



LAW OR LOVE: CONTEMPORARY FAMILY FROM POSTMODERN PERSPECTIVES WITH DEFERENCE TO ISLAMIC VIEWPOINTS

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ABSTRACT

Postmodernism in the contemporary world asserts that there is neither a dominant nor an ideal marriage form as monogamy or even a classical family type. Unlike modernists who sought human issues as permanent entities, postmodernists believe in everything to be of a transient nature. In the same vein, they argue that love and law are ephemeral rather than eternal entities. Marriage blanc has increased in many aspects corollary to this ideology. In a world of no restrictions, postmodernists indulge in short and diverse satisfactions, whereas the classic world believed that long-lasting personal relationships are more important to personal fulfillment and happiness. Therefore, attitude toward marriage for a durable satisfaction is subdued to having a serious relationship. It seems, however, that quality in the relationships is superseded by quantity in the postmodern era.



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Introduction

According to the postmodern ideology, individuals marry for a variety of reasons. These include marriage of convenience, lavender marriage, polygamy, etc. whereby they forge a relationship in order to aid or rescue a partner from persecution or harm; as well as for financial, cultural, and social advantage. A prototypical class, *Mariage blanc* has increased in many respects due to the postmodern ideologies. It is stated that misogyny was the direct product of classism. While modernism brought egalitarianism between men and women's rights and preached unitarianism in marriage or monogamy, postmodernism did not believe in any foundation (Kozak 2020). The traditional homogeneous model of marriage has largely decreased in prominence in the form of modern and postmodern changes (Adams 1997). In light of the above, the present study aims at finding whether or not deterioration of family foundations and divorce are to the outcome of postmodernism. The French Revolution Declaration, American Declaration and Universal Declaration of Human Rights (UDHR) identified the modernism-oriented type of marriage. In fact, the UDHR itself was the result of Modernity and Modernization. The hypothesis in this analytical survey is that new marriage orientations are the result of the postmodernism era, which started in the 1980s.

According to John Andrews, postmodernism is a late 20th century concept in philosophy, art and architecture, which mistrusts the grand theories associated with modernism and argues that there is no absolute truth. Postmodernism, in many ways, a disillusioned reaction to the Second World War, has no central organizing 'principle' and has therefore often been the subject of parody. A leading theorist of this *-ism* was the French sociologist Jean Baudrillard (1929-2007). In art, postmodernism embraces installation art and 'happening'. In architecture, postmodernism rejects the stark functioning of modernism and attempts to add element of beauty. The modernist architect Mies Van der Rohe (1886-1969) had famously said, "Less is More" which the postmodernist Robert Venturi changed into "Less is a bore". It is seen that, for instance, modernism consented to a least number of spouses in marriage in reaching idealism while for postmodernism diversity and plurality in marriage was respected. Postmodernism aspires for a temporariness in everything but not eternity.¹

1 . John Andrews, *The Book of Ism*, Economic Publication, (2010), 160.



1. Postmodernism Feature and Relationship

Originating in the 1980s, postmodernism soon became a prevalent ideology.¹ The theory defines a completely new era of the world as a society which is fragmenting and wherein authority is decentralized and the actual truth that modernism was searching for does not exist. It is a well-known fact that there are only representations of that. Those who are defenders of postmodernism believe “it is a mixture of past, present and future, specifically, the cultural and spatial elements of these different tenses.”² Postmodern era is considered the intelligent and information (also called technological) age.³ Both of these are evident through changes which have occurred within the typical marriage and family.

There is no idea of real or absolute truth existent in postmodernism which demonstrates opposition to what modernists stated. Postmodernism led to relativism- the idea that truth is relative.⁴ The grand narrative says that truth is created only for the sole purpose of selling things. It is vividly seen in different manners in marriages and families nowadays. No real truth being in existence makes change in the typical marriage.

The institution of marriage (and kinds of family life) has been in constant change over the last decades. It has passed its route from the authoritarian and patriarchal family in the past, to the permissive family in the present and predictably the democratic family in the future.⁵ With the transition from modern to postmodern era, typical life has altered to more of an isolated society than before. The concept of unity close ties has changed into plurality almost non-existent specially with the inexorable march of technology.

Personal communications got less, chances of meeting someone have become less, and alienation occurred as societies entered a new chaotic postmodern age. Thus, in the wake of such a variety, family structures are varied as well. They are freer and enjoy more freedom of choice for their aspect of lives compared to the past, even in personal relationships. There are a number of features of the postmodernism trend affecting marriage and ushering societies into polygamy.

1.1. Diversity

Societies are essentially culturally-disparate rather than emanating from a single shared culture, so people earn their own identities from a vast and diverse range of choices.

1.2. Social Change

Internet and particularly social network platforms have trespassed the borders and dismantled the barriers of time and space between communities of people. As a result, family lives are becoming diverse. No longer is a specific type of family such as nuclear predominant. Judith Stacy (1998) argues that “divorce extended families have increased and women enjoy more freedom than ever before in shaping a family while the patriarchal type of the traditional way is rejected.” Stacy identified a *new type of family* in the postmodernism era which she called

1 . See Hans Bertens, *The Idea of the Postmodern: A History*, (New York: Routledge 1995).

2 . Charls Lemert, *After Modernity. Social Theory: The Multicultural and Classic Readings* (4th ed.), (2010).

3 . See more Andrew Rathmell Towards Postmodern Intelligence, *Journal of Intelligence and National Security*, volume 17, (2002), issue 3 (Published Online 4 June 2010).

4 . Quote by Feyerabend saying THE ONLY ABSOLUTE TRUTH is that there are NO ABSOLUTE TRUTHS. See <https://www.spaceandmotion.com/philosophy-Postmodernism.htm>.

5 . K. Slany, *Alternatywne formy zycia malzenko-rodzinnego w ponowoczenym swiecie*, Wydawnictwo, Nomos, Krakow, (2002), 53-54.



the “divorce-extended family” members of which are connected by divorce rather than through marriage as of ex-laws etc.¹

Recent modernists like Anthony Giddens suggested that though people get more freedom, there is still a structure shaping people’s mindset. Contemporary feminists also disagree with post-modernism pointing out that in traditional role many disadvantages remain as norms for women.

1.3. Globalization

Globalization is another milestone that sets new goals and norms on many subcultures in a global community. Thereof, the individuals express themselves freely and do not feel connected nor committed to the traditional norms or even taboos.

Nevertheless, unhappiness and to some extent failure in marital life is on the increase in the postmodern era, compared to that of the previous decades. Divorce may happen emotionally between the couples, but and the circumstances and mutual interests force them to stay married albeit unsatisfied. As postmodernism seeks transient satisfaction, contemporary marriage seems temporary in any respect. Postmodern divorce is crystal clear. The concept of marriage in the postmodern era is like that of modernism, but the precepts of love, happiness and permanence are gone. It has frequently been stated that in postmodern ideology, the couples being in love and exhilarated until death is not the truth to relish. The postmodern society injects beliefs of lasting happy marriages. Nonetheless, the conception of the types of marriage change in the same way the attitudes toward divorce are changing. Interracial marriage, homosexuality, polygamy, and polyandry are all accomplishments of the utopian life and world which postmodernism has promulgated.

Though modernity dealt with some essential features: firstly, industrialization which affected producing goods and material, elite as capitalists own the businesses and hired working class and urbanization and growth of cities. As a result, the rural population migrated to urban areas and centralization government which developed a very complex centralized bureaucratic state and rational thinking as tradition, religions were replaced by science or reason. Universality of social development, civilization variability and uniqueness of cultural programs, emancipation and antinomies, permanence of change and innovation, increase of productivity are of high importance in modernity.²

1.4. Postmodern Knowledge

Postmodernism has entangled the contemporary world in serious respects; individuals have lost faith in truths and metanarratives, and they have become more skeptical of the power of science. Postmodernists maintained an absence as well as unattainability of sheer truth.

2. Postmodern Marriage and a Lack of Criteria

When considering tangible changes in marital and family type life, one cannot ignore the

1 . See Judith Stacy, *In the Name of the Family, Rethinking, Family Values in the Postmodern Age*, (Beacon Press 1996 first ed.), (1998).

2 See Yuriy Savelyev, ‘Multidimensional Modernity: Essential Features of Modern Society in Sociological Discourse’, (2013), National Taras Shevchenko University of Kyiv, *Journal of Siberian University Humanities & Social Sciences* 11, 1673-1691.



strangeness and peculiarities of post-modernity. This kind of school of thought does not agree that family must be regarded as a firm and fixed foundation or concept. Some scholars such as Stacy (year) argue that “family in postmodernism is pluralistic, meaning that it is with diversity, variation and instability rather than by sameness in postmodern society” and that “the nature of family and family life is changing because no perfect and ideal family exists as there are ideal things in the world.

The processes that characterize contemporary realities are individualization, the reduction of the role of institutions, but also democratization, the plurality of values and norms. Why we sometimes see polygamy as a solution to our citizenship rights. Citizenship rights are consistent with human rights and, to distinguish them from other social and individual rights, it is enough for the individual to feel responsible in society and the community. Such a sense of responsibility in the mutual relationship of rights and duties with the government creates a criterion called "level of loyalty" to act as the source of the minimum and maximum rights of citizenship. The processes characterizing contemporary realities are individualization, the reduction of the role of institutions, but also democratization, the plurality of values and norms. Bauman (year) said: "Today, individuals are socially engaged primarily through their role as consumers, not producers, the awakening of new desires replaces prescriptive regulation, advertising replaces coercion, and seduction makes superfluous or invisible pressures of necessity. In this kind of context, the rigid and resilient structures of the type until death are part of us, indispensable in the panoptic system of power, lose their usefulness. polygamy is a means of assisting the government in its duties by wealthy citizens. Diverse sexual attitudes are the main results of postmodernism meaning that women are less likely to consider romantic love and marriage as their primary goal. Women are sexually more experienced than before specifically due to their divorce experiences. They expect more in sex, love, and equality compared to the past when everything was seemingly ideal to them and they did not expect a lot. The same holds true for men. Premarital sex, serial monogamy and homosexuality have become socially-accepted norms for both men and women in the postmodern era. The Sex Revolution of the 1960s has gifted women the pursuit of equal rights, the right to vote, the right to manage their lives, the chance to educate and earn professional careers, etc. However, some of these gifts have shaken the foundation of family and impacted their roles in the family. The role of men as the head in family has now weakened and women have emancipated themselves of the shackles of the viewpoint of domestic slavery they used to have. Nowadays it serves to weaken the structure and to reduce marital responsibilities.¹ Therefore, marriage is no longer considered as a community of interests. And one should marry because of love not calculation.

Furthermore, it is claimed that the family structure has changed to such a degree that it no longer corresponds to what has been identified as the modern form. The argument that it has moved into a postmodern phase should be related to the extent that modernization has been achieved in the wider society.² Choosing to lead a child-free life style is so common in post-modernism. Smaller families and an increase in childlessness are described as “one of the most

1 . Ibid, (2002), 97.

2 . Trevor Noble, ‘The Nuclear Family and Postmodern Theory’, (1995), Hitotsubashi University Journal of Social Studies 27, 127.



remarkable changes in the social behavior of the 20th century.¹ Declining fertility is one of the aspects of different inter-relational changes in household structure happening in recent decades. Fertility pattern has been altered significantly since 1960s in many levels. Regenerative medicine and development in reproductive techniques in embryo transplants and in vitro fertilization have led to important implications for traditional and classic notions of maternal love like single- heterosexual women, Lesbians, surrogate mothers and those who are in their sixties but they received fertility therapy. Financial independence of women is another element along with the possibility of divorce which causes the reduction in durability of marriage and turns it into a sort of Temporary Marriage.²

Single-parent lives have augmented due to the rise in divorces. Reconstituted families have been on the increase, too. Mac en Ghail (year) suggests that “the crises of masculinity, which means role of men and women changed and men no longer see their futures in possibility of highly skilled job but as care takers of children at home”. Moreover, leisurely consumption of time has become dominant as house appliances such as satellite have now become more important than genuine family interaction and intimacy with children. Children have become fashion accessories for some parents as the parents spend much time and money on their children to show off to others.³ In the postmodern era, even the concept of personal life is replaced by family.

2.1. Islamic View on Polygamy

Polygamy and temporary marriage- which is an institution of Sharia- affiliates Muslims with the tenets of postmodernism in this regard. As stated above, classicists were misogynist, and modernists were monogamous and tried to compensate all inequality which happened in the classic period; while postmodernists revealed a tendency to polygamy and more interest in forging short-term bonds with women primarily for satisfaction. Conventional Sunni and Shia Islamic jurisprudence allows Muslim men to marry up to four women at the same time- a practice known as polygamy.

Verse 3 of Surah Al-Nisa of the Holy Quran reads:

“If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly with them, then only one or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.”

The context of utterance (revelation) of this verse is linked to the Battle of Uhud⁴ in which many Muslim males (soldiers) were killed. It sounds sensible that the verse was transcended to the Islamic state in compassion toward women and children who were now vulnerable, but not

1 . R. Leete, *Dynamic of Values in Fertility Change*, (Oxford: Clarendon Press 1998), 3.

2 . Mohammad-Javad Javid, *Tissue Engineering and Regenerative Medicine; From the Perspective of Ethics, Religions and Public Law*, (Tehran: University of Tehran 2019).

3 . See more Christian Haywood, Martin Mac an Ghail, *Men and Masculinities*, (open university press 2003).

4 . Battle of Uhud was a war between the early Muslims and the Qurayshi tribe Meccan enemies in 625 CE. See more at www.al-islam.org , M. Jawad Chirri, *Islamic Center of America*, (Harlo press 1988). the battle of Uhud.



to the relish of men nor their sexuality. It is an institution that has been misinterpreted, misunderstood and misused.

In western literature it is understood as a cruel and repressive custom but indeed the motivation of Muslim men to decide to marry multiple women is not evident either. Many would invoke the verse from the Quran as an endorsement to their position, yet others focus more on the propagation of their family lineage.

2.2. Islamic View on Postmodern Marriage

Marriage in Islam is a union of a male and a female under sharia conditions. So in Sharia, nikah is a holy relation between two people and they will become legally and morally responsible to each other. Both the groom and the bride are to consent to the marriage of their own free wills. Sharia considers that membership in a family as a “natural condition among humans., “Moreover, the classical jurists regarded marriage as the “normal ultimate state of human being” In addition to the usual and permanent marriage until death or divorce, there is a different fixed-term marriage known as temporary marriage (*Ezdewāj al-mut'ah*) by Shiaa” scholars. There is also Nikah Misyar, (*Nikah Munqate'*) a non-temporary marriage with the removal of some conditions such as living together, permitted by some Sunni scholars.¹ For jurists, marriage is mostly a means regulating human procreation in such a way that the identification of offspring and assignment of responsibility for nature and maintenance will be assured. In fact, the preservation of lineage is one of the five objectives of Islamic law. Consequently, adult males are expected to guarantee the Muslim law of maintenance, which entails providing food, clothing, shelter for themselves, their dependent children and adult females in the family.

Marriage is not just a religious sacrament in Islam, but it is recommended for every Muslim. There are lots of cases both in the holy Quran and the tradition of the Prophet showing his support for this institution. The Prophet said: “marriage is my way and my custom.”² He also said that, “when a man marries, he completes one half of his religion.” The Great Prophet also recommends that, “whoever is able to marry, should marry.” Marriage in Islam is seen as an important aspect of social life. In many Arab societies, polygamy was a common practice. There was no limit on the number of wives allowed at any one time. The doctrine of al-Mesyar marriage which recognizes no maximum or minimum for temporary marriage is completely adaptable with the tenets of postmodernism in this regard.

The actual quality of life for women in pre-Islamic time is not easy to gauge according to Smith. However, it is concluded that before the coming of the Prophet Muhammad, women did not enjoy a relatively advantageous position, and in the period immediately preceding the Quranic revelation, circumstances were deteriorating substantially. Islam thus brought certain rights to women that they were not given right before the time of the Prophet.

3. Citizenship Rights in Postmodern Society

In nature polygamy is a natural instinctive phenomenon which maintains the creatures generation. Human is not an exception because the continuation of generation is on the burden of

1 . Subhānī, Ja'far. Izdiwāj-i muwaqqat dar kitāb wa sunnat. Fiqh-i Ahl al-Bayt (a), No 48. 1385 Sh

2 . قَالَ رَسُولُ اللَّهِ (ص): الْبَيْتُ إِذَا رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. Sahih Bukhari, vol.7, 2; Sunan Ibn Majah, vol. 1, 592; Sahih Muslim, vol. 2, 1020, H. 1401; Sunan al-Nasa'i, vol. 6, 60; Sunan al-Bayhaqi, vol. 7, 77; Jame Al-Akhbar, 118.



male part and cultivation of generation is a female duty. In human societies polygamy seems a natural phenomenon.¹ When a man is married to more than one wife at the same time, sociologists call this polygyny. By this definition, before advancement of Islam, polygamy was frequent among Persians, Romans, Arabs, Hindus, Africans, Chinese and so on.² In ancient Egypt, during the Pharaohs era, monogamy was a dominant rule in the society but pharaohs were exempt in this regard. The philosophy of monogamy was then to have a clean and honest generation but it did not mean that pharaohs were not permitted to make love and share bed with slave women or other ladies.³

Polygamy has never been rejected nor prohibited in the religions and it was usually tolerated as a permitted issue. In Christianity and Judaism with consideration of the Old Testament and New Testament, it is seen that there are few prophets who were monogamous like Abraham. There are some documents, in Catholicism, claiming that abstinence was recommended as an alternative issue on the grounds that polygamy had roots in Christian teaching.⁴ However, in some part of the US polygamy has been reported.⁵

In this regard, the great Islamic scholar, Morteza Motahari, stated that, “[p]olygamy in the East has not originated from Islam nor is its abandonment rooted in Christianity because the fact is there were records of polygamy before Islam in the East. In fact, there is no creditable evidence that reveals abandonment of polygamy in Christianity; if there is any argument, it belongs to the West not Christianity.”⁶ On the other hand, restricting this issue exclusively to the prophets era or the classic era is completely wrong.⁷

Also, to continue and proliferate generations, women need the support of men and their insemination and in many events like war, and etc. polygamy increased according to necessity of time and place. In some countries polygamy is the result of various conditions such as the political, social, and economic ones. For instance, polygamy is rejected in Catholic societies where divorce is abnegated while it is tolerated and rather accepted as a rite in the customary law in societies where divorce is not prohibited.⁸

3.1. The Social Philosophy of Polygamy

As mentioned above, the consensus on the issue of polygamy among the Islamic jurists is rooted in Al-Nisa Surah of the Holy Quran. However, the argument lies in its condition and limits. As Allame Tabatabaei contends, “Islam set the foundations of social life on the human faculty of reason but not his emotions. Yet it does not mean that emotions are to be neglected completely.”⁹

1 . Mohammad Javad Javid, *A Critique on Human Rights' Philosophical Foundations*, vol. 2, Islamic Philosophy on Human Rights, (Tehran: Nashre-Mokhatab 1392), 122.

2 . Boserup Ester, "The economics of polygamy", in Grinker, Roy Richard; Steiner, Christopher B. (eds.), *Perspectives on Africa: a reader in culture, history, and representation*, Cambridge, (Massachusetts: Blackwell 1997), 506–517.
<https://archive.org/details/perspectivesonaf00royr/page/506/mode/2up>

3 . Mohammad Javad Javid, *Ibid*, 123.

4 . GH. Bousquet, *LES MORMONS*, Collections Que sais-je? presses universitaires de France, (1949), cited in Mohammad Javad Javid, *Supra* note 15.

5 . Benjamin G. Bistline, *Polygamists: A History of Colorado City, Arizona*, (Agreka Books 2004), 432.

6 . Motahari, Morteza, *The Law of Women's Rights in Islam*, (Sadra Publication 1371), 282.

7 . See Riffat, Hassan Al- *Islam wa Huquq al Mara'a*, *Le Islam et les droits de la femme*, (Casablanca 2000).

8 . Chaumont, Eric "Polygamie", In *Dictionnaire du Coran*, MA. Amir Moezzi(dir), ed. (Robert Laffont, Paris 2007).

9 . Tabatabaei, M. H., *Almizan*, vol 2, 417.



Therefore, it should be restated that the wide range of traits of both men and women such as puberty, maturation process, strengths and weaknesses, life expectancy etc. has to be taken into account in marriage. Furthermore, in order for the polygamy to be allowed in Islam, certain circumstances must be met. The husband must act justly and equally with his wives in all aspects of his life, be that life expenses- called Nafaqa in Islamic jurisprudence- or sexual intimacy. Like many other social phenomena, polygamy was regarded as integral to social life in the past; however, it was rather convenient then and it has grown more complicated in the passage of time.

The right of citizenship is a basic human right which is also categorized under collective rights of a people that could warrant their prosperity. In other words, polygamy could be considered as a both individual and collective right typical of human instinct and social life, respectively. The French psychologist, Gustav Le Bon, investigating the Arab Civilization said that polygamy enables the society to reduce social crises, preclude disastrous problems, and safeguard the society against the birth of illegitimate children. He maintained that economical problems have usually hindered men from becoming polygamous within societies; otherwise, polygamy has existed throughout the history as a human right coming from the natural law. Le Bon preferred the expressive transparency of the Eastern in this regard over the western discord and hypocrisy.¹ Ultimately, from an individualistic point of view on human rights, it is satisfaction and right to satisfaction of the individual alone that counts, whereas from a societal and collective viewpoint, the needs of the whole individuals and members of a society in attaining prosperity is presupposed to be met by the state.

3.2. The Social Philosophy of Prosperity

From an individualistic perspective on rights, prosperity is due to warm-hearted situations, intimacy and sacrifice in unity and harmony. This can, though, be endangered when polygamy happens. Obviously, if a polygamous took care of the conditions stipulated in the Quran and followed the traditions of the Prophet of Islam in this regard, he might even be deemed as a benevolent man. The view toward wives must be held as if the second wife were always standing by the door and the first one may feel inconvenient by the new coming. This might seem at first an individual limit under individual human rights; but truth is quite the contrary.

Polygamy is a citizenship right and a societal one; therefore, by considering this right most of the onerous cost and duty the state shoulders might be levied in a specific given situation. Some States (and/ or governments) have adopted a secret policy showing their satisfaction with polygamy, as they believe that most of the crises will be solved through this type of marriage. Humans shall have both material and spiritual needs met. Procuring the material needs is by the government, however, satisfying the spiritual needs is outside the power of states as partners in a marriage think of something more than just materials. Objections of human rights defenders in this area are not logical at least in the demographic results. it is only fluctuation of population. Polygamy is a bilateral affair casting benefits for the both sides. Opponents are usually

1 . (Translated from the original source into English) Gustav Le Bon, *La Civilization des Arab*, livre 4: Les mours et les institutions des Arabs. Firmin- Didot, Paris, (1884). Edition reimprimee a Paris en 1980 par le Sycomore, Editeue, (1980).



married females who declare such a rule to be against the foundations of family thus they might interpret it as against equality or equally as inequality between the two. The permission to polygamy must be issued under the conditions of citizenship rights and only when the number of women is far higher than men in order to preserve the human generation. Therefore, besides the natural right to be polygamous in citizenship respects, there have been permissions to do so granted by the states regarding the civil status with efficient and effective enforcement and domain of freedom limit in citizenship rights.¹

1 . Javid, Mohammad Javad, 'From polygamy Culture up to Polygamy Right', (2010), issue 2, no, 1, Journal of Women Research, 72-74.



Conclusion

While classicists were rather misogynist, modernists- being monogamous- were egoists who tried to compensate for the inequality prevailing in the classic period. In a giant leap away from the two, postmodernists revealed an inclination to polygamy and a corollary interest in enjoying the company of more women through temporary marriages. Subsequently, theories of postmodernism maintain that family life in the postmodern era involve variation, diversity, and relativity.

It comes to the conclusion that postmodernism impacts the communal relationships, especially marriage. As mentioned above, postmodern era deals with uncertainty, therefore, it embraces the idea of temporary marriage and cherishes immediate satisfaction rather than staying faithful a long-term relationship, i.e. monogamously. A basic individual and collective human right, polygamy is celebrated in many states for the benefits it might entail for the society. It is a suitable type of marriage to the postmodern ideologists who search for plurality. Universality of human rights is made possible only through citizenship rights of which polygamy- an accomplishment of postmodernism- is an archetype. Perhaps the best way to understand this new movement is to perceive it as a natural consequence of subverting marriage. Polygamy as a citizen right does not seem immoral should equity and justice be taken care of among wives. The only argument contradicting this stand is its practicability. Polygamy is certainly not a new phenomenon, but it has reinvigorated in the wake of postmodernism in recent decades. Traditional polygamy suffered from some inequality features while the new version could be egalitarian.



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