she had made several mistakes in the past. We can say that Thankimi was able to marry the man of her choice because he was a true Christian. With the guidance of her uncle (grandmother's husband) who was a church elder, Thanksimi was able to marry Liankhuma after she became a born again Christian as she wished. Liani, the heroine of Khawhar In, was given the freedom to choose her husband because her family was basically strictly Christian. Rovi was also given the freedom to choose her husband. The reason can be said that his father was a kind and educated man.

Mizo woman as a sex-doll:

As depicted in these novels, Mizo women were very wary of men. Because young men usually tried to have sex with girls, they were wary of men, even if they were their lovers; for a wise young woman should act thus. Chalkhum's condition was very pitiful. She was not such a smart girl. Muana found him handsome who touched her without loving her and slept with her whenever time allowed. One night, Khumi's mother scolded Muana for Khumi, which made her angry. If the girl or her parents do not show hospitality to the young men in Mizo society, the young men may be hostile. That's why even Muana informed her young people when Chalkhum's mother scolded her. The young men were not happy with Chalkhum's mother, so the bachelors forbade anyone to visit Chalkhum's house. Khumi had to suffer for his guilt. It's only because Muana took Khumi's mother's word seriously and that's why she acted like that. It shows how virginity is highly valued in Mizo society and shows how men expose the girls they have had sex with. Chalkhum could have prosecuted Muana on the charge before the chief and elders, but he dared not do so.

Relationships:

Guys can shame girls after having sex with them if they get hurt, and they usually do. Khumi's condition is very pitiable. Even she should have sex with a young man out of love, it is wrong in the eyes of society and she is guilty and dare not sue. In truth, she did not dare to sue him. Mizo society is a patriarchal system, so culture and social life are deeply dependent on men. Whether good or bad, right or wrong, appropriate or inappropriate, men understand them all. Therefore, when Khumi expressed her love for Muana by having sex with Muana, it was a sin because she was considered a loose character before Mizo society and had to lose her reputation for expressing her love for Muana. Khumi showed no respect as a human being. Not being such a smart girl, Muana took advantage of that and enjoyed her every chance she got. Because Chalkhum's mother wanted her daughter to marry sevens, she could not see the consequences of cursing Muana without sufficient justification.

The heroines of the novel by James Dokhuman are presented as different types of characters. They are women of good intelligence and abundant love. The author clearly sees the intrinsic value of women and has a remarkable understanding of women; and the author can be said to have revealed them through his stories. By this fact, we saw that the author does not humiliate women. The protagonists of Thla Hleinga

Zani and Khawhar are women. While the male characters in the stories could not maintain the loyalty of their love, the women maintain their faith from the beginning to the end through difficult trials. Girls were in high demand and therefore often faced temptations. The suitors sent them their marriage proposals. While the male characters in the stories were unable to keep faith, these women are the ones who can.

Unfavourable condition for love:

The heroines of these stories are beautiful young women, desirable, rich, intelligent and patient, who are able to take quick decisions in difficult times and humble themselves when necessary. They are also reliable, brave and confident, possessing the same qualities that men desire in women. Rozami, Thankimi and Lalrovi tried their best to marry the ones they really love. Rozami nursed Thuama after her father allowed her to marry Thuama. In Mizo society it is inappropriate for a girl to visit her lover; But Rozami did not care about the unfavorable opinion of the society after her father's release and therefore she took care of the sick Thuama. When Rozami made the mistake of obeying her father, she no longer feared her father and argued with him to bravely marry Thuama because she was very determined and finally her father had to give up. Thankimi also tried her best to marry Liankhumi. Despite this, he faced despair several times. He was even in a very awkward position because the church suspected him. He liked Liankhuma so much that whenever he was desperate, he listened to the advice of his maternal aunt's husband. She was able to marry Liankhuma only because of her uncle who strengthened her in her time of despair and gave her good advice and new hope. Lalrovi to marry Muana entered Muana's house intending to become her wife. This act was most shameful for a woman in Mizo society. Even Lalrovi's parents understood his mind and were so good to Muana. In Rozami's case, Thuama's cousins liked Zami because of their cousin Thuama and that's why they tried to help Thuama and that's why Zami and Thuama got married. Part of the reason Zam's wish came true was thanks to Thuama's cousins.

Conclusion:

James Dokhuma set a high standard for love between men and women. He put love above wealth. In his stories, heroes and heroines fall in love at first sight. They went through the rough road of love because they loved and were attracted to each other and lived together for the rest of their lives. Although their love for each other was not yet fulfilled and they had to go through marriage with the wrong person, they never gave up on their love for each other. In Rozami's case, she married after a divorce. Although James Dokhuma continued to advocate love at first sight by letting it happen in reality, he did not hold it in high regard. It seems that he wanted mutual understanding and true love between friends so that the couple could become one. Biakliani and Muana fall in love at first sight. They knew each other very well long before they loved each other. Rozami and Kapthuama belonged to different villages. They both tried to realize their love but they could not get married. They were only able to marry after they both divorced and found that their love for each other continued.

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