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ABSTRACT: Hindu Marriage Act of 1955 and later amendments consider to ‘monogamy’ as only acceptable form of marriage. Nevertheless in some parts of our country like Himachal, Uttarakhand, Trivankore, Nilgiri, Haryana, Rajasthan, there polyandry marriage system is still being practiced as form of conventional process or due to shortage of brides in marriage markets. While I consider to the parallel films as prism of social reality, because none mainstream cinema and sociology are interrelated with each other and sometimes sociologists use films as prism of society to depict the social realism, so in context of post nineties none mainstream films I want to depict how does polyandry system violates the sexual rights of women.

Keywords: None-mainstream Cinema, Polyandry, Sexual Violence, Women.

I. Introduction:

Depa: Manisha!! Do you remember our childhood days? We often played the ‘Gudda-Guddi’s Sadhi’...I fixed marriage of my bride doll with your four grooms...we enjoyed the entire things ...but in real life it is not possible...Since I am going through the entire situation so I know it’s very tough to satisfying four men together...Sometimes I am thinking it will better to die rather than to sleep with four husbands...it’s so painful...Manisha!! Please it’s my request don’t marry to six brothers...don’t ruined your life”

------- (Vyatha: 2015)

The above dialogue has taken from the short film ‘Vyatha’ where the protagonist Deepa condemns to Polyandry system. Director ShibuAnand has tried to depict that whatever the number of women are lesser than that of the
males, then polyandrous marriages is practiced as hidden manner and it became more prevalent. He tried to argue in the introduction of the film that sex ratio constitute an important dimension of any population which also implicates the institution of marriage. Though the Purāṇas and Smrītis have sanctioned the polyandry system with reference of commitment of Draupadi, nevertheless in gender perspectives it’s highly criticised because the sexual and reproductive satisfaction which are associated with reproductive rights of women, it, is being violated due to the entire misogynist system.

II. Objectives of the Study:
The aim of this paper is to explain through the lens of post nineties Indian parallel cinema that does the polyandry equivocally considers the freedom of sexual choice or is it subjugates and rheostats to women’s sexuality and reproductive rights within households?

III. Methodology:
Present study is based on secondary sources like literature and cinematic materials here indirect literature, articles, autobiographies, interviews, memoire, post nineties main stream and alternative films are explained as intersectional method.

IV. Result and Discussion:
According to the Foucault marriage is an attempt to define a mode of coexistence between husband and wife, a modality of relations between them and a way of living together that are rather different from what was proposed in the classical texts. Marriage is no longer conceived simply as a matrimonial form, fixing the complementarity of roles in the management of the household, but also an above all as a marriage tie and a personal relationship between a man and a woman. Foucault has explained that the naturalness of marriage, though it was disputed by certain philosophical schools and by the Cynics in particular had been broadly founded on a series of reasons, the indispensable joining of male and female for procreation: the necessity of prolonging this conjunction of
transforming it into a stable union in order to ensure the education of offspring, the combination of assistance, comforts and pleasures that married life can provide, with its services and obligation and lastly the forming of the family as the basic unit of the city. According to him classical theme of marriage as something natural by virtue of its twofold contribution to procreation and community life was taken up by the stoics of the imperial epoch, but they transformed it in a significant way. In fact Ancient Indian texts have referred marriage as an essential stage for both men and women. According to the SʿatapathaBrāhmaṇa a man constitutes to be half as long as he remains a bachelor, but after marriage, he acquires a wife and procreates and so becomes complete. It is very interesting that within a patriarchy ideal form of marriage could always be circumvented by men. The option of bachelorhood has always existed for men, and they are not losers as a result of it.

In the film ‘Matrubhoomi: A Nation Without women’ (2003) there director Manish Jha has visualised that patriarchy always refers that the institution of marriage has evolved to provide protection for the sharing of women and men and for family life but almost in all cultures women and girls are treated as inferior and subordinate to men. With the reference of Kalki’s character director has explained that within the household women are made to play the role of child bearing, house keeping. Hence, the woman’s roles within the family, are mostly domestic duties of taking care of the children and husband, and helping to produce and supply food for the house. This has an adverse effect on women in times of hardship as they are the first to suffer from lack of resources while male children and adults are given priority.

Apparently short film ‘Vyatha’ (2015)[1], ‘Bride for Purchase’ (2010) have visualised very critical issue, which is associated with reproductive health of women. There directors have visualised that within a patriarchal social structure women are regarded as properties of their husbands, no matter what their age, and because of bride price the men feel that they have absolute power over their wives expressed that in most culture, the women’s faithfulness is viewed as essential to the lineage and they are valued because they produce children that will work the land while the men’s infidelity are seen as the extension of lineage. In fact the film ‘Matrubhoomi’ has explained that clinically though advise that
women have to refute sexual relationship during menstrual period, nevertheless it has adverse effect on husband wife communication on sexual matters and put women in a difficult position in sexual relations with their husbands since a woman, culturally, must succumb to the husband’s advances without due consideration to a woman’s physical, mental, and health status. The film has visualised that when Kalki refused to do sex during her menstrual time such, refusal could be met with violence which is further justified by the cultural environment.

Professor Olabisi and Arnasiola have explained with the narration of The Platform for Action (1996) that violence against women is a manifestation of the historically unequal power relations between men and women, which have led to domination over and discrimination against women by men. This cultural sexual ethos and duties prevent women from actualizing themselves, and their potentials. Sociologist Panos (1998) expressed that there are various forms of discrimination against women across the different parts of the world, although these varies according to the cultural pattern of the societies. Hence, in most culture, it is common for men and boys to assert their authority in the home through physical violence while the beating of women by their husbands is believed to be a sign of love in some societies (Children Concern Organisation (CCO), 2000) Women are also unable to make any decision without the husband’s consent and any denial of sexual rights to the husband may mean automatic divorce.

With the reference of Aristotle’s ‘Politics and Nicomachean Ethics’ Foucault has explained that inscribed their reflection on marital relations within a broad context: the city with the laws or customs necessary to its survival and its prosperity: the households with the organisation that made possible its maintenance or enrichment. From this subordination of marriage to civic and familial utilities one should not infer that marriage itself was considered an unimportant tie that had no value other than that of producing descendants for the benefit of families and states. Simultaneously he has also explained that Xenophon Isocrates Plato or Aristotle imposed on spouses so that they might conduct themselves properly in marriage: the privilege to which the wife was
entitled, the justice owed to her the care taken to set an example for her, to train her, all these would suggest a mode of relations that went far beyond generative functions alone. But marriage required a particular style of conduct especially insofar as the married man was the head of the family, a man who aspired to exercise over others an authority that was both political and moral, and in this art of being married it was requisite self-mastery that was expected to give its particular form to the behaviour of the reasonable moderate and just man. Simultaneously he argued that the way of leading the married life was considered and defined in several important texts in a relatively new way. The first change appears to consist in the fact that the art of matrimonial existence, while continuing to be concerned with the household, its management, the birth and procreation of children, places an increasing value on a particular element in the midst of this ensemble: the personal relationship between husband and wife, the tie that joins them their behaviour toward each other. And this relationship, rather than borrowing its importance from the other exigencies of the life of a master of a household, seems to be regarded as a primary and fundamental element around which all the others are organised, from which they derived and which they owe their strength [2].

The film ‘Matrubhoomi: A Nation without Women’ (2003) [3] and ‘Vyatha’ (2015)[1] have visualised that in a male dominated society though women come into the polyandry system for having blind faith in our epics as well as due to adverse rate of female sex ratio but the mystification of sexuality which as the truest deepest expression of selfhood, it is violated by the patrilineal discourse of polyandry system. Director Manish Jha has raised an important issue that the idea of women’s sexuality is related with the question of silence because patriarchy is always trying to subjugate women’s sexual desire and segregated to sexuality as ‘good’ (Dharma) and ‘bad’ (Desire), which is demonstrated through the specific social roles and behaviour.

Following to Foucault, Professor Nivedita Menon has explained in her book ‘Sexualities’ that ‘a focus on the conspiracy of silence regarding sexuality in India, whether within political and social movements or in scholarship, blinds us to the multiple sites where sexuality has long been embedded. Menon also argues that yet in order to move away from these realms in which sexuality enjoys a safe
public existence, within a patriarchal social structure we think of sexuality not as
signifying biological geniality but as connoting ‘a way of addressing sexual
relations, there spheres of legitimacy and illegitimacy through the institutions and
practices, as well as discourses and forms of representation, that have long been
producing, framing, distributing and controlling the subject of ‘Sex’[4].

Within a family sexuality and desire are dramatically shown in the example
to be produced at the interstices of public and private conjugality. Foucault has
explained in his book ‘The Care of Self: the History of Sexuality’ that the sexual
desire is twofold. It appears in the body and it appears in the soul. The problem of
regimen consists in bringing about an exact correlation of two manifestations.
One must take care that, in the body and in the soul, its movements are
coordinated and adjusted as precisely as possible. Rufus makes a noteworthy
pronouncement in this regard: it is the best that man indulge in sexual intercourse
when he is pressed at the same time by the soul’s desire and the body’s need[2].
With reference of Rufus Foucault has explained that it sometimes happens that
the natural correlation is jeopardised through the action of the body itself. The
body losses control of itself, as it were. Nothing in the soul corresponds to its
excitation. It gives way to a kind of pure convulsion. The sexual act then
becomes altogether ‘paroxysmal’[2].

It is very significant that those communities like Khasas of Dehra Dun,
Gallongs Mala Madessars, Mavilans, Todas etc. have been practiced the fraternal
polyandry, they argued that their women are being protected and secured by the
system, nevertheless when the question of sexual satisfaction and the issue of co-
relation between body and desire are emphasised then the women respondents
they like to evade the issue. CNN-IBN production ‘Brothers Share One Wife:
Fraternal Polyandry’ there explained that sexual within polyandrous marriage the
woman generally see submission to male sexual demand as duty. I have a scope
to communicate with Leena (the name has been changed) who belongs to Toda
community and practicing fraternal polyandry, she replied that “…every night,
the whole night our sexual relations began…I can’t refuse because they tells me
they have brought me there for their specific purpose. Sometimes, after having
intercourse once or twice, I go to sleep, but they wake me up, they want in all
night.’ She also explained that within fraternal polyandry system her husbands
don’t give her rest, even when she pregnant, nor when the child was five months old and asleep by her side. Even she does not want it she admits that she submits for fear of a beating or desertion.

In an article ‘Sexuality: Marriage and Motherhood’ Fernando Franco, Jyotsna Macwan and Suguna Ramanathan have explained that many of the women in the age group 25-40, present at a camp in Ahmedabad, corroborated the silent submission engaged in forceful sexual relations. One of them a mature and intelligent woman, Miraben, said it is right, so that cannot be called oppression, since she never refuses because she has been brought only for the purpose. Another woman Vijuben said, how can this be called force? It was clear sexual imposition within marriage is not recognised category. In a body fantasy exercise requiring them to touch and experience their bodies, one of the women, Ramaben said: this body is for my husband only. I am nothing without him. I like my body because it pleases my husband. That is enough for me. These remarks illustrate the structuring of cachexis or emotion among culturally determined grooves. The scholars have found that that there is a backward glance at the marriage payment, they explained that there is not a choice to not to marry. According to the reactions of respondents’ marriage and within it, sexual service is mandatory and it is the destiny. In a patriarchal social structure if sexual submission within marriage points back to the transfer of rights in sexual and in procreative to the husband’s family sexual alliances before and outside marriage indicate that the women do not wholly see the female body as a body for others but acknowledge desire that may run counter to control.

In the film ‘Polyandry’ (2008) and ‘Vyatha’ (2015)[1] film directors Abdul Ajju and Shibu Anand have visualised that polyandrous marriage generates certain types of problems and tensions among co-husbands. Men may resent perceived inequities among co-husbands, particularly the younger brothers, who are dominated by their elder siblings. Men may have unsatisfactory interpersonal and sexual relationships with their wives, particularly those who have older wives. Among the Nyinba disappointed expectations of fathering children, particularly in large sibling groups, reportedly contribute to dissatisfaction with polyandrous
marriages. Tensions within polyandrous households may be exacerbated when the co-husbands do not have the same parentage.

Director Manish Jha has visualised in his film ‘Matrubhoomi: A Nation without Women’ (2003), that brothers involved in fraternal polyandrous marriage do have to pay its costs. For instance, the brother with poor physique, texture, colour and poor economy is generally discarded by the female that impose pressure on their wellbeing. In the same tune, the brother who perform government service are given due recognition and top priority by the polyandrous female who prefers to maintain more sexual relationship compared to their unemployed and less paid emolument counterpart brothers. Similarly, the well-educated brothers along with handsome look and acculturated modes of fashion are more likely preferred in intimate relationship by the polyandrous women. So the marriage directly exert its influence on the physical and psychological make of the persons therefore is related to their (psychological, physical and income related) wellbeing and marital satisfaction.

Psychologist Foucault has explained very pertinent issue that sexual pleasure is related with body, mind and desire, nevertheless the soul conversely, can escape the forms and limits of the desire manifested in the body. The term Rufus and Galen use to designate this excess is significant, the word namely as ‘Doxa’. The soul instead of attending only to the wants and needs of the body, allowed itself to be enticed by representations that are peculiar to it and have no counterpart in the organism: representation that are vain and empty. Foucault has explained that just as the body must not let itself be carried away with the correlative of a desire in the soul, the matter must not go beyond what the body demands and what its needs dictate [2].

It is also very significant that in Himalayan region those who are practicing the fraternal polyandry they have claimed that polyandry marriage will bring physical fitness, material resourcefulness and marital satisfaction amongst them. But the question is that if we will go through the Foucault’s narration on the sexual intercourse, it has explained that sexual intercourse between spouses should not be governed by an economy of pleasure or physical fitness, a
procreative finalisation is associated with mental wellbeing and as well as with birth of offspring. Those who are argued on favour of polyandry marriage system they have always given the example of Draupadi, and how did she sexually satisfied and socially protected by her five husbands. According to the Majumder Singh has stated that Draupadi’s relationship also proved boon for Pandavas because it helps in restoring physical wellbeing in the sense that appropriate gap between the brothers was maintained by having more husband. It also helped in protecting their sexual energy because of timely access towards heterosexual activities.

Nevertheless the question is elevated repeatedly that the women those are belong into the system do they satisfied by the polyandry or they are compromising with the system on behalf of tradition. It is very significant that repeatedly Foucault has given emphasise that marriage is integrated with body-mind-desire. In fact intramarital sexual relations are no-longer simply the consequence and manifestation of right. They must be placed within a cluster of relations, characterised by affection, attachment and reciprocity. And simultaneously while pleasure must be eliminated as a goal, it is, at least in certain of the most subtle formulation of this ethics, to be used as an element, in the interplay of affective expressions between spouses [2]. Senior journalist Geeta Aravamudan has explained that within the polyandrous marriage women don’t have control on their soul, body and womb and particularly in Haryana, Punjab due to strong feelings of son preferences women are also compelled to produce sons. Geeta has shared the experience of Rani who purchased from Jharkhand. Geeta has explained that when Rani refused to sleep with her brother-in-laws, then the exploitation began. Rani’s husband said that she had to satisfy his brothers since he could not afford to buy wives for all of them. When rani tried to convince her mother-in-law that as a woman how difficult that would be then her mother-in-law totally ignored and Rani knew gradually that fraternal polyandry had long been a tradition in her in-laws family. Rani considered that it was very difficult for her to intercourse with all of her brother-in-laws, so every days she was raped. Over the year she became pregnant several times over by all the brothers. She was allowed to have one daughter. After that every time she became pregnant, she was taken to the closest town for scan. If the child in her
womb would be daughter so it should be aborted. So rani realised that she has no power over any part of her mind-body-as well as womb.

The film ‘Matrubhoomi’ (2003) [4] and ‘Vyatha’ (2015) [1] there also visualised a very important aspect that though from the social compulsion women have to compromise with polyandrous marriage, nevertheless somehow it would not be possible for wife to treat all of them equally. In the film ‘Matrubhoomi, there the protagonist Kalki has a special mental and physical attachment with Suraj. For that she was raped by her other intimate partners. Director MnishJha has depicted many important issue which is associated with the marital rape of Kalki within polyandry system. Director has visualised that on the role of cognitive variables among the set of factors that can lead to rape. Sexually violent men have been shown to be more likely to consider victims responsible for the rape and are less knowledgeable about the impact of rape on victims. Such men may misjudge cues given out by women in social situations and may lack the inhibitions that act to suppress associations between sex and aggression. Kalki’s husband Manoj have coercive sexual fantasies which generally encouraged by access to pornography, he aggressively forced to Kalki for intercourse during her menstruation. Director Jha has explained that in addition to these factors, sexually violent men are believed to differ from other men in terms of impulsivity and antisocial tendencies. This kind of psychology is exaggerated sense of masculinity, because the incident of Kalki’s rape has explained that rape as acts of male sexual violence may be viewed as the paradigm of all heterosexual relations or as the manifestation of aggression or social law less ness.

Apparently the film ‘Matrubhoomi’ (2003) [4], has also visualised the within a polyandrous marriage how rape and frequent intercourse affected to the reproductive health of women. It has found that Kalki’s husbands, including her father-in-law presumably, granted the unconditional sexual access to her, and could exercise power to enforce this. And generally lack of sexual autonomy, Kalki’s unwanted pregnancies considered as a result of powerlessness over contraception usage are the end result. In the short film ‘Vyatha’ (2015) there highlighted that within a polyandrous marriage that women are usually afraid to
reveal their HIV status to their husbands for fear of being chased away from their marital homes. This will definitely increase the risk of HIV infection and other STIs to which women are ultimately exposed to. Sexual violence has an implication on the sexual health of the women in a marital relationship since they can be exposed to serious obstetric risks such as prenatal care delay, vaginal and cervical infection, kidney infection and bleeding during pregnancy. These may degenerate into miscarriages and abortions, premature labour, foetal distress – all of which have serious implications for pregnancy outcomes. Sexual violence can therefore lead to increased gynaecological problems, some of which can be debilitating.

All India Medical Science has depicted that within a polyandrous marriage system there is major possibilities to wives for suffering in Urinary Tract Infection disease. The host employs several defines mechanisms to eliminate pathogenic and non-pathogenic microorganisms that gain access to the bladder. Factors favouring bacterial elimination include high urine flow rate, high voiding frequency, bactericidal effects of bladder mucosa, secreted proteins that bind to fimbria adhesions on the bacterial wall, and the inflammatory response mediated by PMNs and cytokines.

Professor Dr. Arun Singh has explained that in women, on the other hand, several factors predispose to infection, and these include with UTI; 1) sexual intercourse and lack of post-coital voiding; 3) diaphragm use (manipulation involved in placing it on the cervix may promote bacterial colonization); and 4) spermicide use (raises vaginal pH and is toxic to the normal flora, especially the lactobacilli; it also increases adherence of E.coli to vaginal epithelial cells). He has also explained that Estrogen deficiency has been recognized as a risk factor for recurrent UTIs in postmenopausal women because of ensuing vaginal flora changes: protective lactobacilli are replaced by E.coli and other uropathogens. There may also be genetic factors predisposing young women to UTIs. Women who are of P1 blood group have epithelial cell receptors that mediate attachment of bacteria. 97% of young women with recurrent pyelonephritis are P1 positive, significantly higher than in uninfected controls. Interestingly, patients who had upper tract disease secondary to ureteral reflux had P1 phenotype frequency
similar to that in the general population. This highlights the major importance of structural changes in urinary-tract infection. Urinary obstruction, reflux, or other anatomic changes make it possible for less virulent bacteria to produce a urinary tract infection.

V. Conclusion:

It is very significant that within a patriarchal and traditional subjugation, though women could not establish their views against polyandry, nevertheless they considered it is their socio-cultural compulsion, simultaneously sexual slavery too. The film ‘Gawab: Draupadika’ or ‘Vytha’ or ‘Matrubhoomi’ have speculated that mental modules which mediate nepotism, sexual jealousy, and prestige jointly influence the emotional tenor of marital relationships and influence men's satisfaction with their marriages. I have a scope to communicate with Yamuna who belongs in fraternal polyandry in Kinnaur (name has been changed) where she asserts that we "imply that evolutionary psychology is of limited applicability in the current discussion . . . [because] it does not predict that fraternal polyandry will be less fractious than polyandry among unrelated men." We did not intend to question the general utility of evolutionary psychology; rather, we wanted to point out that humans may not be psychologically prepared to cope with all current contingencies. Fessler, Social Anthropologist has noted that men's responses to polyandry might be influenced by several mental modules—the modules for sexual jealousy, altruistic feelings toward kin, and prestige. Thus the negative emotions associated with sexual jealousy might be counterbalanced by the positive value placed on cooperating with kin. On the other hand, if mating practices akin to polyandry were not present in the environment of evolutionary adaption, men might find coping with these competing inclinations to be stressful. One way of answering this question would be to see if men find fraternal polyandry more congenial than non-fraternal polyandry. Such a resolution seems unlikely, however, because of the rarity of polyandrous practice cross-culturally. I want to conclude the chapter with the firm declaration of Yamuna who considered that she has started to saving money thus she can able to send her daughter far from the village and clan, she wants her daughter would be a teacher and she will marry according to her wish.
Reference:


