

Review of: "Women's misogyny in modern culture, with a mythological allusion to Draupadi"

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Draupadi has been a fascinating subject of feminist research in India. Her unique life situations have been manifested in powerful fictional writings and theatrical performances. Thus, the article under review is an important study on misogyny in epics and the triumph of feminist subjectivities struggling therein. My comments are given below:

The title of the paper starts with "women's misogyny in modern culture". However, the analysis in the paper has little in terms of specific misogyny by women. This could be elaborated with the conceptual framework of patriarchy as a system. What does the author mean by- *'She becomes that which resists 'contra' male knowledge, power, and glory through subversion. By doing so, Draupadi subverts commodification in society and foregoes her identity as a human, not a commodity, by rejecting patriarchal discourses of the political, social, and intellectual forces of the society'?*

Some contradictions in formation of arguments can be looked into- for instance, the 'classification' of Draupadi as a prostitute on account of her peculiar marital status must be questioned from the feminist perspective. The author does mention Draupadi's chosen form of identity first as a queen and then as a mother later in the article. Given such assertion, the attempts of shaming her for polyandry require closer feminist scrutiny.

Even though the author does mention Mahashweta Devi's short story Dopdi, a clear linkage between the disrobing of Draupadi the mythical queen and Dopdi the Naxalite woman is lacking.

The author writes- *Mythological works are literature that represent religious ideals and norms in a culture.* (in discussion and analysis). A more detailed analysis of mythology is required.

Some works are referred to in the article (Mahashweta Devi's Dopdi, Kisari Mohan Ganguli) but are not mentioned in the bibliography. The author has consulted some important studies on feminist interpretation of Draupadi. It would be important to refer to Rajeswari Sunder Rajan's pioneering study "The story of Draupadi's disrobing: Meanings for our times". In the realm of fictional writings, along with Chitra Banerjee, Iravati Karve's Yuganta and Pratibha Ray's Yajnaseni may be consulted.

The author makes a crucial point on the patriarchal understanding of women as property through Draupadi's plight. There are some important observations on women's character and beauty standards as defined by patriarchal norms, and their resistance to these. This paper can be accepted for publication with major revisions.