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GRT **NEW PERSPECTIVES ON WHETHER WESTERN
FEMINISM IS ANTI-FAMILY IN PRECEPT
AND PRACTICE**

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Abstract:- There is a misconception that the feminism in the West is anti family in its dynamism. In the ultimate analysis, the Western feminism is framed within the attributes of European culture. When the European civilization was in the stage of tribalism, women were in charge of tribal life Matriarchy was the order of the day. When the sense of property became pivotal, men assumed social power bringing in the reign of patriarchy. However, women kept their power of independence intact. After turn of eighteenth century, women reacted to the insufferability of gender prejudice in the hands of men. Thus feminism was born, putting forward the feminist demands of equality for gender which was in terms of rights vote and right to own property. Women practised the militant feminism within the matrix of family life.

Keywords: Mmisconception, anti-family, European civilization

INTRODUCTION :

They marry for love and they love their husbands and their children. Everybody in the family is independent to make choices for independent individual living. Women are empowered to opt for divorce or remarriage. Therefore family life is no hindrance to their being feminists. Some women feminists are for extremist thinking in terms of dispensing with men as husbands and following lesbianism. Neo – biological non-gender human version is visualized in order to be genderless. To conclude, the Western feminism is not anti-family in its precept and practice.

There is the misconception that all the Western feminists are for appreciating the presence of anti-family tendencies. This notion is wrong headed in the sense that it is an academic misreading of the existing situation of Western feministic thinking. Basically the Western feminists are for objective perspective of evaluating the Western family as a lovable institution serving the emotional needs of women, husbands and their children alike. Significantly, women in the West are with their intellectual approach to their life and its purpose. Their sense of individuality in terms of individualism never leaves them since it is integral to the Western culture in its materialistic orientation. In this context, the Western women think of their life as individuals in self commitment to be in individualistic identity in the family circle. In contrast, women in the East think of their life and its purpose in emotional commitment towards promoting collective lifestyle in the traditional family setting. They are conditioned into thinking in favour of patriarchal idea of subordination at all levels. Therefore they cannot share intellectuality of the Western feminism in precept and practice. It is for want of faultless cultural comprehension of the Western womanism which is simple and free from hypocrisy.

It is necessary to analyse how women of the West lost their primacy of matriarchal control of family. Due to the onset of process of social evolution, matriarchy was displaced by patriarchy which marginalized women into low profile in the family setting. Consequently womenfolk become secondary to men. Women's subordinate position in the family was better explained around 1848 A.D by Frederic Engels in his book. According to his Marxist thinking, men, the unrivalled masculine muscularity, became the managing owners of land. And land was the basic unit of economic production. This determined the basics of political economy keeping the units of family with the component of women's slender labour in comparative gradation to that of men. Thus Western women, independent as the traditional co-leader of the family, did not deserve a higher grading in getting exploited. Consequently women became subject to matriarchal suppression. They suffered gender prejudice in the hands of men.

In 1792, just three years after the outbreak of the French Revolution, there appeared the first feminist book

'A Vindication of the Rights of Woman' by Mary Wollstonecraft of England. This book treated Western women as exclusive individual status. There was no affirmative reference to women's status as wife, mother and sister. After the lapse of about 170 years, there appeared another book 'The Feminine Mystique' in 1963 by Betty Friedan in America. The message of this book was on how the women in the West could broaden their feminist perspectives more nobly and realistically while practising feminism.

Western feminism grew up into militancy in terms of self-chosen erratic thinking. Some feminists advocated the anarchic way of life with no marriage and family life. Some feminine extremist opted for lesbianism even. Non gender biological versions of woman were the fond subject for feminist discussion. It showed perverted thinking.

The core of the Western feminism is untouched by these bizarre arguments for women's alienation from the family ties. The tradition of family as an institution for refining human qualities in the midst of family living is to survive. This truth is common for all civilizations of the West and East. The sociological critics in the East should not look at the feminist women of the West through the eyes of the East. Better understanding of western feminism would prevail if only observers would have to appreciate the family unit as integral to the unique culture of the West. This culture is based on the philosophy of individualism involving competitive spirit and self realization on one's own terms. Judged by this standard of cultural affinities, the Western feminism is not anti family but affirmative of family life of faith, tolerance and love for each other. To sum up the Western women's critical and independent attitude towards the unit of family living is exclusive in its cultural manifestation and its sociological meaningfulness.

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