

On The Incompatibility of Radical Feminism and Marriage Psychology of Women

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Abstract

This paper is on the negative impact of some tenets of radical feminism - the advocacy for the social, political and economic rights of women on the ground of the equality of the sexes - on the psychology of women to function in marriages - the legal union between man and woman where both spend their lives together, even though as two unique individuals but on some sort of complementary categories as 'man' and 'woman'. The paper first sampled available statistics to show that marriages are collapsing against the backdrop of loss of marriage psychology traceable to the impact of feminism. The paper then showed an understanding of feminism with emphasis on radical feminism and its major objectives and arguments. This is followed by an explanation of the psychology of successful marriages between a man and a woman highlighting how the ego-consciousness or independence impact of feminism on women is a huge threat to marriage psychology. The main thesis of the essay is that the ego-consciousness impact of feminism on women raises anti-marriage-compromise consciousness in them making it difficult for them to function in marriage as 'women' and as wives. While the essay is not in any way against the positive impacts of the wind of feminism blowing around the world, yet it is a note of warning against the excesses of feminism and keeps the human marriage institution at alert to be ready to reap the fruits of the trend in the emerging instability in marriage, given the inability of the radically feminist women to be wives.

Keywords: Feminism, Radical Feminism, marriage, marriage psychology, gender psycho programme

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I. Introduction

No doubt, there is a rising tension in most man/woman marriages today; collapse of marriage relationships, breakdown of family togetherness, unity and friendship. This is most evidenced in the high rate of divorce cases. In a report recently released by the National Centre for Health Statistics in the USA, it was found that 43% of first marriages end in separation or divorce within 15 years. Britain records 27 divorces per 1000 of the population, compared with a European average of 18 per 1000 of the population. Japanese Health Ministry statistics indicate that one in three marriages now end in divorce.¹ The objective here is to examine how the ego-consciousness impact of feminism on women contributes to the emerging grim situation and general loss of marriage psychology breeding tension and general instability in marriages. Courtesy of feminism, the changes made to the institutions of marriage over the course of the 20th century have been profound, producing deep transformations.

This paper is coming against the background that while there is a near-general agreement on the feminist manifesto which is that women should be treated equally with men, the time is overdue for reckoning its missteps. That is to say that without denying the beneficial effects of feminism in uplifting the social, political and economic status of women, there is also the need to keep track and check on its excesses. It is not however the intention here to deal with whole doctrine of feminism and the many issues around it but on its impact on marriage psychology in particular.

The negative impacts of feminism on marriage psychology will emerge as the understanding of feminism and its grand objectives and achievements for the women folk are explored. It will be shown that most of such achievements of feminism have overstepped its bounds to become obstacles to women's marriage psychology. It will be clear that even though feminism has caused positive changes in lives of women including women suffrage, greater access to education, more equitable pay with men, the right to initiate proceedings, the right to make individual decisions regarding pregnancy, including access to contraceptives and abortion, yet the impact of ego-consciousness on women in terms of making them fully aware of their rights and privileges and encouraging them to bring such consciousness into their marriage relationships is a Greek gift.

II. Feminism : Objectives and Arguments

Feminism is a socio-political movement emphasising the equality of men and women, uplifting the rights and privileges of the women folk. Feminism represents the various institutions and efforts committed to activities on behalf of women's rights and interests. Feminism is about both genders having equal rights and opportunities. Feminism disagrees with the social paradigm of gender roles and that men are the leaders in man/woman relationships and women should occupy a subordinate position in such relationships. Feminists see the idea of gender as more than biological differences between men and women to societal constructs. This is evident in Judith Butler's *Gender Trouble*, where she argues forcefully that sex and gender are not linked, saying that sex is the biological difference in maleness or femaleness while gender is a socially and culturally constructed set of ideals and standards that are performed to define the status of maleness or femaleness.²

Feminism generally, is about respecting diverse women's experiences, identities, knowledge and strengths, and striving to empower all women to realise their full rights. Maggie Humm in the *Dictionary of Feminism* defines a feminist as someone who has "both a doctrine of equal rights for women and an ideology of social transformation aiming to create a world for women beyond simple social equality."³ Courtesy of feminism, today women have new world possibilities, more empowerment, freedom and more control over their lives. Hence Kenneth Lasson in "Feminism Awry: Excesses in the Pursuit of Right and Trifles" says that 'from virtually any perspective, liberal and conservative feminists in the twentieth century have improved the quality of life for many women.'⁴ However, although in a quick summary feminism bargains for cooperation, caring, interconnection, justice, equity, honesty, sensitivity, perceptiveness, intuition, fairness, morality and commitment, yet the goal of feminism is broader than simply a stronger emphasis on women's rights.

To be sure, there are three types of feminism: mainstream or liberal feminism, radical feminism and cultural feminism. Jaggar's text however grouped feminist political philosophy into four camps: liberal feminism, socialist feminism, Marxist feminism and radical feminism. Some still add feminism in the third world. This paper however is particularly on radical feminism. Radical feminism, according to Chidimma Ukaulor focuses on the theory of patriarchy as a system of power that organizes the society into a complex relationship based on the assumption of male supremacy used to oppress women.⁵ The policy statement of radical feminism is a tenacious effort, a coup against the narrative of patriarchy and every form of male dominance. It is outright misoandry. This is evident in the words of Redstockings and other feminists on radical feminism where they averred that:

We identify the agents of our oppression as men. Male supremacy is the oldest, most basic form of domination. All other forms of exploitation and oppression (racism, capitalism, imperialism etc) are extension of male supremacy; men dominate women, a few men dominate the rest. All power structures throughout history have been dominated and male oriented they have used their power to keep women in an inferior position.⁶

The problem is that as radical feminists are fighting patriarchy, they are also building matriarchy. The reason is that while feminist women are abandoning their pedestal in droves and struggling to share the man's pedestal to represent equality and prove that men and women are the same, they quickly realize there isn't enough room on a pedestal for both of them, they push men off to make room for themselves. That is why radical feminism is said to be completely against male dominance; it promotes and creates clout and independence for women. Lena Dunham summarized the feminists extreme contempt for men in these words "I'd honestly rather fall into one million manholes than have one single dude tell me watch my step.

Marriage Psychology

Marriage, as understood here is a partnership between members of the opposite sex known as husband and wife, the man and the woman.⁷ Etymologically, the word marriage according to Pazhayampallil T comes from the Latin word *matrimonium* a combination of 'matris' and 'munus' that is office of the mother. Indeed in marriage the burden of the relationship weighs more on the mother than on the father. *Matrimonium* may also mean "muniens matrem" meaning protection of the mother.⁸

Marriage psychology or the basis of man/woman relationship has to do with peculiar set of opposite instructions naturally coded into the psyche of male and female which tend to control or form the bases of their operations in their relationship with other sex that disposes them in need of the other sex. Marriage psychology, sometimes called Gender psychoprogramme is the predisposition of male and female to perform particular functions that are correlative and other (opposite) sex-dependent and is responsible for certain tendencies of male and female to behave in some peculiar ways and depend on the other sex for psychological equanimity and balance. This predisposition for dependency on the other sex for a balanced life is such a that what the men lack, the women have and vice versa. That is why naturally male and female act differently and think differently in a reciprocal, interdependent and mutually complementary manner.

In truth, to go for a walk with one's eyes open is enough to demonstrate that humanity is divided into two classes of individuals whose clothes, faces, bodies, gaits, interests and occupations are manifestly different.

Perhaps these differences are superficial, perhaps they are destined to disappear but what is certain is that right now they do most obviously exist.⁹

According to phrenological studies (studies of the shape of the human head; brain especially as it influences behaviour) Gender psychoprogramme is believed to have been largely premised on the brain formation which makes male brains differently wired from the female brains. Dr. James Dobson writes that there is strong evidence indicating that the “seat” of the emotions in a man’s brain is wired differently from a woman’s. This wiring, which occurs during pregnancy, sets the stage for men and women to “specialize” in two different ways of thinking. Hence men and women are miles apart emotionally and biologically.¹⁰ Stumpf attests to this

According to one hypothesis, natural psychological differences between the sexes are due at least in part to differences between female and male nervous systems.... As the male fetus develops in the womb, the testes secrete a hormone, which is held to influence the growth of the central nervous system. The female fetus does not produce this hormone, nor is there an analogous female hormone which is significant at this stage. Hence it is suggested that female and male brains differ in structure, that this difference is due to the prenatal influence of testicular hormone and that the difference in brains is the basis of some later differences in behavior.¹¹

Connecting the two hemispheres of the brain is the Corpus Callosum¹² which is affected by baths of hormones prenatally. The Corpus Callosum - a structure that allows lateral transmission between the two hemispheres, loses about 21 percent (or an estimated 25 million neurological fibres) of its connecting rods between the hemispheres. During gestation around the sixteenth to twenty-sixth week androgens and surge of testosterone are released through the mother which coats the left hemisphere of the limbic system of the male brain. The tiny left hemisphere of the male brain shrinks in size, which “sets” his brain to think more logically. In a majority of individuals the right hemisphere specializes in verbal tasks, while the left hemisphere specializes in spatial perception. It is this, prenatal brain-sex assignment during fetal development that makes males and females different and leads to specialization.

The two cerebral hemispheres of the brain function differently making it that the way men and women use their brains differ. Males act differently from females. Males tend to specialize in the use of the spatially oriented left hemisphere, while females tend to lean to the right hemispheres although with better access to both sides equally. That intelligence is associated with neural systems within one hemisphere that are accessible to a variety of cognitive processes has been recently attested to by Philip Njemanze's study that evaluated cerebral lateralization during Ravens Progressive Matrices (RPM) paradigm in female and male subjects. In the said study Njemanze used bilateral simultaneous transcranial Doppler (TCD) ultrasound to measure Mean Blood Flow Velocities (MBFV) in the right and left middle cerebral arteries (MCAs) in 24 (15 females and 9 males) right-handed normal subjects, the female subjects used a left hemisphere strategy, while males used a right hemisphere strategy to successfully solve RPM tasks.¹³ In overall intelligence, the sexes may be equal but there is an undeniable perceived evident differences in particular abilities shown, even though no unequal intelligence but at least a predisposition or leaning. Females are more verbal than boys. They talk more; do better in English and out perform males in verbal intelligence while boys are spatial, mechanical and better at mechanical problems. However race and intelligence influence this leaning or predisposition.¹⁴

Studying the rules of children’s games Piaget and Kohlberg also observed that in the games they played, girls were “less explicit about agreement (than boys) and less concerned with legal elaboration.” In contrast to the boys’ interest in the codification of rules, the girls adopted a more pragmatic attitude. In comparison to boys; girls were found to be “more tolerant and more easily reconciled to innovations.”¹⁵

All these are to show that men and women are different especially in their psychology with which they come into marriages. Men are usually more curious as to how things work and are more exploratory. They like to examine and take things apart, and they excel in a wide range of skills that require mechanical manipulation. They have superior eye-hand coordination and three-dimensional perception, which may explain their fascination with computer games and video arcades. It is because males lean more to the left side of their brain, that they tend to be more logical, factual analytical and aggressive. Carl Jung accepts this

For women are far more psychological than men. A man is usually satisfied with logic alone. Everything “psychic” “unconscious” etc. is repugnant to him; he considers it vague, nebulous and morbid. He is interested in things, facts and not in the feelings and fantasies that cluster round them or have nothing to do with them. To a woman it is generously more important to know how a man feels about a thing than to know the thing itself.¹⁶

This is not to say that females can’t think logically or males emotionally but only that the male brain is “wired” to be more analytical while females are “wired” more globally or with the ability to scan both hemispheres faster. Males may access both hemispheres, but they just have to work harder at it.¹⁷ The global wiring of the female brain is the reason the woman has a greater intuitive awareness of situations. . According to a Stanford University research led by neuropsychologists McGuinness and Triban, women do catch subliminal

messages (that is messages beyond the threshold of consciousness) faster and more accurately than men. Hence while a man will take time to go through a problem in a logical analysis, a woman may get to the root of the problem intuitively in a flash. Since this intuition is based on an unconscious mental process, many women are usually not able to give specific explanations of their judgments. They may just know or feel that the situation is this way or that way, without most times being able to explain why and how they arrived at that conclusion. Ken Page digs the root why women simply perceive or "feel" something about a situation or person.

A woman by nature swings in what is finer and more delicate activity because she retains in her, more than what man can, of the higher substantiality out of which they release themselves and which permeates their physical body and keeps it more delicate and loosened.¹⁸

Emotional needs of each of the sexes also follow their wiring. Emotionally males' needs are right sided. Men tend to be more challenge-and-conquer oriented; competing for dominance. That is the reason for their strong interest in sports such as football and boxing. Emotions often build up inside a man over worries about some projects or other such responsibilities. Moodiness, depression and discouragement are common among men. This is because they normally have high goals and aspirations for the future and the more intelligent, talented and aggressive the man, the more the goals he sets for himself. When these goals don't go well for them it hits them hard. In those moments he needs someone to restore the broken pieces of his soul and instinctively males know that females can do this restoration and hence feel attracted to them for this soothing effect. Men want to be understood and supported. They want their doubt removed, self-esteem re-established and their soul restored in such times of troubles, moments of conflicts, or resolutions and ideas. Among the greatest psychological needs of a man are respect and adoration. He wants to control and not controlled. He wants his ideas and opinions upheld and not upholding another's ideas and opinion. A typical man hates to be neither treated like a little boy nor shown that he is incompetent or dependent. A man wants his self-worth and masculinity reaffirmed always.

Men have great need for appreciation for their abilities, achievements and character traits. A man appreciates honor and acclaim from others, but certainly it is not from his fellow men who are competing for these with him but from a woman. Nancy Van Pelt puts it this way. "Every man needs a fan club and his wife should be the president". A man thrives on a woman's admiration, which helps in keeping his confidence. A man wants someone who makes him feel stronger, more capable, and more intelligent. Honest admiration is so tremendous a need for a man that he can give all to a person who nourishes these needs on a daily basis because it inspires him to achieve feats. With good admiration a man sees himself as being capable of handling new responsibilities and improving his skills. Admiration not only motivates a man to push ahead, but also provides a present-moment reward for his achievements. Admiration also helps a man believe in himself. Just as a woman hates to be told she is ugly so a man dislikes criticism for his abilities for it kills his genius and potentials.¹⁹

Females use the right side of the brain, which is the center for feelings, language, and communication skills. It is the more relational of the two sides. Hence they ramble when they talk, jump from topic to topic, and rely on their feelings and emotions more than logical sequence of events. The right side is intuitive, spontaneous, emotional, visual, artistic, playful, holistic, and psychical. It links facts together and comes up with magical solutions usually termed intuition. Because females don't get prenatal chemical baths, they have quicker and easier access to both sides of the brain. While males tend to express their hostility through physical violence, women are more verbally expressive. Females are more people oriented, talk more, smile more, are less reserved and less aggressive, better at integrating feelings with logic and beliefs with reality. Although females, according to Nancy Van Pelt, use both sides of their brain simultaneously to solve a problem yet they are more right-oriented. The two halves of the brain work in co-operation in females. Even as infants, females have larger connectors between the two sides of the brain and can integrate information better than males. Thus they are more in tune with every thing going on around them. This may partly explain why a wife can handle five tasks - cooking, taking care of the baby, receiving visitors, serving the husband, cleaning the house - at a time while her husband only does one such as reading the newspaper, while remaining totally oblivious of other things happening around him.

Males do not generally have instinctive awareness of what relationships should be because they follow a logical analysis of circumstances and people. Though a man relates to people and situations, he usually doesn't allow his identity to become entwined with them. He somehow remains apart. Women tend to be more perceptive and outshine men at reading nonverbal cues. They are more interested in people; are able to pick up on feelings and sense the difference between what someone says and what he means. Because of their sensitivity, they are usually more considerate of feelings and enthusiastic about developing a meaningful, multi-level relationship. Lionel Tiger and Robin Fox's Human Biogrammer traces this to the fact that women are programmed to reproduce and care for children

One way to understand the function of the female mind more is to contrast it with the male thought system. A man's mental psyche is so oriented that he gains much of his self image from successful occupational

pursuits. His dreams and goals take a vocational track in life. Ask a young man what he wants to be when he grows up and he will usually reply that he wants to be a fireman, a policeman, a doctor, a baseball player or jet pilot. Although he changes several times as he matures, it does indicate his vocational psyche. But ask a little girl what she wants to be when she becomes a woman and she will usually answer "a mother" or "a house wife". In adulthood and even after thorough vocational training, many women still list the role of homemaker as their main vocational objective. Tim LaHaye casually asked a young woman reporter what is the one thing she wanted most in life and she spontaneously answered. "A home and a family."²⁰ The most frustrated of women is the one who never had the opportunity to fulfill this role of giving care either because they never married or out of other circumstances. Although both sexes need love and affection but a woman has a special need for such things as loving words and romantic gestures. These are vital to her self worth. She wants to be someone's sweetheart. While affectionate attention may be an added benefit to a man's psychological need but for a woman it is an absolute necessity. A woman wants to be reassured by a man; wants to be looked after by a man. The world, for a typical woman, revolves around her and she has an intense desire to be noticed. A woman has great need for appreciation for her efforts to look attractive.²¹ But since in all these she is competing with her fellow women she does not of course expect this admiration from them but from a man.²² Generally, a woman needs frequent demonstration of love and affection while a man needs admiration for appearance, abilities and character traits. A woman needs appreciation for her domestic efforts and attractiveness while a man needs respect.

The above are the psychological dispositions with which both the man and the woman come into marriage and wishes to stay in marriage fulfilled. A man and woman enters marriage relation with the category of the other; that of the Self and the Other, the man and the woman is primordial in the consciousness of every man and woman getting married, consequent upon gender programme of male and female. The man gets married as a man to the woman, in search of that other that he lacks and that can compliment and fulfil him. This is the basis of complementarity, the a source of human comfort, peace and, indeed, the foundation for the evolution of man/woman relationships.

The point here is that there is the man and there is the woman. It is not totally true that, the psychology of passivity that most women carry is a product of the environment.²³ George Peter Murdock in his *Biology and Practicality Based Structures* believes that biological differences between men and women are the basis of the genetically based predispositions. That women tend to be more personal than men, tend to have a deeper interest in people and relationships, approach issues with feelings and sentiments while men tend to be more preoccupied with practicalities and approach issues through logical deduction are creations of nature not social construct. Dr. Cecil Osborne, in his book *The Art of Understanding Your Mate*, said that women become an intimate part of the people they know and the things that surround them; they enter into a kind of "oneness" with their environment. That's why a woman, viewing her house as an extension of herself, can be hurt when it is criticized by others. Women tend to find their identity in close relationships, while men gain their identity through vocations. In Borverman's list, prominent among the twelve attributes considered desirable of women are tact, gentleness, awareness of the feelings of others, strong need for security, and easy expression of tender feelings.

The Negative Impact of Feminist Consciousness on Women

Against the backdrop of the above of the man and the woman who come into marriage, it becomes clear that the central arguments and influences of feminism are threats to marriage psychology of women. Feminism in its unguarded effort to prove the equality of men and women, tries to erase the natural fact, as already shown that men and women are different and should be so in marriage. There are attributes in which men are better endowed than women and vice versa. De-Beauvoir in his 1949 book, *The Second Sex*, otherwise called the Feminists Bible argued steadily that no one is born a woman; that womanhood is a myth created by the society, thus completely running against the fact that women are naturally different from men as has already been shown to be the case. The feminist argument that the tender, gentle and soft nature of the woman which explains why she, more than a man, has a special need for love and affection is a social construct rather than a natural datum is a threat to the psychology that a woman brings to the table of marriage with a man. It offends common sense to deny the natural given that reality is in dual forms; That there is the man and there is the woman who are obviously different from each other from anatomy to psychology to perception of experiences. But feminism tends, in its effort prove gender equality to overlook this dualism.

Such understanding of gender and gender differences as mere social construction of male or female and the ways in which those constructions whether real or perceived have been valued, used and relied upon to classify women and men and to assign roles to them is harmful to the marriage institution because gender roles is undeniable in marriages. Once a woman acquires such understanding that leaves gender open for cultural and even existentialists interpretation and construct in every level making the idea of a global' gender truth' impossible, she loses the consciousness of being a woman, she comes into marriage relationships as a co-man to

the husband. In such marriages what obtains are two self-conscious egos pretending to be living together in a certainly toxic relationship called marriage, because as Sigmund Freud, Carl Jung and many other human emotions theorists observed, fulfilling man/woman relationship is born only in the true meeting and union of ego and eros, not ego/ego or eros/eros. Having destroyed gender and its trappings, feminism so much creates clout and independence, and an ego out of women. Such ego conscious women in their eternal vigilance on their rights and privileges tend to, unreflectively see marriage today as mere love transaction, a kind of give and take, quickly departing the highest ideals of true love, fidelity, devotion, sacrifice and family. In such transactionary worldview of human relationships, marriage gets divorced from its nature of complementary union to making it more of a transaction between two individuals.

Consequent of their erosion of the consciousness of the fact of the man and the fact of the woman, most feminist woman soon lose the capacity to compromise, to yield ones rights in order to keep a relationship with the other. Our everyday human relationship common experience is that any person, man or woman that is fully aware of his or her rights and privileges and insists on them all the time and in all situations in such relationship quickly loses the human relationship capacity to stay with another. This is what is generally called love in theology or tolerance in sociology, designated in this paper as relationship-compromise: the conscious choice to see and yet overlook the flaws of the other person and sometimes yield ones rights to stay in a relationship.

It's instructive to note that while feminism pretends to be fighting any form of imperialism, yet it has assumed the imperialistic gab by its mechanism of compelling women to join the move. This ranges from cajoling to ridiculing through psychological manipulation. According to Chana Rovinsky Fleeger "the feminist movement is filled with many angry hurting women... who were presented with distorted and contorted views of it."²⁴ For J. Kasun, the result of such contorted brainwashing, "the love for children innate in the female is transferred to pets as amny feminists seem to be especially fond of pets.. even referring to cats and dogs as their children."²⁵ Betty Steels adds that even the women who had previously found the greatest satisfaction in their home responsibilities... and had always managed their husbands pay cheque... were sooner confused and discontented. In a sarcastic disclaimer of feminism Hildebrand declares "males are definitely superior to females ... where are the female Shakespeare, Beethovens and Michelangelos... a police woman is something that just aches my ears."²⁶

On moral grounds, some have linked feminism with the ubiquitous expressions of the godlessness which abound in our age, namely high rate of suicide, contraception, sterilization, euthanasia, abortion, prostitution, the sentry and control of third world bedrooms by western population control mechanism. The tragedy then becomes an unrestrained anxiety among women folk to join the bandwagon of patronizing and advancing such perfidies. Today courtesy of feminism and its trappings, unwed parenthood and easy divorce are seen as steps on the ladder of liberation.

Again, while feminism fulminates against male dominance it progressively works towards smashing nuclear family as it stokes much bitterness between men and women. Most feminist conscious women, aware and emphatic of the of the legal status of women in their marriages, once they seduce the man into marriage, and get it sealed they, in their assurance of their almighty legal establishment in the relationship care little for the man emotionally and otherwise. They don't dress well again or care about their physical appearance and of course lose their charm to the man that is traditionally vulnerable to the visual. More and more of such wives today say they are too tired for sex and naturally this poses a problem for husbands who are rarely too tired for sex thus encouraging 'side chickism as sex is usually a man's favourite past time.

Still on the ego-consciousness, some feminists women no longer see any obligations as natural, rather they see most of their obligations in their marriage relationship, both natural and conventional, as 'oppressive' and misogynistic. Feminism has earned the notoriety of becoming an imperialistic social dogma whose disservice to the flourishing of marriage institution is not well recognised. According to Alice Hildebrand, feminism has pathetically turned contemporary female mentality to detest pregnancy, maternity, matrimony, the kitchen and the head tie as enemies of female progress.

On roles and obligations in marriages, one of the greatest misleading of feminism today is that many feminists women today insists the man should share in most if not in all the domestic responsibilities yet the same man should carry the burden of providing and protecting the family alone. Feminist women want to be free from their traditional roles in marriages and yet expect men to keep their traditional gender roles of protecting and providing for the family. For instance a feminist woman says it is not her traditional role to cook, to care for children, to serve yet it is the role of the man to protect and to provide. They forget that if you split house work using gender equality as a basis, then expect a splitting of house bills using same gender equality. They look away from the fact that as women gradually move away from the traditional modes of a wife the traditional male-female care should also be expected to go

Generally radical feminism pushes the narrative that the defining features of women oppression is the society's sexist and capitalist hierarchy, it therefore calls for the radical reordering of the society. That is why even though on the surface feminism appears to be pursuing values of quality, diversity, peace, dignity, justice, respect, yet at the core is displacement of men folk from the so called top to occupy the same and that way to revise our way of considering history, society, literature so that male and female are seen equally despite the gender constructions of the society. The position of some core feminists that women should no longer assume or take the surname of a man in marriage or civil partnerships.

The feminist next major threat to marriage and family is the aversion for motherhood, undermines child bearing and rearing. More feminists are today having issues with women's natural role of carrying pregnancy or 'traditional' role of child rearing. Discipline is lost resulting in epidemic of bad kids. Firestone in its aversion for motherhood for instance calls for the transplanting of the embryo into even the uterus of a cow if it can nurture it across the gestation, since giving birth to children is a risk, as such motherhood becomes a passive submission to nature and biology. Motherhood a unified biological process is effectively deconstructed such that in place of "mother", there will be ovarian mothers, who give birth to children and presumably social mothers who raise them. Radical feminists believe that from conception through birth, represents the degradation of motherhood itself; that childcare condemns women to an inferior place in symbolic systems, locks women into psychological structures of dependency and powerlessness.²⁷

Against the backdrop of feminism, women are now encouraged to want to wait longer before marriage as in protection of their identities. Since such women still crave emotional and intimate relation relationships, but this time without the commitment of marriage, they provide men with easy sex, taking away a big reason for marriage. In the same vein, some feminist tend to argue that the so-called private realms of family, sex and reproduction must be part of the political realm and thus subject to principles of justice. For this class of feminist, motherhood, family hood and patriarchy are barbaric. They therefore seek reproductive freedom, right to abortion, right type of marriage, birth control and general freedom of women from their reproductive right and biology by any means possible. They do not see families as natural ordering but social institutions backed up by laws.

III. Conclusion

The argument of this paper is that the 21st century society should be honest itself and take its marriage relations seriously. This means that it should on the altar of gender equality encourage gender sameness for that is disservice to the relationship/ marriage fulfilment of both genders. However, the paper also warns that while man/woman social relations are changing courtesy of feminism, the society should be ready to review the core values, assumptions and ordinances of the marriage institution. For instance, the question of 'for better for worse' may no longer hold in face of emerging ego/ego relationship being created by feminism. If feminism is allowed to continuously create men out of women then unstable, tension filled, unfulfilling marriage relationship should be naturally expected. Married people and all intending ones should no longer expect bliss and emotional haven in today's relationship. Without mincing words and sounding pessimistic, In these changes in the relational expectations of man and women, married persons are hereby advised to keep all the negative trappings of marriage at the back of their mind as a future possibility. Husbands should change their perception of their wives as that quiet gentle being that should be cared for and protected and contained. They should be aware that courtesy of feminism, the word 'wife' has long been liberated from its history subordinate nature (as in the traditional paring of "man and wife") and wife should be aware that as they become feminist in outlook and attitude gradually moving away from the traditional modes of a wife the traditional male-female containment should also be expected to reduce. Until the society cautions the excesses of feminism, it should not shy away from its consequences.

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