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Feminism and Its Impact on the Literature of Love

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Abstract

Writers, readers and critics of literature have long been engaged with the appreciation of Feminist characters and Feminist themes in literary texts. But analyzing Feminism itself, to know about its impact on the literature of love is also an area to be explored. When Feminism is studied, we find in it traits opposing the love of mankind, which increases misery for women and others resulting in the decrease and even disappearance of the literature of love, a priceless possession of human beings. Thus, this paper aims at exploring how Feminism is antagonistic to the love of mankind by being prone to exclusionist and utilitarian politics, hostile to men and children, catalytic to separation in family, and indifferent towards rape and illegal men-women physical relationship eventually contributing to the increase of human misery reflected by and resulting in the gradual extinction of the literature of love. In this research thematic analysis was followed applying Bowen Family Systems Theory, Reader-Response Theory and Theory of Phenomenology. The finding of the research may ignite the search of a love-based, family-centric and holistic approach to ensure a misery-free happy life to women which will be reflected in the rejuvenation of the literature of love.

Keywords: antagonism, Feminism, human misery, the gradual extinction, the literature of love

INTRODUCTION

In literature, myriads of critics come up with their Feminist purview and give their points of view on how characters in literary pieces exhibit Feminist spirit against the oppression or deprivation of society. But critiquing Feminism itself, to examine its success in removing the misery of women which have a connection with the literature of love deserves critical attention too.

Literature concentrating on love existing in men-women, children-parents and individual-society relationships has been a glorious achievement of human beings and it will continue to remain so if no factor opposing love is made popular at macro level. Literature of love gives gesture to the beautiful feeling of love and affection on which depends marriage, family, society, and the well-being of the next generation. So, creation and appreciation of the literature of love is an indicator to the sound health of the society.

On the other hand, the impact of Feminism is undeniable in the present world. When women were constantly under torture and deprivation, there appeared the ideas and movement called Feminism. The definition of Feminism states it is the concept that men and women are supposed to have equality in the domains of law, politics, sex-related freedom and personal decision, "[a] social movement that advocates for economic, political, and social equality between women and men" as well as a theory-based point-of-view saying that oppressions on women are unique and systematic posing questions to traditional gender- and sex-related roles (Open Education Sociology, 2013, Definitions of Feminism). So, the achievement of Feminism from its being an idea to becoming a social movement to finally reaching the stage of a theoretical perspective is obviously visible. This development occurs through three waves of Feminism. McAfee (2018) observes '[T]he period from the mid-nineteenth century until … 1920

counts as "First Wave" feminism', its revival towards the end of 1960s and at the beginning of 1970s as the Second Wave Feminism and with some significant changes that have recently taken place, Feminism is deemed reaching the Third Wave. Feminists belonging to the Third Wave more often than not criticize the Second Wave Feminism because of its failure to give proper attention to all women irrespective of financial, racial, religious, national and ethnic identities ("What is feminism?" para. 3). This is how there have been development and progress in Feminism. But has Feminism been successful in ensuring development and progress to women? Has it been successful in emancipating women from torture and deprivation? Or, has it been ironically emancipating women from happiness and love? These questions are inevitably to be asked when still women suffer. Then question arises whether failure or features of Feminism have an impact on the conspicuous existence, production and appreciation of the literature of love. As society is mirrored by literature, due existence and functionality of love in society can be understood by the condition of the literature of love.

Based on the questions when there has been effort to critically understand the activities and features of Feminism, and its resultant impact on humans reflecting on the literature of love, we visualize right in its history the tendency of exclusionism and the politics of morality-less utilitarianism. We see Feminism in general exhibits hostility towards men and children, exerts influence for separation in family resulting in human sufferings in a family-less life, and maintains direct or indirect link with the alarming rates of rape and men-women physical relationship without marital tie. The definition of rape says, "Rape is unlawful sexual activity typically involving sexual intercourse done forcibly or under threat of injury against a person's will" (Rape Statistics, n.d., para. 1). Here we indicate this rape as RCS (Rape in Conventional Sense) and men-women physical relationship with no marital ties as AMR (Agreement-based Mutual Rape) because whereas the former is done by force, the latter is done on mutual consent. Giving consent to physical relationship without marital tie is not the matter of an individual autonomy; rather, it is the breach of an obligatory rule set by a family-based society, rational faculty, morality, religion, and sensible men who are human beings, not creatures. The first one forces a person; the second one forces the set rule. However, those features and proneness of Feminism act against the life blood of humans-love. Consequently, misery of women and others increase which is reflected in the decrease and depreciation of the literature of love.

Thus, this paper aims at exploring how Feminism, with the history of exclusionist and amoral utilitarian politics, general tendency of antagonism towards children and men, influence prompting separation in family, and indifference or indulgence towards RCS and AMR, tends to build a love-less world of misery which results in and reflected by the depreciation and gradual extinction of the literature of love.

Literature Review

Doing the review of literature for the present study, we find research concentrations to locate and glorify Feminist characters or themes in various literary pieces. Likewise, one study places Italian poet Christine de Pizan (1364-1430), English poet Marie de France (1160-1215) and Japanese poet Murasaki Shikibu (978-1014) as founders of Feminism in Medieval Europe and Asia respectively (Bashpinar, 2015). Besides indicating poems like "Lanval" by Marie de France, the study mentions Pizan's *The Book of the City of Ladies* and Shikibu's *The Tale of Genji* as Feminist literary pieces. Another research with Feminist lens sees how Desdemona in *Othello* and Lady Macbeth in *Macbeth* by Shakespeare in Elizabethan Period meet their tragic ends because of the males. The research writes, "Whereas Desdemona portrays the victim, Lady Macbeth is the agent of male action" (Naranjo, 2010, p. 169). One research explores Feminist spirit in Hawthorne as he portrays the protagonist Hester in his novel *The Scarlet Letter* (Wang, 2017). Critics shed light on Bathsheba Everdene of *Far*

from the Madding Crowd and Eustacia Vye of *The Return of the Native* by Hardy and claim that the two female characters, with their Feminist power, challenge the oppressive system of their society (Rahaman & Nilufer, 2017). A research figures out how Nora in *A Doll's House* by Henrik Ibsen shatters patriarchal bondage (Bhat, 2017). Similarly, another research shows how Bangladeshi writer Rokeya Sakhawat Hossain, in her writings "Sultana's Dream", "Padmarag" and "Aboradhbashini" , upholds or imagines a world where women, with no help from men, make advancements with education being self-dependent (Sanjida, 2016). But concentrating on Feminism itself, exploring its role against love of mankind that results in human misery with concomitant impact of decrease, even extinction of the literature of love is perhaps still unaddressed. This research gap our present study addresses.

METHODOLOGY

The present study was done based on thematic analysis. At first drawn into our critical parlance was the literature concentrating on love, affection and sympathy nurtured by men, women and children while playing the roles of husbands, wives, parents, sons, daughters and the like, which has been the scenario in this world since time immemorial. Then we analyzed various tenets of Feminism and found that it is against the love of mankind. Thus we figured out how Feminism, acting against the love of mankind, increases the misery of women and all other humans, and contributes to the extinction of the literature of love among other irreparable losses.

As we advocated love among mankind, within the family members of a family in particular, while opposing the tendencies of Feminism opposing the love of mankind, we applied Bowen Family Systems Theory. Schiff (2006) states, "Murray Bowen's family systems theory, while relatively new and unfamiliar to humanities scholars, offers great potential to the field of literary studies" (Abstract). The definition of the Systems Theory states,

[It] is a theory of human behavior that views the family as an emotional unit and uses systems thinking to describe the unit's complex interactions ... People solicit each other's attention, approval, and support, and they react to each other's needs, expectations, and upsets. This connectedness and reactivity make the functioning of family members interdependent . (The Bowen Center, 2021, para. 1)

As we consider relations in a family far stronger and deeper than simply being "an emotional unit", we made use of Reader-Response Theory in order to accommodate our legitimate responses. The Reader-Response Theory opines that in critiquing a literary piece, readers are unquestionably in a deserving position to have upperhand over the views of others, and the theory has recently been a widely-discussed research yardstick in the field of literature (as cited in Mart, 2019, p. 79).

When in a family-less life, women were discovered in untold sufferings which was their direct subjective experience in their consciousness with other impacts, we utilized the Theory of Phenomenology which achieves perfection at the beginning of 20th century through the contributions of Husserl, Heidegger, Sartre, Merleau-Ponty and others.. Definition and the details of the Theory of Phenomenology states,

Phenomenology is the study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object by virtue of its content or meaning (which represents the object) together with appropriate enabling conditions.

Phenomenology as a discipline is distinct from but related to other key disciplines in philosophy, such as ontology, epistemology, logic, and ethics ... Phenomenological issues of intentionality, consciousness, qualia, and first-person perspective have been prominent in recent philosophy of mind. (Smith, 2018, paras. 1-2)

The research was carried out collecting relevant books, articles, dissertation and essays in printed version and in soft copies from various reliable internet sources. Then data were carefully

collected and duly analyzed. This is how the study was done to reach its findings and draw a conclusion.

RESULT AND DISCUSSION

The literature of love mirroring and promoting essential and beautiful love

Humans, nurturing love and care among them, have lived in this earth generation after generation. They receive valuable teachings of love from such greatest personalities as Prophet Muhammad (pbuh), Jesus Christ (pbuh) and Gautham Buddha. Afterwards, to humans with proneness to love, contributions emphasizing love come from leaders like Abraham Lincoln and Nelson Mandela, philosophers like Socrates, Imam Gazzali and Karl Marx, and poets like Homer, William Shakespeare and Kazi Nazrul Islam (1899-1976) of Bangla literature. When poets transmit love in a varied ways in their literature, poet Nazrul, in one of his songs, turns exquisitely romantic and metaphysical as he wishes to adorn his beloved wife. Poet exhibits his unfathomable depth in his aptitude of using rarest and sweetest metaphors. Poet is able to do it because he is empowered by a feeling of love for his beloved. Poet (1997) writes,

> Come darling and be my love !
> I shall adorn thy hair with flowers of stars,
> And thy ears with rings of the
> young spring moon.
> And around thy neck shall I put a garland
> White as a row of swans,
> And thy cloud-coloured disheveled hair
> I shall gather and bind
> In dazzling ribbons of silvery lightning.
> I shall mix sandalwood with moonlight
> And with it wash thy body.
> I shall snatch the red from the rainbow
> And with it paint thy feet.
> With the seven tunes of my song
> I shall build thy wedding-bower.
> And around thee will sing the nightingale
> of my Poesy. (p.584)

Again poet Nazrul does feel the severe pain of a man when his beloved wife leaves because of a misunderstanding though it is so rare in a society of just men and women. Poet imagines the condition of such a man whose beloved wife has departed from his life and home which he laments pouring his soul. Representing his anguished feeling, Nazrul (2018) writes the song stating,

At a pre-evening moment birds have returned to nests
but not you to your home,
Dark is my home as light is not lit and
what pain does not my heart feel being alone.
In the front yard beside the empty pitcher
Whole day remains fallen not receiving any care
Your *Dupati* and Marigold as if filled
with love-laden anger in bosom.

Nazrul views that to a man with a good sense, his beloved wife is like the light of his home. Her absence means darkness to prevail everywhere. For such a man, similar is the feeling of his wife. This is the beauty of human life which is encompassed by the literature of love.

English metaphysical poet John Donne's (1572-1631) "A Valediction: Forbidding Mourning" is another poem widely discussed as a love poem. In this poem, addressing his beloved, a line appears saying, "Our two souls therefore, which are one" (Encyclopedia. 2021). In the poem, the poet is about to take leave of his beloved for a brief period of time, and wants to say that she must not be sad. Then the poet deems their souls as the two feet of a compass. The manner in which one foot of a compass remains fixed and another foot draws circle, and after drawing of the circle is over, the roaming foot returns to the fixed foot, in the same way the lover builds a world of love to live with his beloved and when building of the world is over, he returns to his beloved. Poet writes,

"Thy firmness makes my circle just, /And makes me end where I begun"(Encyclopedia. 2021).

Interestingly, two feet of a compass is joined at the

top. Similarly, the poet and his beloved are joined inseparably in their souls.

This is how the songs by Nazrul and the poem by Donne represent all the beautiful literary pieces concentrating on love. Upholding the essential beauty and virtue called love, they inspire it among mankind. Likewise, there are literary pieces where a father nurtures love for his daughter and prays for her. W.B. Yeats's poem "Prayer for My Daughter" is such a poem. Wordsworth sees six years old child Hartley Coleridge, the son of S. T. Coleridge, playing with his toys. To Wordsworth, the child manifests divine light; every moment he remains within the love, care and blessings of his parents. In "Ode: Intimations of Immortality from Recollections of Early Childhood", poet writes,

> […] Behold the Child among his new-born blisses,
> A six years' Darling of a pigmy size!
> See, where 'mid work of his own hand he lies,
> Fretted by sallies of his mother's kisses,
> With light upon him from his father's eyes!
> […] (2021)

Poet Shamsur Rahman of Bangla literature, in his poem "An Ode to Freedom" hints at how much dear to him the softness of his father's *jainamaj* or prayer mat. Accordingly, he mentions how deeply he is fond of his mother's shari that signifies love and care. Then, poet writes how divinely beautiful is the reflection of sunlight on the delicate cheeks of his small daughter. He loves these charming aspects of life related with the loved ones and thus he enjoys the scope to compare them with essential freedom of the country. Poet writes,

> […] Freedom, you're
> the velvety touch, father's chivalrous prayer-mat.
> Freedom, you're
> the ripples on mother's unadorned sari stretched in the yard.
> […] Freedom, you're:
> the colorful kurta on a young boy.
> the playful sunlight on a girl's supple cheeks
> […] (n.d.).

This is how the literature of love reflects and promotes among mankind essential and beautiful attributes of love, affection and kindness.

Impact of Feminism on the literature of love

In 20th as well as 21st century, Feminism is all-pervasive. So, it successfully addresses especially the educated class. Hence, writers, readers and critics of literature across the world are also addressed, and most of them uncritically or without due critical understanding, accept it being exposed to "the global hegemony of Western scholarship" (Mohanty,1984, p.55). But an analysis of Feminism itself unfolds it acts against the essential love of mankind causing misery for women and gradual disappearance of the literature of love.

Exclusionist and utilitarian politics at the beginning of Feminist history

Feminist movement began with the milestonic first ever women convention in 1848 in Seneca Falls, New York. Almost all participants were Quaker white women. Women of other Christian entities were not there. Likewise, there was no nonwhite woman. At last in 1851 Sojourner Truth, the first ever non-white black woman appeared in the Women's Right Convention in Akron, Ohio. But in her speech as she emphasized common issues like slavery and land ownership where women's affair was also inherently present, Feminist history does not seem to recognize her as it does other pioneering figures, and accordingly, Britannica (2021) writes, "Truth did not dedicate her life to women's rights. Instead, she promoted abolitionism and a land-distribution program for other former slaves" (para. 3). The manner in which 1848 women convention was represented only by Quaker white women with no other

participation from other women from other colors and Christian entities, Feminist history also sidelines Sojourner Truth, the only black women among the pioneering Feminists, who spoke on common issue. Here Feminism seems to play the roles of exclusionism or separatism in its politics. Besides, the political right to vote the early Feminists could gain remaining in and giving priority to family. As they did not do it, they were afamilial.

However, even the Feminists to have given birth to the First Wave Feminism with the Seneca convention did not hesitate to adopt clever and shrewd political maneuver by keeping a male in their conference. He was the abolitionist Frederick Douglas, a former slave. Keeping a male figure in their conference gave a gender-neutral universal complexion to that conference which actually it was not. If Douglas had told that family is of first priority for women, had the Feminists tolerated him there? Besides, Douglas was an abolitionist, that is, he was a prominent figure of anti-slavery movement. Anti-slavery movements have always been supported by all the humanitarian people of the world. By keeping abolitionist Douglas in their convention, Feminists were trying to give an impression that Feminist movement was equally valid and urgent like anti-slavery movements. This may be marked as morality-less utilitarian politics.

Hostility towards men and children

Actually, for the women of the First Wave Feminism, Mary Wollstonecraft's Feminist write-up *A Vindication of the Rights of Women* (1792) achieved almost seventy years' maturity. In that book, Wollstonecraft (1792) writes, "Yet they [women] are told, at the same time, that they are only like angels when they are young and beautiful; consequently, it is their persons, not their virtues, that procure them this homage" (p. 99). Thus, men in general are interpreted as the type of human beings who can only eulogize women's beauty, not virtue. Thus, when men are indiscriminately set in an antagonistic position, it indeed discourages family life. In this manner, women did get suffrage and right to education through the First Wave Feminism, still there was a blow on family life consisting of tender children and helpless old among other areas of utmost care.

During the Second Wave Feminism towards the end of 1960s and at the beginning of 1970s, the already conceptualized Feminism, with its already inherent aggressive nature, grew more collision-prone. This is how, for the universally agreed issue of women's misery, having a solution turned more complex. In 1970s a common Feminist slogan would say, "A woman needs a man like a fish needs a bicycle." (as cited in Charen, 2018, para. 3). However, Feminist views become even more intolerant and inimical in 21st century. Accordingly, Feminist Lena Dunham of 21st century states "I'd honestly rather fall into one million manholes than have one single dude tell me to watch my step." (as cited in Charen, 2018, para. 2). Thus, with the passage of time, Feminist hatred for masculine identity of men proliferates ignoring the most important truth that man-woman love can build a beautiful world.

For the sake of argument if we agree that all men do injustice against all women, yet it does not give legitimacy to women to do injustice even to a single man. But this truth is what Feminist scholars have been failing to notice. The psychology and attitude of Feminism are similar to those of the unjust among men which Feminist scholars mark as injustice done against women century after century (O'Sullivan & Pacorino, 2002).

To shed light on Feminist scholar Beauvoir, she, besides her misandry familiar to all, also reveals her position in favor of remaining childless. Referring to her interviews, Patterson (1986) says "that she never had any desire to have children of her own and that she never regretted her decision to remain childless" (p. 90). With regard to having children, Beauvoir even expresses her antagonism. Patterson (1986) posits, "[Beauvoir] approached the whole question of motherhood obliquely in her fiction before theorizing about it in The Second Sex" (p. 90).

However, some Feminist views do keep family within their purviews but they equate women's roles in family and children with those in outdoor jobs, and for this purpose, try to find out a mid-point (Young, 2000). But for women, family and children are the exclusive areas whereas outdoor jobs are the non-exclusive ones. So, the effort to introduce a mid-point means decreasing or devaluating the worth of family. Resultantly, the significance of family decreases which prompts a Feminist voice to globally demand a suitable salary for anybody who will take care of children at home (Brooks, 2020). It is as if the money will satisfy a woman, not the result of her care reflected in the good health and bright future of the children.

In being against family life with children and husband or in devaluation of it, Feminist concentration predictably enters into the sphere of Lesbianism. This point is authenticated when we see that all lesbians are Feminists though all Feminists may not be so. That Feminists may end up as lesbians will be clear when we see Beauvoir, who "… was certainly accused of being a lesbian in at least three instances" (Altman, 2007, p. 211).

When a problem remains in a web of problems in society, solution must be holistic. But Feminism separates women issue from the rest and unholistically makes an approach. From a different angle, it is as if Feminism would rescue only the women from a sinking boat exposing to death all other passengers - children, men and the old. Even when Feminism includes children with women, it does not forget to omit men. Its example may be found in a Feminism-centric write up which states that disastrous impacts of Covid-19 pandemic "were failing women and children", overlooking the tragic plights of millions of men across the world resulting from their income-related crisis (as cited in Uddin, 2021, p.529). So, Feminism promotes among women selfishness to be shown to others in the society, and thus "Feminists praise self-centeredness and call it liberation" (as cited in Tyler, 2007, p. 173).

Feminism is hostile not only to men but also to women, and builds negative history. It exhibits the hostility by offering to a woman "…the bad life [which] is the life of isolation, separation and self-centricity", where satisfaction of life with near and dear ones is quite impossible (Uddin, 2021, p. 534).

Prompting separation in family in the real world

Now if we look at the real world taking the example of the USA starting from the late 19th century till today in the first quarter of 21st century, we will find during this 150 years period a very high rate and a disappointing picture of women's departure from family through separation or divorce. Olito (2019) writes, "Divorce rates steadily increased from the mid-1800s to the 1950s", "The biggest increase in divorces was between the '60s and '70s" and the rate has been decreasing since the beginning of the 21st century (Introduction). The report on recent decrease in divorce has nothing to be delighted with because when marriage itself has not been taking place for the preference of live-together, divorce is irrelevant. The report says, "[T]he decline is due to the smaller amount of millenials getting married" (Olito, 2019, "Since the turn of the 21st century", para. 2). Here, we can simultaneously look at what a research states. The research states, "The new feminist wave is often accused of having played a role in the recent upsurge in divorce rates" in North America (Ambert 1985, p. 265). Having implication from this research, seeing the range of the history of Feminism and visualizing the impact of Feminist trends, we can widen our perspective and say that in the last 150 years' history of Europe and America women's departure from family through separation or divorce has taken place mainly because of Feminism. Here, of course, those who are unjust among men are not less responsible.

Human sufferings in a familyless life

Familyless life, to which Feminism contributes, may give birth to various misery for all including women. In its extremity, it can even take the shape of murder because of the absence of true human bonding that gives forth love and care. A 2019 report of *Psychology Today* states, **"**In the US, three women used to be killed by an intimate partner each day. The figure is now up—closer to four women a day" (Lambert, 2019, para. 1). Here the very wording of "an intimate partner" convinces us that the killer is not a spouse in most of the cases. Thus, in a Feminism-ruled world, when family and society are on the verge of extinction, humans hardly have any natural, traditional and commercialism-free institution to learn value, love, dignity and humanity from, and resultantly, even murders of women are becoming a common place affair.

In such misery, women may even take attempt of self-destruction. To this truth, Beauvoir herself unknowingly gives testimony. In the second story of her collection *The Woman Destroyed* (1967), Beauvoir depicts how a woman living away from her family, inflicts intense physical pain upon herself. Focusing the woman character of the story, Patterson (1986) writes,

> Feeling abandoned and alienated from the social circles in which she would like to move, she imagines unorthodox methods of forcing her second husband to move back in with her, and derives a sadistic glee from the thought of opening her veins in front of her eleven-year-old son and splattering her blood everywhere. (p. 93)

Discouraging family and society, and by encouraging self-centric isolated life, the happiness Feminism guarantees to a woman is actually not happiness. It is pleasure, that is, satisfaction of bodily organs. When this bodily pleasure is short lived, but people consider it their happiness, they want such happiness again. And in extremity, they become addicted. The result is the gradual slippage into various physical and mental complexities. Scholar psychiatrist Paul (2015) asserts,

> There is a huge difference between happiness and pleasure. Pleasure is a momentary feeling that comes from something external … but this happiness does not last long because it is dependent upon external events and experiences. We have to keep on having the good experiences -- more food, more drugs or alcohol, more money, more sex, more things -- in order to feel pleasure. As a result, many people become addicted to these external experiences, needing more and more to feel a short-lived feeling of happiness. (para. 2)

Then, Paul explains the remedy which the scholar psychiatrist gives to one patient. In that case, the name of the patient is Thomas. Paul's remedy being explained to Thomas, and maintained later, there is a positive result. Paul (2015) writes,

> Thomas learned that happiness is the natural result of being present in each moment with love and kindness toward himself and others, rather than with being attached to the outcome of things and trying to control the outcome regarding events and others' behavior. (para. 6)

Here, of course, by "love and kindness" to be shown "toward himself and others", Paul means family in the first place. To have family, marriage is the sacred formality to be performed, and "marriage is a key pillar of stability for both sexes and especially for children" (Charen, 2018, para. 6). It is of crucial need for women as well as men. But ignoring this truth, Feminism plays major role in exposing women to murder, rape, single-motherhood, loneliness, pleasure-addiction etc.

Alarming rates of RCS and AMR, and negative role of Feminism

A recent report says South Africa, Botswana and Lesotho top the list of the regions where most rape occurs (Countries with the Highest Rape, 2020). Now we can reflect upon the reasons behind this disastrous scenario in those countries. Actually, in a post-colonial world the west has different strategies of hegemony over non-western countries with the help of their advancement in science and technology. The

hegemony is multi-dimensional by being politics-, economy-, education- and culture-centric. So, there cannot be any denying of the fact that the highest rate of rape in South Africa, Botswana and Lesotho, including other non-Western countries in that list, is chiefly the impact of all-dimensional hegemony of the West that propounds Feminism by offering Capitalism and Modernism. Coulombe (2017) duly says, Feminism "is an ideology to impose on developing nations in order to continue to exploit and control them, all under the guise of liberation and justice" (para. 30).When Feminism is self-centric, materialistic and family-reluctant, it is inevitably unhuman and inhuman, which rather inspires people not only to remain indifferent about but also to go against humanity and prepare ground for rape. Here we are not denying the role played by the domestic factors. However, when Feminism maintains the characteristics which are mentioned, yet focuses on punishment for the rapists, it is almost giving inspiration to a crime while simultaneously talking about punishment for it. Again, its focus on punishment seems only verbal for which "97% of the rapists in the United States [for example] will walk free" while the USA is deemed the capital city of Feminism (Countries with the Highest Rape, 2020, "USA", para. 1).

Also, Feminism has no say about the sinful and self-abasing AMR or Agreement-based Mutual Rape though it recognizes RCS or Rape in Conventional Sense as rape. It seems to imply that if all the rapes that take place at present occur based on mutual consents of men and women, Feminism will satisfactorily declare the world as a rape-free human habitation. This is one gruesome drawback of Feminism.

So, due to the indirect impact of Feminism, RCS is reckless in South Africa, Botswana and Lesotho. Due to its direct impact, sinful and self-abasing AMR is rampant in the USA and many other parts of the world. Its consequence is disastrous which is shown by Charen in her study on American society. She writes,

Forty percent of American children are now born to single mothers. This rate of non-marital births, combined with the nation's high divorce rate, means that around half of all American children will spend part of their childhood in a single-parent home. Social scientists across the political spectrum agree this family chaos is destructive. (Charen, 2018, para. 7)

Further insights into the role of Feminism against love

The unacceptable features of Feminism found from the discussion and analysis done so far is further authenticated if we look at some scholarly views. One of such opinions states Feminism has "staunch contention with family life" with direct or indirect "misandry" (Uddin, 2021, p. 529). One Feminist viewpoint, while trying to encourage Feminist movement, admits the chaos caused by it. The viewpoint posits,

There have always been many feminisms in the movement, not just one ideology, and there have always been tensions, points and counter-points. The political, social and intellectual feminist movements have always been chaotic, multivalenced, and disconcerting; and let's hope they continue to be so; it's a sign that they are thriving. (Rampton, 2015, para. 20)

The question is when will the "thriving" be complete when it has not been able to do it in 170 years. Actually, it is not "thriving", it is perhaps the symptom that it is failing and the failing will not change into succeeding because the features of Feminism do not match with women. So, when a viewpoint states that among common people Feminists have not been able to provide a positive impression about their history (Tyler, 2007), it may be asserted that it is the weakness of Feminism in general. This is how Feminism is a turmoilsome idea and movement to give forth a loveless world where, among other losses, the literature of love loses attraction and faces the jeopardy of extinction.

What is noticeable is the similarity between the miserable condition of nature at the hand of developmental activities of commercial trend and the miserable condition of women at the hands of Feminism. To understand the misery of nature in wider scenario, destruction of nature by

modernized developments of commercialism in the Caribbean may be taken as an example. For catastrophe in Caribbean nature, poet Walcott expresses his deep anguish. Uddin (2020) writes, "[W]hen Caribbean nature faces jeopardy at the time of raising eco-unfriendly money-minded touristic structures, industries and urban constructions, poet is full of concern for nature" (p. 61). The manner in which modernized development seems enriching yet it causes destruction of nature, in the same manner Feminism ostensibly turns out to be a solution to women's problems, yet it increases their misery by generating a loveless world which results and reflects in the devaluation and deprecation of the literature of love.

Significantly enough, Feminism, with its standpoint against love, does not represent women and womanhood. So, Feminism and feminine quality of women or women themselves are not synonymous. Thus, Feminism is to be written with capital letter "F" at the beginning to indicate it as a proper noun. Accordingly, the due endeavor to critique and oppose Feminism is not an attempt against women and womanhood. But if Feminism claims that it is so, the tendency appears to be hegemonic proving its weakness in intellectual debate and true functionality.

Examples to clarify the impact of Feminism on the literature of love

Due to the impact of Feminism, Hester of *The Scarlet Letter* by Hawthorne is repeatedly glorified by critics in unison with the author, claiming that she has challenged the oppressive patriarchal system. But there is hardly any critiquing that focuses her and Dimmesdale's adultery as an unhuman corruption opposing sacred love. In *A Doll's House* by Ibsen, Nora, being mentally hurt by her husband's treatment, leaves her family. Critics in numerous researches uphold Nora's action of Feminist spirit. An extremely few number of researches are there to appreciate Linde who builds family with love instead of leaving from it like Nora. Many other examples may be cited to clarify that critics critically give support to Feminist theme and characters in literature, not theme and characters attached with love. Writers and readers are likewise more interested in Feminist creations. As a result, literary pieces highlighting love like those of Donne and Nazrul have not been produced. Poets like T.S. Eliot, lamenting a loveless world, writes "The Waste Land", Yeats writes, "Things fall apart; the centre cannot hold". Eliot and Yeats seem to reveal their pain of not having a world of love which could happily inspire them to write beautiful poems of love. Thus, Feminism, by contributing in giving forth a loveless world, exerts a negative impact on the literature of love.

CONCLUSION

In retrospect, for the injustice and torture of those who are unjust among men, Feminism comes into being. Conscious minds, with proper sense of human feeling, wish to see women's happy condition, not only the emancipated one. But in this regard as the concerned idea and movement Feminism has failed, a judicious enquiry into it yields the result that it exerts morality-less exclusionist and utilitarian politics at the beginning of its history, antagonizes men and children, provides stimuli to cause separation in family proliferating human misery, and directly or indirectly contributes to the increase of rape or RCS and self-debasing live-together or AMR that expresses utmost disregard to marital tie. Thus, assuming a stance of frustration, anger, agression and selfishness leading to materialism, Feminism turns antagonistic to love and emits impact. Like many, readers, writers and critics of literature embrace the impact, and appreciate space to Feminism in literature, not love. Resultantly, the literature of love gradually loses popularity and eulogy. Thus, one priceless possession of mankind finds itself at the verge of extinction. Here the finding may inspire engagement to excavate into the reason behind the grim scenario of misery women are in eventually bringing into the forefront the failure of Feminism prompting to find out and conceptualize a new holistic approach to women's emancipation and

happiness causing the recuperation of full-fledged and universally acclaimed literature of love.

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