# To Compare the Polyandrous and Monogamous Socially Disadvantaged People of Kinnaur District on Various Parameter of Psychological Wellbeing

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There are assortments of conventions and sacraments in every community across the world those in contemporary scenarios are irretrievably trailing in oblivion, therefore, turn out to be nebulous and shady issues to the researcher to explicate their life and wellbeing (Durant, 1964). The life generally seems to have one entrance with many exits according to Zen Master Osho is a love affair, poetry, and the music that can not be bridged up with philosophical questions (HT, 2010). The interpersonal relationships in ones life deals with kinship and family relations that play pivotal role in fostering overall development (Ancell, 2009; Wyse, 2010). It is regulated by law, custom, and mutual agreement which further form the basis of social groups and society as a whole. According to Karl Marx, man is alive only inasmuch as he is productive, inasmuch as he grasps the world outside of himself in the act of expressing his own specific human power, and of grasping the world with these powers, inasmuch as man is not productive, inasmuch as he is receptive and passive, he is nothing, and he is dead. Further he added that the love can only be exchanged for love and trust for trust. If you love without evoking love in return you are not able by the manifestation of yourself as a loving person to make yourself a beloved person then your love is impotent and a misfortune. If you wish to influence other people you must be a person who really has a stimulating and encouraging effect upon other. Thus the love is a statement, an action in any respect or human sickness (Psychological), natural, spiritually imbibes natural instinct full of sacrifice. The Ishq is the deeper love that involves use of intelligence, becomes obsessive and commits haraam deeds.

Primary relations are essentially unlimited, particularistic, emotionally involved, altruistic and spontaneous. But, secondary relations are typically limited, standardized, unemotional, utilitarian and contractual. The primary relationship in marriage is different from primary relationship in other primary

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groups like friendship, neighborhood, and village etc. It is in the sense that primary relationship in marriage is based on sexual relationship. Therefore, one of life's greatest joys is a successful marriage that fetches further intimacy and permanence in the relationship between a man and a woman (Kapadia, 1955; Steven & Ross, 1998). In every human group, tribal or non-tribal, marriage occupy an imperative consign in a society thereof is certainly a vital event in the life cycle of human being. It is a consecrated bond perhaps settled in heaven and celebrated on the earth (Erci, Behice & Raziye, 2005). Marriage in India, in the past and even now, generally, has never been considered only as an affair between two persons rather conformity between the two families (Ross, 1960, pp. 251). It is a foundation, by which men and women are admitted to family life (Ingoldsby, 2001). According to the Hindu view, it transform a chance mate into a life companion (Radha-Krishnan, 1942, pp. 85). During forming love our sense organ especially eyes play important role. Arabs says that the eyes are the white gate into the heart that perhaps involves soul (Samadarshini, 2010). Thus, love is very important factor in family life (Farber, 1964; Goode, 1967) that depict full of joy and promising future leading to romance, commitment, synchronization and rhythm in one's future life (Kour, 2010). The love before marriage is just infatuation or the attraction of the face (ways, 2010). It becomes deeper and real after marriage through concordance and confidence (Nancy, 2005). More appropriately the marriage is a contract between a man and a woman, which allows both to enjoy the person of one another (Raha, 1991; Raha & Coomar, 1987). It is considered as the ritual that involves mate selection through Kundli, Muhurat, Kanyadan by father; Mutual glance, Vivah Hom, Panigrahana and Agniparinayan or Ahuti; Saptapadi (seven fere) where one is expected for food, power, wealth, santan, rule regulation and friendship (Ramu, 1977).

Marriage therefore has been considered a ceremonial gift of the bride by her father or other appropriate relative to the bride groom in order that both may together fulfill their duties of "Dharma, Artha and Kama". Dharma is religious duty based on ethical values that is to do well and attain Moskha or salvation. Artha is the economic aspect of life and Kama is the physical or sexual duties to the partner and to produce children to perpetuate race. Marriage is not for sense of enjoyment, but to perpetuate the race (Ross (1960, pp. 251) that are of various types. The *Brahma Marriage* prevailed gurukul system, wherein the boy use to go to live with his guru to attain worldly knowledge and expertise. In *Daivya Marriage* the girl is married to a priest during a sacrifice. In *Arsha Marriage* the daughter is given to the Rishi (sage) and the bride in exchange for two cows, which they receive from the groom's side. The *Prajapatya Marriage* is one in which the sacred duties are performed jointly by both the bride and the groom. The *Gandharva Marriage or Gandharva Vivaha* is a type of marriage that simply involves exchange of garlands. More appropriately, the successful marriage is one where the couple has sex regularly, though not with each other (HT, September 19, 2010).

Beside this there is a custom of polygamy (more than one spouse) in the form of polyandary (fraternal and non-fraternal) as well as polygyny system in the tribal people. In all over the world monogamous marriage is quite common whereas the polygamy is practiced less, is not a legal bond in most of the developing and developed countries. *Polygamy* may appear to be attractive, especially for those who not only complain sexual dissatisfaction within their own marriage, but also underneath the veil of sex comes many other responsibilities as well (Lucia, 2000). Polyandry is a form of polygamy in which one woman is married to several men. Its occurrence is rare and assumes a specific concentration in the Himalayan areas of South Asia (Kapadia, 1966). However, it is sporadically distributed in Africa, Oceania, and Native America. Two forms have been recorded: fraternal polyandry, in which a group of brothers share a wife; and non-fraternal polyandry, in which a woman's husbands are not related (Ramu, 1977) or real. Polyandry is generally instituted in areas where difficult physical environments or high populations impose extreme pressures on agricultural systems (Segraves, 1980). It works to limit population growth and ensure the coherence of agricultural estates. The polyandry is also associated with sibling solidarity (Jankowiak & Diderich, 2000). Some theorists suggest that this institution more often occurs in societies in which women hold relatively high social status and the single versus multiple mating might have its own positive and negative bang (Bybee, Linda, Miller, Jocelyn, Paine, Timothy, Campbell & Kathleen et al. 2005). Thus the health and life satisfaction become a great issue in the polyandry research (Tamini & Kahresi , 2010) in the contemporary scenarios.

As per history of polyandry marriage is concerned it was first narrated not in historical texts, but in the Hindu epic, the Mahabharata wherein the princess Draupadi was married to the five heroic Pandava's themselves were real brothers, and the Pahari of Himalayan India has continued such practice of fraternal polyandry through the centuries. Paharis, or mountaineous people form a separate culture that is distinguished by several diversions from mainstream Hinduism, including the institution of polyandry, and a separate linguistic dialect (Peter, 1963). Most of the tribal in district Kinnaur of Himachal State are fraternally *polyandrous, w*here sharing of one wife is common among real brothers (Raha & Coomar, 1988). Even in Kinnauri people are also admired from the Pandava's and consider them as their heroes and are habitually inspire by their deed (Majumdar, 1955a). In Kinnaur fraternal polyandry is a sanctioned social norm in the past and still is in practice (Raha & Mahato, 1985: 172-173; Raha, 1987: Raha & Commar, 1988; pp. 151-152). In this district there are approximately 92.05% brothers those have a single common wife, while in only 6.82% cases are of single wife (Raha & Commar, 1987, pp. 151). In the contemporary scenario this graph has decreased and now level of education and modernity has affected this convention and youths now prefer to bond in monogamous relationship. In polyandry types of marriage, the eldest the eldest brother is recognized as the social father of all children (Raha & Coomar,

158 goes to the bride's house to marry her, and the rest of the brother automatically become her husband through a ritual called the *Pag Likshimu* i.e. '*turban-tying'* ceremony. Under this ceremony the bridegrooms sit in a row and the bride before them. The maternal uncle *(Bhishtu)* of the bride-grooms, then with a piece of cloth makes a *pagri* (turban) on the head of all the brothers, indicating that the girl is married to all the brothers (Raha & Mahato, 1985, 252-253; Raha & Coomar, 1987, p. 151). There are various polyandrous caste hierarchies in India, in tribal areas of Himachal Pradesh those includes Bhat, Brahaman, *Deva, Dethi, Kanet,* Rajput (Khash), Koli, Lohar (Chamang), Badi, Bajgi (Domang), Chanal, Dhaki/Turi, Nangaloo and Dumra. (Parmar, 1975).

The polyandrous people of the contemporary scenarios with the improvement of their economy are now called as 'Joridar,' which restricts the number up to two that means only two brother can marry a common wife (Chandra, 1987:141,151). In the contemporary scenarios, the little girls in the United States hear this all the times, from their parents and teachers that you have to become "*Sesame Street*" characters. Almost everywhere they go, they are encouraged to believe that "*girls can be just as smart, athletic, and successful as boys"* but in our country the "*picture is spunky and full of checkout"*. The girls or women in our country are conditioned from the day they born by constantly reminding of the things that they are not allowed to do this and that. In such a situation one family play a pivotal role for behind their development. One should learn from Gandhi's success, who emphasized, that "*societies here will become civilized only when men imbibe some of positive famine qualities*", such as nurturing and revulsion towards violence (Durant, 1964). Darwinian fitness theory is the product of *viability* (probability of survival to reproduce) and *fecundity* (number of offspring produced). Although polyandrous marriages do ensure some *variation of alleles* within a familial population, the probability of *transference of alleles* from *father to children decreases with the number of husbands* within a polyandrous marriage (Levine, 1988). The Reet is practiced by upper and lower caste, in Himachal Pradesh (Raha & Coomar, 1988, pp. 158). Polyandry cannot be understood without an adequate comprehension of custom of Reet. The Reet permits a woman to secure release from one set of husbands to many other. This custom ensures that each set of brothers would get, for some time at least, a common wife although there is no guarantee that she would stay with them permanently. Thus, the custom of Reet extends the extent of sharing of scarce women by the larger group (Ramu, 1977). The *Reet* permits the movement of women from one set of brothers to another in the course of her several marital unions after customary divorce. In a society which regards women as a chattel- a commodity to be bought and sold, the practice of Reet permits her release from inhospitable domestic environments to demonstrate her value (Majumdar, 1955a). The women are so highly prized that Reet unions do not in any manner cause any stigma to them (Parmar,1975). Such system is associated with their psychological wellbeing which resides within the experience of the

individual (Campbell et al 1976) in terms of life satisfaction (cognitive evaluations) or affects (ongoing emotional reaction) (Diener & Diener, 1995). More appropriately, it ranges from positive and negative aspects of well-being to the global aspect of well-being. The positive well-being involves positive affect pleasure on previous day and positive self-esteem. The negative well-being includes negative affect, trait on previous day, anxiety, depressed mood, probability of minor psychiatric disorder and negative self-esteem.

## OBJECTIVES OF THE PRESENT STUDY

The objective of the present study is to compare the polyandrous and monogamous socially disadvantaged people on various parameters of psychological wellbeing. Since there are marital customs of Janekang (Arranged Marriage); Damchalshish/ Damtangshish/ Bennang Hachis/ Jushish (Love marriage) and Darosh/ Dab-Dab/ Nyamsha/ Nyamsha- Lemo / Ashish / Huchis (Forceful marriage) ; Her/Haar (Enticing others wife) and Daloch/ dab-dab fiyo the tribal areas of Kinnaur, the people are also involved in the fraternal polyandry that is legally acceptable here in all the caste hierarchies such as amongst Chamang (Koli) and Domang (Lohar, Badi/Mistry) and Khoshiyas (Bist, Rajput). But the youth of the contemporary scenarios do not seem to favor the system. Similarly the educated girls and employed people living in the area prefer monogamy but the people living in the interior areas still prefer polyandry to restore their family unity, property as well to maintain better mental health, social relationship and well-being of the people. Therefore the objective of the study is to compare polyandrous and monogamous people; monogamous scheduled caste and scheduled tribe people and monogamous and polyandrous men and women both from upper caste (Khoshiyas/Bist/Negi) and lower caste (Domang/Chamang) on various parameters of psychological wellbeing.

## METHODOLOGY

The present study was conducted on a sample of N=80 subjects with average age of 26 year hailing from different marital status and castes. The aforesaid sample was divided into two comparable halves based on their marital status i.e. from polyandry (N=40) and Monogamy (N=40) subjects. The subjects were further sub-divided into two comparable halves based on their caste that comprises of N=20 in Scheduled Tribe category and remaining N=20 in Scheduled Caste categories. Finally these subjects were again grouped into two further groups based on gender that comprises N=10 in men category and remaining N = 10 in women categories. In all there were eight groups with N = 10 subject in each those were studied qualitatively and quantitatively. In qualitative method observation, interview, and fuzzy cognitive mapping was used whereas in quantitative analysis the PGI Health Questionnaire N-1 developed by Verma, Wig and

Pershapd of 1985; State-Trait Anxiety Inventory (STAI-HX-I) and Polyandary Attitude Inventory developed by Sunder Kala Negi in 2010 was used. The researchers entered into the field by inquiring the Panchyat Pradhan at initial stage and then elderly and educated people of the locality on the later stage. Before using both types of measure rapport was established and the subjects were apprised about the goal of the study. Since one researcher hails from the same locality, it helped a lot during collecting desirable information and solving language related riddle while responding to the questionnaire. Three ways analysis of variance was used in order to know their degree of psychological wellbeing. The result is as follows:-

## RESULTS

The results along with discussion have been presented in the below mentioned tables. The three way analysis of variance was performed on various parameters of psychological wellbeing. The description of each parameter is as follows:-

**Table I**
**A 2 X 2 X 2 ANOVA Performed On PGI Health Questionnaire (N-1) on Physical Aspects of the Neuroticism**

| **Source** | ***Ss*** | ***Df*** | ***ms*** | ***F*** | ***p*** |
|---|---|---|---|---|---|
| Total | 5544 | 79 | - | - | - |
| MA | 3.2 | 1 | 3.2 | 0.18 | n. s. |
| GN | 54.45 | 1 | 54.45 | 3.08 | <.05 |
| CA | 125 | 1 | 125 | 7.061 | <.01 |
| MA x GN | 0.05 | 1 | 0.05 | 0.01 | n. s. |
| MA x CA | 45 | 1 | 45 | 2.54 | n. s. |
| GN x CA | 8.45 | 1 | 8.45 | 0.48 | n. s. |
| MA x GN x CA | 1.25 | 1 | 1.25 | 0.07 | n. s. |
| Error | 1273.8 | 72 | 17.692 | | |

*Notation: MA = marriage, GN = Gender; CA = Caste*

Three ways ANOVA was performed on the PGI-Health questionnaire Area-1. The main effect of marriage was found F (1, 72) =.18, p>.05 non-significant. Further the main effect of caste was found F (1, 72) =7.06, p<.01 and Gender was found F (1, 72) =3.08, p<.01 as statistically significant. The two way interaction between marriage and Gender (MA x GN) was found F (1, 72) =.01, p>.05, marriage and caste (MA x CA) was found F (1, 72) =2.54, p>.05 and Gender and caste was found F (1, 72) =.48, p>.05 as statistically non-significant significant. Finally the three way interaction between marriage Gender and caste (MA x GN x CA) was also found F (1, 72) =0.07, p>0.5 as statistically non-significant. More appropriately result

revealed that male and scheduled tribes were reported better physical health as compared to the female and scheduled caste. More appropriately the average score of polyandrous scheduled tribe was 6.8 compared to polyandrous scheduled caste (7.8). Similarly average score of male was 6.4 and female as 8.1. It shows that the scheduled caste polyandrous people and female reported physical health problem. As per monogamous population is concerned here average score of ST was 4.9 and SC as 8.9 and female as 7.7 and male as 6.1. It again replicate above findings.

**Table II**
**A 2 X 2 X 2 ANOVA Performed on PGI Health Questionnaire (N-1) on Psychological Aspects of the Neuroticism**

| **Source** | ***SS*** | **Df** | ***ms*** | ***F*** | ***p*** |
|---|---|---|---|---|---|
| Total | 10896 | 79 | | | |
| MA | 2.45 | 1 | 2.45 | 0.121 | ns |
| GN | 125 | 1 | 125 | 6.18 | <.01 |
| CA | 530.45 | 1 | 530.45 | 26.21 | .<.001 |
| MA x GN x | 22.05 | 1 | 22.05 | 1.09 | ns |
| MA x CA | 33.8 | 1 | 33.8 | 1.67 | ns |
| GN x CA | 48.05 | 1 | 48.05 | 2.37 | ns |
| MA x GN x CA | 24.2 | 1 | 24.2 | 1.2 | ns |
| Error | 1457.2 | 72 | 20.239 | | |

*Notation: MA = marriage, GN = Gender; CA = Caste*

Three ways ANOVA was performed on the PGI-Health questionnaire Area-B. The main effect of marriage was found F (1, 72) =.12, p>.05 non-significant. Further the main effect of caste was found F (1, 72) =26.21, p<.001 and Gender was found F (1, 72) =6.18, p<.01 as statistically significant. The two way interaction between marriage and Gender (MA x GN) was found F (1, 72) =1.09, p>.05, marriage and caste (MA x CA) was found F (1, 72) =1.67, p>.05 and Gender and caste was found F (1, 72) 2.37, p>.05 as statistically non-significant significant. Finally the three way interaction between marriage Gender and caste (MA x GN x CA) was also found F (1, 72) =1.20, p>0.5 as statistically non-significant. More appropriately result revealed that male and scheduled tribes were reported better psychological health as compared to the female and scheduled caste. More appropriately, the average score of polyandrous scheduled tribe was 8.65 and SC as 12.5 followed with 11.3 of female and 9.83 of men. It shows that the scheduled caste tribal people and female suffer from more psychological problem compared to their counterpart. As per monogamous population is concerned here average score of ST was 7.00 and SC as 13.00 followed with 12.00 of female and 8.45 of men. It again replicate above findings.

**Table –III**
**A 2 X 2 X 2 ANOVA Performed on PGI Health Questionnaire (N-1) on Physical and Psychological Aspects of the Neuroticism**

| Source | SS | *df* | *ms* | F | *P* |
|---|---|---|---|---|---|
| TOTAL | 31016 | 79 | - | - | - |
| MA | 11.25 | 1 | 11.25 | 0.17 | ns |
| GN | 344.45 | 1 | 344.45 | 5.3 | <.01 |
| CA | 1170.45 | 1 | 1170.45 | 18.01 | <.001 |
| MA x GN | 20 | 1 | 20 | 0.31 | ns |
| MA x CA | 156.8 | 1 | 156.8 | 2.41 | ns |
| GN x CA | 96.8 | 1 | 96.8 | 1.49 | ns |
| MA x GN x CA | 36.45 | 1 | 36.45 | 0.56 | ns |
| Error | 4679.8 | 72 | 64.997 | | |

*Notation: MA = marriage, GN = Gender; CA = Caste*

Three ways ANOVA was performed on the PGI-Health questioner total scores of both areas. The main effect of marriage was found F (1, 72) =.17, p>.05 non-significant. Further the main effect of caste was found F (1, 72) =18.01, p<.001 and Gender was found F (1, 72) =5.30, p<.01 as highly statistically significant. The two way interaction between marriage and Gender (MA x GN) was found F (1, 72) =.31, p>.05, marriage and caste (MA x CA) was found F (1, 72) =2.41, p>.05 and Gender and caste was found F (1, 72)=1.49, p>.05 as statistically non-significant significant. Finally the three way interaction between marriage Gender and caste (MA x GN x CA) was also found F (1, 72) =0.56, p>0.5 as statistically non-significant. More appropriately result revealed that male and scheduled tribes were reported better psychological and physical health as compared to the female and scheduled caste.

**Table IV**
**A 2 X 2 X 2 ANOVA performed on the parameter of State Anxiety in Polyandrous and Monogamous socially disadvantaged population**

| Source | Ss | df | Ms | F | p |
|---|---|---|---|---|---|
| Total | 148927 | 79 | - | - | - |
| MA | 74.113 | 1 | 74.113 | 0.53 | ns |
| GN | 177.013 | 1 | 177.013 | 1.27 | ns |
| CA | 2132.113 | 1 | 2132.113 | 15.27 | <.001 |
| Ma x GN | 49.613 | 1 | 49.613 | 0.35 | ns |
| MA x CA | 30.013 | 1 | 30.013 | 0.22 | ns |
| GN x CA | 40.613 | 1 | 40.613 | 0.29 | ns |
| MA x GN x CA | 0.013 | 1 | 0.013 | 0 | ns |
| Error | 10050.9 | 72 | 139.596 | | |

*Notation: MA = marriage, GN = Gender; CA = Caste*

Three ways analysis of variance was performed on the state anxiety. In both the aspects main effect of marriage was found F (1, 72) =.53, p>.05 and Gender was found F (1, 72) =1.27, p>.05 as non significant. Further the main effect of caste was found F (1, 72) =15.27, p<.001 as highly statistically significant. The two way interaction between marriage and Gender (MA x GN) was found F (1, 72) =.35, p>.05, (MA x CA) was found F (1, 72) =.21, p>.05 and Gender and caste was found F (1, 72) =.29, p>.05 non-significant. Finally the three way interaction between marriage Gender and caste (MA x GN x CA) was also found F (1, 72) =0.00, p>0.5 as statistically non-significant. The scheduled caste reported more state anxiety as compare to their counterpart. Further for more detail in order to know some important themes or factors like hardiness, happiness, life style; habits' affecting their health related quality of life so case study is taken. The major themes reported by them are as follows shown in Table 5 entitled case study of fraternal polyandrous and Table 6 monogamous people of Kinnaur. Further attempt has been made to assess the attitude of the people in terms of their degree of liking and disliking of polyandry marriage in terms of its causes and consequences

**Table IV**

**A 2 X 2 X 2 ANOVA Performed On Polyandry Attitude Inventory (Part-A) i.e. on Causes**

| Source | SS | df | Ms | F | P |
|---|---|---|---|---|---|
| **TOTAL** | 15382.00 | 79 | - | - | - |
| **MA** | 26.450 | 1 | 26.450 | 3.433 | **<.05** |
| **SX** | 36.450 | 1 | 36.450 | 4.730 | **<.05** |
| **CA** | 18.050 | 1 | 18.050 | 2.342 | ns |
| **Ma x SX** | 5.000 | 1 | 5.000 | .649 | ns |
| **MA x CA** | 51.200 | 1 | 51.200 | 6.645 | **<.01** |
| **SX x CA** | 1.800 | 1 | 1.800 | .234 | ns |
| **MA x SX x CA** | .050 | 1 | .050 | .006 | ns |
| **Error** | 554.800 | 72 | 7.706 | | |

Notation: MA = marriage, SX = Sex; CA = Caste

Three ways analysis of variance was performed on the polyandry Attitude Inventory- Area-1. It specifically deals with causes of Polyandry and polygamy people. The main effect of marriage was found F (1, 72) =3.43, p<.05 as statistically significant. The main effect of sex was also found F (1, 72) =4.73, p<.05 as statistically significant. But the main effect of caste was found F (1, 72) =2.34, p>.05 as statistically non-significant. The two way interaction between marriage and sex (MA x SX) was found F (1, 72) =.65, p>.05

non-significant. Similarly two way interaction between marriage and caste (MA x CA) was found F (1, 72) =6.65, p<.01 as statistically significant. Further the two way interaction between sex and caste was found F (1, 72) =.23, p>.05 non significant. Finally the three way interaction between marriage sex and caste (MA x SX x CA) was also found F (1, 72) =.006, p>0.5 as statistically non-significant. In polyandry Attitude Inventory Area-1(causes), the main effect of marriage was F (1, 72) =3.43, p<.05and Sex was found F (1, 72) = 4.73, p<.05 as statistically significant. Only the two way interaction between marriage and caste was found F (1, 72) =6.65, p<.01 statistically significant. Other interactions emerged as statically non-significant. The polyandrous people reported more causes of polyandry related marriage as compared to their counterpart monogamous population. Male reported less causes of polyandry marriage as compared to the female. The scheduled caste reported more causes of polyandry marriage as compared to their counterpart.

More appropriately average score of scheduled tribe on polyandry attitude (causes) was 14.45 and scheduled caste as 13.8. It shows that the scheduled tribe reported more cause compared totheri counterpart. Similarly average score of female on the same was 14.12 and male as 15.05. In this manner male reported more causes compared to their counterpart. Similarly average score of monogamous people on polyandry attitude cause as 11.7 and scheduled case as 14.25. Here scheduled caste reported more cause compared to their counterpart. Further average score of female was 13.4 and men as 12.5. Here female reported more causes then to men. Its reason seems that the polyandrous people in general and female and scheduled caste people in particular are more depressed and psychologically dominated by other group that they even hesitate to report their problem.

**Table V**

**A 2 X 2 X 2 ANOVA Performed on Polyandry Attitude Inventory (Part-B) i.e. on Consequences**

| Source | Ss | df | ms | F | P |
|---|---|---|---|---|---|
| **TOTAL** | 14357.000 | 79 | . | | |
| **MA** | 90.313 | 1 | 90.313 | 9.20 | **<.01** |
| **SX** | 1.513 | 1 | 1.513 | .151 | ns |
| **CA** | 1.013 | 1 | 1.013 | .101 | ns |
| **Ma x SX** | .113 | 1 | .113 | .011 | ns |
| **MA x CA** | 63.013 | 1 | 63.013 | 6.41 | **<.01** |
| **SX x CA** | .013 | 1 | .013 | .001 | ns |
| **MA x SX x CA** | .113 | 1 | .113 | .011 | ns |
| **Error** | 706.900 | 72 | 9.818 | | |

**Notation: MA = marriage, SX = Sex; CA = Caste**

Three ways analysis of variance was performed on the Polyandry Attitude Inventory Area-2. It specifically deals with the consequences of Polyandry and polygamy people. In both the aspects main effect of marriage was found F (1, 72) =9.2, p<.01 as statistically significant. But the main effect of sex was found F (1, 72) =.15, p>.05 as statistically non-significant. Further the main effect of caste was found F (1, 72) =.10, p>.05 as statistically non-significant. The two way interaction between marriage and sex (MA x SX) was found F (1, 72) =.01, p>.05 non significant. Similarly two way interaction between marriage and caste (MA x CA) was found F (1, 72) =6.42, p<.051 as statistically significant. Further the two way interaction between sex and caste was found F (1, 72) =.00, p>.05 non significant. Finally the three way interaction between marriage sex and caste (MA x SX x CA) was also found F (1, 72) =.01, p>0.5 as statistically non-significant. In polyandry Attitude Inventory Area-B (consequences) only the main effect of marriage was found F (1, 72) =9.2, p<.01 as statistically significant. The polyandrous people reported more consequences of polyandry as compared to the monogamous population. More appropriately, the two way interaction between marriage and caste was found F (1, 72) = 6.42, p<.051 as statistically significant. Other interactions emerged as statically non-significant. The scheduled caste reported less consequences of polyandry as compared to the scheduled tribes. More appropriately the average score of polyandrous scheduled tribe on polyandry consequences inventory was 15.05 and scheduled caste as 13.05. It revealed that the scheduled tribe reported more consequences compared to their counterpart. Similarly average s core of female was 14.15 and men as 13.95 where female reported or experienced more consequences compared to men. In monogamous situation the average score of ST was 11.15 and SC as 1 2.7 and female as 12.1 and men as 11.75. Here SC and female reported more consequences compared to their counterpart.

## CONCLUSION

The objective of the present study was to compare the psychological wellbeing among monogamous and polyandrous people of district Kinnaur of H. P. For accomplishing the objective the study has been undertaken on a sample of N = 80 (40 Polyandrous + 40 Monogamous) those were subdivided into two categories (20 SC + 20 ST) consequently gender wise (N =10) sub-groups. These subjects were qualitatively (observation, Interview, and Fuzzy Cognitive Mapping) and quantitatively (PGI Health Questionnaire, Self-efficacy and Trait Anxiety Inventory) analyzed. The result based on qualitative revealed that the polyandrous people reported deep psychological pain and abuse as compared to their counterpart. The scheduled castes and the females from both the caste and both types of marriage report more physical and psychological abuse and distress compared to other group. The result based on multivariate analysis also revealed that the main effect of Gender and caste was found as statistically significant. The female and scheduled caste tribal people were found poor in physical aspects of the neuroticism. Similarly in

psychological aspect the main effects of the Gender and caste emerged as highly significant. Here also the female and scheduled caste was found poor in psychological aspects of the neuroticism than to other group. In PGI both physical and psychological aspects of the neuroticism the main effect of caste and Gender appeared to be highly significant. It depict the role of gender and caste in their psychological wellbeing. In the State Anxiety inventory only the main effect of the Caste was found high significant. The scheduled caste reported more state anxiety episodes compared to other group. Beside this, the only the two way interaction between Marriage and Caste was found as statistically significant. Other interactions emerged as statically non-significant. The scheduled caste reported less consequences of polyandry as compared to the scheduled tribes. In polyandry Attitude Inventory Area-1(causes), the main effects of Marriage was and Sex as well as Marriage and Caste was found as statistically significant. The polyandrous people reported more causes of polyandry related marriage as compared to their counterpart monogamous population. Male reported less causes of polyandry marriage as compared to the female. The scheduled caste reported more causes of polyandry marriage as compared to their counterpart. In polyandry Attitude Inventory Area-B (consequences) only the main effect of Marriage was found as statistically significant. The polyandrous people reported more consequences of polyandry as compared to the monogamous population. In nutshell the polyandrous female from both the caste reported more psychological abuse and distress as compared to their counterpart.

During qualitative studies observation was made on such people again pinpoints that such fraternal types of marriage are also proving as a resource to restore their assets, dignity as well as to check population explosion on the one hand as well as also causing physical, social and psychological problem among them. The religious beliefs such as their belief in devta and deities as well as customs, traditions, dominance of higher caste groups, poor economy and income of the scheduled caste as well as illiteracy, lack of information in the villages as well as little exposure to city life is proving as milestone behind their psychological suffering after having such polyandrous marriage. Although the polyandary types of marriage is a example to the youth of the contemporary scenarious who are applying their fire fighting approach and can not compromise even for two time meals, clothes and property, the polyandrous couples on the other hand are giving their best impression to the society because it prevent property, bring psychological harmony and happiness as well encourage the youth for sacrifice in every steps. It not only are proving better for their physical health and vitality in terms of preventing their libidinal energy but preventing assets, proving useful in division of labour, inculcating solidarity , better bonding at the same time proving power to the female who are devoid of widowhood in her later life. The agriculture, horticulture, and animal husbandry professions are growing up sincerely by such practices. Therefore cultural, demographic, sociological, personal, and personality factors, such as level of intelligence,

experience, motivation and exposure to the information and technological advancement is directly or indirectly associated with such convention. Polyandry is one of the important factors to prevent loneliness and depressed feeling among the women and gratifying her sexual need such as chance of mating.

During qualitative observation it was also found that this type of marriage has its deleterious mutual consequences that results daily dispute, non-trust worthy relationship, suspiciousness nature of husband, dominance of male or female with high income, prestige, and beauty, health problems, ill impacts on school going children, unhealthy relationship amongst brothers in later life, less wife support in old age, fear of remarriage of brother to other lady , more work load and, her physical exploitation, chances of widower to male as well, un-necessary threat to leave wife by male, less personality and social development of children as well as insult of couple in other areas emerged as some other important theme areas. More appropriately, in both polyandrous and monogamous marriage the women faced more pressure than to their counterpart male. First of all the tribal condition life-style and the low vegetation make the women of the area in more hardship than other women. Kinnauri women share all the hard and tedious toil with their men folk. Their activities involve amongst other are equally sharing such as breaking stones, helping in horticulture, looking after the fruit trees as well as plucking and packing the fruits. They also take care of the live stock, the household work, care of the children, old and infirm people rest entirely on the shoulders of Kinnauri women. So Kinnauri women are physically, socially and psychologically silenced, more miserable and poor life style than males. In polyandrous kind of marriage, the responsibilities of polyandrous women whether it's social or family are more than the monogamous women. Compare to monogamous family polyandrous lady only is only the women in the family to manage the work in home, field and children, cattle such as cow, bull, sheep's, goats, horses, donkeys as well as to carry their animal waste. They also have to copes with some psychological problems related to their husband, to manage their entry and timing to maintain sexual relationship, suspicious nature of husbands, equal love and affection for husbands, fear of leaving/ breaking the relationship, and equality between all the children's, make her extra efforts' to avoid family disputes and make trustworthy relationship.

In the case study the researchers found that polyandrous women had faced more physical (gynecological) and health related problems due to over responsibility and self ignorant behaviour. She is the only one who has to follow the customs and also to inculcate the same in her children she is also a good teacher of her children. She has greeted the local God and to manage alone the big functions at home and socially she has to cope with more social problems than the monogamous women. When we compare the polyandrous male and monogamous male we find out that monogamous male is happier and feel more responsibility towards his family and the relationship between wife and husband as more healthy and

trustworthy. The bonding between family members is stronger than polyandrous marriage. Monogamous male and female feel more secure in their marriage and monogamous male try to complete his duties towards the family but polyandrous male some time try to run away from duties. But the difference between polyandrous and monogamous male is not so enormous. But the comparison of male condition with female reveals that the women are living with very difficulty in the mountainous areas and they have no resource to avoid their tension and later on it creates many psychological as well as physical problems. Tribal male use to smoke biri and drink local, Desi and English wine for getting rid of their tension, apprehension and nervousness. Apple production and other horticulture are generating the evasive s for procuring the same.

At last when researcher tried compared the scheduled tribe and scheduled caste people-they observed that scheduled caste people have been suffering with intense physical, psychological and social problem than, their counterpart scheduled tribe people. They are more surrounded with more tension, worry and health problems. Their condition is not as good as scheduled tribe and they are much worried about their future. More tension and worry has led them in bad habit such as substances uses, like alcohol, biri, cigarette, tobacco, bhang (cannabis) etc. The consumption of alcohol/Drugs was also found one of the reasons of polyandry. The practice to manage polyandrous marriage for female is much difficult as compared to their counterpart. The polyandry marriage demands more responsibility, more understanding from both the side of both the couples. If polyandrous male and female became more over-protected, suspicious and dominating then unnecessary family disputes occur more frequently. High age-gap between wife and 3$^{rd}$, 4$^{th}$ and 5$^{th}$ fraternal husband is one of the reasons of monogamous couple after entangling in fraternal polyandry. In Kinnaur district there still exist four or five brothers those share one wife and she even copulate with younger who later leave her due to above reason. To avoid this type of disputes polyandrous husband and wife need to prepare mentally to manage their responsibilities, and restoring their psychological wellbeing and life style.

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