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**(i) Meaning & definitions of Feminism;**

**(ii) Different forms or kinds of Feminism;**

**(iii) Criticisms & importance of Feminism.**

The term feminism can be used to describe a political, cultural or economic movement aimed at establishing equal rights and legal protection for women. Feminism involves political and sociological theories and philosophies concerned with issues of gender difference. It is a movement that advocates gender equality for women and campaigns for women’s rights. The man who coined ‘feminism’ in 1837, was a radical French philosopher Charles Fourier invented ‘feminisme’ in writing about the indelible link between women’s status and social progress. Although the terms ‘feminism’ and ‘feminist’ did not gain widespread use until the 1970s, they were already being used in the public parlance much earlier. In fact, feminism was first used in the 20th century as a medical term to describe either the feminization of man or the masculisation of women.

Despite its recent origin the feminist views have been expressed in different cultures can be traced back in ancient civilization of Greece and China. Christine De Pisan’s Book, *‘City of Ladies’* published in Italy in 1405, foreshowed many of the ideas of modern feminism advocating women’s right to education and political influence. But it was not until 19th century that an organized women’s movement developed. The first text of modern feminism usually taken to be Mary Wollstonecraft’s ‘*A Vindication of the Rights of Woman’* (1792), in which she advocated the social and moral equality of the sexes. In fact, the book was written against the backdrop of the French Revolution.

**Definition:**

The global idea of feminism refers to the belief that men and women deserve equality in all opportunities, treatment, respect, and social rights. In general, feminists are people who try to acknowledge social inequality based on gender and stop it from continuing. Feminists point out that in most cultures throughout history that men have received more opportunities than women. Following are some of the definitions of feminism:

*(i)* ***Estelle Freedman***defined feminism as, “Feminism is a belief that although women and men are inherently of equal worth, most societies privilege men as a group. As a result, social movements are necessaryto achieve political equality between women and men, with the understanding that gender always intersects with other social hierarchies”.

*(ii) According to* ***Barbara Smith, 1979,*** “Feminism is the political theory and practice to free all women: women of color, working-class women, poor women, physically challenged women, lesbians, old women -as well as white economically privileged heterosexual women. Anything less than this is not feminism, but merely female self-aggrandizement.”

(iii) In the words of***Beatrice Forbes-Robertson Hale,*** *1914, “*Feminism is that part of the progress of democratic freedom which applies to women”.

(iv) **Adrienne Rich,** 1976, stated that, “Feminism means finally that we renounce our obedience to the fathers and recognize that the world they have described is not the whole world.... Feminism implies that we recognize fully the inadequacy for us, the distortion, of male-created ideologies, and that we proceed to think, and act, out of that recognition.”

**Objectives of Feminism:**

Feminist theories and doctrines are diverse, but their unifying feature is a common desire to enhance, through whatever means, the social role of women. The underlying themes of feminism are therefore, first, that society is characterized by sexual or gender inequality and, second, that this structure of male power can, and should be, overturned. Its main objectives are:

*(a) Millicent Garrett Fawcett 1878 stated that* Feminism has as its goal to give every woman “the opportunity of becoming the best that her natural faculties make her capable of”.

(b) Feminist theory is the extension of feminism into theoretical or philosophical discourse. It aims to understand the nature of gender inequality. It focuses on analyzing gender inequality.

(c) It challenges present social structure and values in society which asserts gender roles and socio-cultural and political discrimination against women with gender being the primary motive behind it.

(d) To enhance the societal position and the role of women and to find out the causes of subordination of women.

(e) To identify the areas of discrimination against women, and to examine the social construction of sex and gender.

(f) To emphasize on the adoption and implementation of laws relating to women’s rights, property rights, reproductive rights etc.,

(g) To familiarize with the existing power relationships in the spheres of family, economy, political, socio-cultural and other areas.

(h) To protect women folk from the scourge of violence which includes domestic violence, sexual harassment and assault.

**Different kinds of Feminism:**

Feminism is a big umbrella term covering many varieties of feminists. Several sub-movements of feminist ideology have developed over the years. These movements often overlap, and some feminists identify themselves with several types of feminist thought. Feminist thinking has traditionally been analyzed in terms of a division between liberal, socialist and radical schools of thought. Besides, since 1980s two or more feminism were blended together to form new form of feminism. This added a plenty of newly emergent group of feminist movement. Following are some of the major types of feminist thoughts:

**(1) Liberal Feminism:** The early feminism which was regarded as the first wave of women’s movement was deeply influenced by the ideas and values of liberalism. The liberal feminism strive to ameliorate the condition of women in pursuance of the policy of liberalism. It emerged as the early expression of feminism in the modern age in the 18th and 19th century. It is also known as individualist or reformist feminism. It was in favour of reforms in the liberal institutions and opposed any revolutionary change in the existing system.

The famous liberal exponents ofliberal feminists, such as Wollstonecraft, Betty Friedan, and Carole Pateman etc., have tended to understand female subordination in terms of the unequal distribution of rights and opportunities in society. The major feminist text, **Mary Wollstonecraft’s** ‘*A Vindication of the Rights of Women’ (1892),* asserted that women should be entitled to some rights and privileges as man on the ground that they are also human beings. She claimed that that the distinction of sex is unimportant in political and social life. She was influenced by Lockean liberalism, and it stressed the equal rights of women, especially the right to education, on the basis of the notion of personhood.

The second wave of feminism also contained significant liberal component. The publications of **Betty Friedan’s** ‘*The Feminine Mystique’*1963) marked the resurgence of feminist thought in 1960s. Betty referred to cultural myth that women seek security and fulfilment in domestic life and feminine behavior-a myth that serves to discourage women from entering employment, politics and public life in general.

The philosophical basis of the liberal feminism lies in the principle of individualism. As individual are entitled to equal treatment regardless of their sex, race, colour, creed or religion. The emphasis on ‘equal-rights feminism’ is essentially reformist. It is concerned more with the reform of the ‘public’ sphere; that is, with enhancing the legal and political status of women, and improving their educational and career prospects, than with reordering ‘private’ or domestic life.

Liberal feminists strive for sexual equality through political and legal reforms and argues that equality for women can be achieved through legal means and social reform. In fact, it is an individualistic form of feminism, which focuses on women’s ability to show and maintain their equality through their own actions and choices. All individuals are entitled to participate in or fair access to public or political life. Any form of discrimination against women in this respect should clearly be prohibited. **J.S. Mill** in his work ‘*The Subjection of Women’* (1869) argued in favour of equal citizenship and political rights. Indeed, the entire suffrage movement was based on liberal individualism and the firm conviction was that the female emancipation would be brought about once women enjoyed equal political rights with men.

Liberal feminism uses the personal interactions between men and women as the place from which to transform society. According to liberal feminists, all women are capable of asserting their ability to achieve equality, therefore it is possible for change to happen without altering the structure of society. Thus, the issues important to liberal feminists include reproductive and abortion rights, sexual harassment, voting, education, ‘equal pay for equal work’, affordable child care, health care, and bringing to light the frequency of sexual and domestic violence against women. They say that the feminist slogan *‘a woman’s body, a woman’s right’* should extend to every peaceful choice a woman can make.

**(2) Radical Feminism:** Radical feminism is the most extreme form of feminism. It is a movement which believes that sexism is so deeply rooted in society and the only cure is to eliminate the concept of gender completely. It called for radical change of gender oppression and hence believes in eliminating the concept of gender entirely. The main exponent of radical view of feminism included Simone de Beauvoir, Kate millet, Shulamith Firestone, etc,

Radical feminism considers the male controlled capitalist hierarchy, which it describes as sexist, as the defining feature of women’s oppression. Radical feminists believe that women can free themselves only when they have done away with what they consider an inherently oppressive and dominating patriarchal system. They considers patriarchy is the mainforce behind women subordination. Radical feminists feel that there is a male-based authority and power structure and that it is responsible for oppression and inequality, and that as long as the system and its values are in place, society will not be able to be reformed in any significant way. Some radical feminists see no alternatives other than the total uprooting and reconstruction of society in order to achieve their goals. **Kate Millet** in her work ‘*Sexual politics’* quoted that “patriarchy is not only male domination of females, but also a militaristic hierarchy among males”. Hence, they criticized vehemently the old cherished conviction that ‘*biology is destiny’*. Millet asserted that male domination is maintained by individual through a process a process of socialization which begins at birth. She insisted on women’s right over their own bodies. They wanted to ameliorate the condition of women through politicization by raising the slogan ‘*the personal is the political’*.

**Shulamith Firestone** in her ‘*The Dialectic of sex’* (1972) argued that the basis of women subordination to biology, because of the fact that women give birth to babies which compel them to be dependent upon men. She insisted in relieving women from the bondage of child bearing and rearing through the use of modern technologies which may include abortions, artificial reproduction and contraception. She was convinced that finding technology that will allow babies to be grown outside of a woman’s body, to promote more equality between men and women. This will allow women to avoid missing work for maternity leave, which radical feminists argue is one reason women aren’t promoted as quickly as men. In fact, radical feminists would argue that the entire traditional family system is sexist. Men are expected to work outside the home while women are expected to care for children and clean the house. Radical feminists note that this traditional dichotomy maintains men as economically in power over women, and therefore, the traditional family structure should be rejected. **Simone de Beauvoir** in her work ‘*The Second Sex’* (1949) had urged that women should come forward to redefine her status and transform her in the socio-cultural life. Thus, the radical feminist believe in radical solution of women subjugation through collective efforts by raising slogan that ‘*sisterhood is powerful’*.

**Other Forms of Radical Feminism :**

It is worth to be mentioned here thatover time a plenty of sub-types of radical feminism have emerged, such as cultural feminism, separatist feminism. Cultural feminism is the ideology of a ‘female nature’ or ‘female essence’ that attempts to revalidate what they consider undervalued female attributes. Brooke Williams introduced the term cultural feminism in 1975 to describe the depoliticisation of radical feminism. It isdeveloped from radical feminism, although they hold many opposing views. It is also a feminist theory of difference that praises the positive aspect of women. Cultural feminism believes in encouraging feminine behaviour rather thanmasculine behaviour. It emphasizes the difference between women and men but considers that difference to be psychological, and to be culturally constructed rather than biologically innate. Its critics assert that because it is based on an essentialist view of the differences between women and men and advocates independence and institution building, it has led feminists to retreat from politics to ‘life-style’

Similarly, separatist feminism is a form of radical feminism that does not support heterosexual relationships. Its proponents argue that the sexual disparities between men and women are unresolvable. Separatist feminists generally do not feel that men can make positive contributions to the feminist movement and that even well-intentioned men replicate patriarchal dynamics. Author Marilyn Frye describes separatist feminism as ‘separation of various sorts or modes from men and from institutions, relationships, roles and activities that are male-defined, male-dominated, and operating for the benefit of males and the maintenance of male privilege – this separation being initiated or maintained, at will, by women’.

**(3) Marxist Feminism :** The Marxist feminism believed that women’s oppression is the direct outcome of capitalist mode of production. The main exponent of Marxist feminism are Frederick Engels, Eleanor Marx, August Bebel, Sheila Rowbatham etc., The classical concept of Marxian feminism was found in the writings of **Friedrich Engel’s** work ‘*The Origin of Family, Private Property and the State’* (1884). Engel says that both capitalism and private property are responsible for ‘mother right’ and defeat of the female sex. According to him the position of women had changed with the development of capitalism which is based on private property. He stated that in the pre-capitalistic societies, family life had been communistic and mother right inheritance of property and social position was widely observed. But capitalist being based on private property by men had overthrown mother right and brought about world historical defeat of the female sex. He also stated that bourgeoise family is patriarchical and oppressive.

The orthodox Marxist insist on the primacy of class politics over sexual. They asserted that class exploitation is deeper and more significant process than sexual oppression. They suggested that women’s emancipation will be a bi-product of a social revolution in which capitalism will be overthrown by replacing the socialism. But modern Marxist disagree with the notion of the primacy of class politics over sexual politics. According to them sexual oppression is a bit important as class exploitation. The modern Marxist therefore, refused to analyse the position of women in mere economic terms, instead they considered the ideological and cultural roots of patriarchy. They advocated a participatory and decentralized approach to social change. Marxist feminist like **Sheila Rowbatham** argues that the struggle for women’s liberation is bound with the struggle against capitalism. Therefore, the primary fight should be to extinguish capitalism. Marxist felt when class oppression was overcome, genderoppression would vanish as well.

**(4) Socialist Feminism:** The socialist feminism is a movement that calls for an end to capitalism through a socialist reformation of economy. The social feminism became prominent in the second half of the 20th century.The exponents of socialist feminists are Juliet Mitchell, Heidi Hartman, Zillah Eisenstein, etc,

Socialist feminism though founded in the ideology of Marxism, there are subtle differences between the two feminists school of thought. While the Marxist feminist believe that the oppression of women is due to the class division of society which would come to an end with the end of capitalism, but the socialist feminists viewed that women in the society not only suffer due to class division but also due to patriarchy. Despite, both feminist thought considered that women suffers not only from political and legal inequality, but their inequality is deeply rooted in the economic and social structure of the society.

Socialist feminism is slightly less extreme but still calls for major social change, for which they may rightly be called democratic socialist feminism. They believed that women simply face political or legal disadvantages and that can be remedied by equal rights and equal opportunities. Basically, socialist feminism argues that capitalism strengthens and supports the sexist status quo because men who control the power and money. Those men are more willing to share their power and money with other men, which means that women are continually given fewer opportunities and resources. This keeps women under the control of men. Modern socialist feminists considers sexual oppression is every bit as important as class exploitation.

Socialist feminism connects the oppression of women to Marxist ideas about exploitation, oppression and labour. They think unequal standing in both the workplace and the domestic sphere holds women down. They point out the fact that women are typically paid less for the exact job that a man would be paid much, and this difference is based on a capitalist system. However, they reject the Marxist tendency to put class before gender, race, sexual identification and other ways in which human beings classify themselves.

Thus, the socialist feminists considers prostitution, domestic work, child care and marriage are ways in which women are exploited by a patriarchal system that devalues women. They focus their energies on broad change that affects society as a whole, rather than on an individual basis. They see the need to work alongside not just men, but all other groups, as they see the oppression of women as a part of a larger pattern that affects everyone involved in the capitalist system. In short, socialist feminism calls for an end to capitalism.

**(5) Libertarian Feminism:** According to the Stanford Encyclopedia of Philosophy, ‘classical liberal or libertarian feminism conceives of freedomas freedom from coercive interference’. It holds that both women, as well as men, have a right to such freedom due to their status as self-owners. It is important to mention here that there are several categories of libertarian feminism, which are linked to libertarian ideologies. For instance, Anarcha-feminism also known as anarchist feminism or anarcho-feminism combines feminist and anarchist beliefs, embodying classical libertarianism rather than contemporary conservative libertarianism. Anarcho-feminists view patriarchy as a manifestation of hierarchy, believing that the fight against patriarchy is an essential part of the class struggle and the anarchist struggle against the state. Anarcho-feminists such as Susan Brown see the anarchist struggle as a necessary component of the feminist struggle. In Brown’s words, “anarchism is a political philosophy that opposes all relationships of power, it is inherently feminist”. Similarly, Wendy McElroy has defined a position in which she labels feminism or individualist feminism that combines feminism with anarcho-capitalism or contemporary conservative libertarianism, arguing that a pro-capitalist, anti-state position is compatible with an emphasis on equal rights and empowerment for women.

Another form of libertarian feminism is individualist feminism which is typically defined as a feminism in opposition to what writers such as Wendy McElroy and Christina Hoff Sommers term, political or gender feminism. However, there are some differences within the discussion of individualist feminism. While some individualist feminists like McElroy oppose government interference into the choices women make with their bodies because such interference creates a coercive hierarchy such as patriarchy, other feminists such as Christina Hoff Sommers hold that feminism’s political role is simply to ensure that everyone’s, including women’s, right against coercive interference is respected.

**(6) Post-colonial and Third-World Feminism:** Post-colonial feminism emerged from the gendered history of colonialism as the colonial powers often imposed Western norms on colonized regions. In the 1940s and 1950s, after the formation of the UNO, former colonies were monitored by the West for what was considered as social progresses. The status of women in the developing world has been monitored by organizations such as the United Nations and as a result traditional practices and roles taken up by women-sometimes seen as distasteful by Western standards-could be considered a form of rebellion against colonial oppression. Post-colonial feminist today struggle to fight gender oppression within their own cultural models of society rather than through those imposed by the Western colonizers.

Post-colonial feminists argue that oppression relating to the colonial experience, particularly racial, class, and ethnic oppression, has marginalized women in postcolonial societies. They challenge the assumption that gender oppression is the primary force of patriarchy. Post-colonial feminists object to portrayals of women of non-Western societies as passiveand voiceless victims and the portrayal of Western women as modern, educated and empowered.

Post-colonial feminism is critical of Western forms of feminism, notably radical feminism and liberal feminism and their universalization of female experience. They argue that cultures impacted by colonialism are often widely different and should be treated as such. Colonial oppression may result in the glorification of pre-colonial culture, which in cultures with traditions of power stratification along gender lines, could mean the acceptance of or refusal to deal with, inherent issues of gender inequality. Thus, the post-colonial feminists can be described as feminists who have reacted against both universalizing tendencies in Western feminist thought and a lack of attention to gender issues in mainstream post-colonial thought.

Similarly, the third-world feminism has been described as a group of feminist theories developed by feminists who acquired their views and took part in feminist politics in so-called third-world countries. Although post-colonial feminist writers from the third world have been engaged in the feminist movement like **Chandra Talpade Mohanty, Gayatri Spivak and Sarojini Sahoo** criticize Western feminism on the grounds that it is ethnocentric and does not take into account the unique experiences of women from third-world countries. According to Chandra Talpade Mohanty, women in the third world feel that Western feminism bases its understanding of women on “internal racism, classism and homophobia”. This discourse is strongly related to African feminism and post-colonial feminism. Its development is also associated with concepts such as black feminism, womanism, Africana womanism, motherism, stiwanism, negofeminism, chicana feminism, and femalism etc.

**(7) Post-Structural and Post-modern Feminism:** Post-structural feminism, also referred to as French feminism, uses the insights of various epistemological movements, including psychoanalysis, linguistics, political theory (Marxist and post-Marxist theory), race theory, literary theory, and other intellectual currents for feminist concerns. Many post-structural feminists maintain that difference is one of the most powerful tools that females possess in their struggle with patriarchal domination, and that to equate the feminist movement only with equality is to deny women a plethora of options because equality is still defined from the masculine or patriarchal perspective.

Post-modern feminism is an approach to feminist theory that incorporates post-modern and post-structuralist theory. A major branch in post-modern feminist thought has emerged from the contemporary psychoanalytic French feminism. Other post-modern feminist works highlight stereotypical gender roles, only to portray them as parodies of the original beliefs. The history of feminism is not important in these writings - only what is going to be done about it. The history is dismissed and used to depict how ridiculous past beliefs were. Modern feminist theory has been extensively criticized as being predominantly, though not exclusively, associated with Western middle class academia. Mary Joe Frug, a post-modernist feminist, criticized mainstream feminism as being too narrowly focused and inattentive to related issues of race and class.

The major departure from other branches of feminism of the post-modernist feminism is the argument that gender is constructed through language. The most notable proponent of this argument is Judith Butler. In her book, **Gender Trouble** (1990), she draws on and critiques the work of Simone de Beauvoir, Michel Foucault and Jacques Lacan. Butler criticizes the distinction drawn by previous feminisms between biological sex and socially constructed gender. She says that this does not allow for a sufficient criticism of essentialism. For Butler ‘woman’ is a debatable category, complicated by class, ethnicity, sexuality, and other facets of identity. She states that gender is performative. This argument leads to the conclusion that there is no single cause for women’s subordination and no single approach towards dealing with the issue.

**(8) Eco-Feminism:** Eco-feminism tries to link ecology with feminism. Eco-feminists see the domination of women as stemming from the same ideologies that bring about the domination of the environment. Patriarchal systems, where men own and control the land, are seen as responsible for the oppression of women and destruction of the natural environment. Eco-feminists argue that the men in power control the land, and therefore they are able to exploit it for their own profit and success. Eco-feminists argue that in this situation, women are exploited by men in power for their own profit, success, and pleasure. Eco-feminists argue that women and the environment are both exploited as passive pawns in the race to domination. Eco-feminism connects the exploitation and domination of women with that of the environment. As a way of repairing social and ecological injustices, eco-feminists feel that women must work towards creating a healthy environment and ending the destruction of the lands that most women rely on to provide for their families.

Eco-feminism observes that there is a connection between women and nature that comes from their shared history of oppression by a patriarchal Western society. **Vandana Shiva** claims that women have a special connection to the environment through their daily interactions with it that has been ignored. She says that ‘women in subsistence economies, producing and reproducing wealth in partnership with nature, have been experts in their own right of holistic and ecological knowledge of nature’s processes. But these alternative modes of knowing, which are oriented to the social benefits and sustenance needs are not recognized by the capitalist reductionist paradigm, because it fails to perceive the interconnectedness of nature, or the connection of women’s lives, work and knowledge with the creation of wealth.’

However, feminist and social ecologist Janet Biehl has criticized ecofeminism for focusing too much on a mystical connection between women and nature and not enough on the actual conditions of women.

**(9) Black Feminism:** Another form of feminism is known as black feminism that evolved out of the early feminist movements led specifically by white women who advocated social changes such as woman’s suffrage. Alice Walker and other Womanists pointed out that black women experienced a different and more intense kind of oppression from that of white women living in the industrialized western countries. Black feminism argues that sexism, class oppression, and racism are inextricably bound together. According to them the black women oppressed due to their race and class. The wanted the feminism should strive to overcome sexism and class oppression of black women also.

**(10) Multiracial Feminism:** Multiracial feminism which is also known as women of colour feminism offers a standpoint theory and analysis of the lives and experiences of women of colour. The theory emerged in the 1990s and was developed by Dr. Maxine Baca Zinn, a Chicana feminist and Dr. Bonnie Thornton Dill, a sociology expert on African American women and family.

**(11) Standpoint Feminism:** Since the 1980s, standpoint feminists have argued that feminism should examine how women’s experience of inequality relates to that of racism, homophobia, classism and colonization. In the late 1980s and 1990s postmodern feminists argued that gender roles are socially constructed, and that it is impossible to generalize women’s experiences across cultures and histories.

Besides, there are other forms of feminisms that emerged in the later part of the 20th century. For instance, a few of them are-the equality feminism, cyber feminism, difference feminism, lesbian feminism etc.

**Critique of Feminism:** As an ideology, feminism is not spared of criticism. The whole ideology is subject to severe criticism by the anti-feminists writers from different angles. They attacked feminism as an ideology on the following grounds:

**(1)** Critics pointed out that it is very easy to dismiss feminism as an ideology as it is hopelessly fragmented opinion. They argue that feminism is characterized more by disagreement than by agreement. A range of common ground could never be identified within feminism.

**(2)** Another criticism of feminism isthat it is an ideology said to be an extension of western ideology formulated to impose on developing countries of third world. For instance, a few Indian feminist thinkers refused to use the term feminism in Indian context. They believe that feminism is a western construct and its ideas framed in western societies cannot be applied to study the women of India and in other developing countries. They believe that western feminism ignored the situation of women who are non-western and non-white.

**(3)** The concept of liberal feminism has been criticized of being concerned only with the problem of women belonging to middle class. They alleged that liberal feminism is elitist in nature.

**(4)** A few modern anti-feminist writers are being very critical to the present context. They asserted that contemporary societies are characterized by their plural identities, multi-cultural and multi-ethnic traits. Hence, a single feminist theory cannot address the problem of all women in the society.

**(5)** The feminist theory has been attacked by different religious groups. They asserted that feminism is contrary to traditional values and religious beliefs. They opposed the feminism’s interpretation of sex and gender and patriarchy in religious context. Feminism ignore the element of choice in gender relationships.

**(6)** Anti-feminists argued that man and women are different from each other naturally and they have distinct role to play in the society. The movement initiated by feminist for women’s equality is merely a farce. Women should not have the equal capacity with men in the society.

**(7)** Critics pointed out that women are unsatisfied if they do not become the breadwinner or the homemaker put them in a position where they earn a living for themselves. However, wives having this type of mentality tend to leave the care of their children to other people instead of taking care of their children themselves. Thus, it will leave children out of the love and care of a mother.

**(8)**  A few critics stated that feminism underestimated the domestic responsibilities. The fact that feminism promote equality among men and women does not mean that their roles are interchangeable. So for mothers, it is their responsibility to bear a child and fulfills the role of a mother for the child. Motherhood is actually not a role that is purely feminine though. Rather, it is a responsibility as a person to complement that of their male counterparts. In a way, feminism are accused of ignoring the domestic labour of men and the increasing economic and educational achievement of women.

**Importance of Feminism:** Despite criticisms, the importance and relevance of feminisms can be summarized under the following points:

(1) Feminism made the role of women and gender relations viable in sociology and in political theories in general.

(2) Feminism exposed the dark side of family life, helping to free women and children from domestic violence and abuse.

(3) It helped substantially in reaching the goal of women emancipation.

(4) It open an opportunity to acquire self-respect and self-love for women in the society.

(5) Feminism have helped in increasing people’s awareness of the inequalities created by gender. It shows how gender roles are socially constructed.

(6) Feminism helped in making a relationship on the basis of mutualrespect, instead of being dependent on control and indigence in the family.

(7) Black feminists have exposed the colour-blindness of mainstream sociology.

Thus, to conclude we must confess one thing that atrocities, violence, murder, death, discrimination against women have not declined, rather it pervaded all societies. The human rights of women are violated indiscriminately in every aspects of our life. As long as violation of women’s human rights and inequality prevails in our society, the relevance of feminism will continue to exist.

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