

Feminine mystique

Philosophy



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Task Feminine Mystique The Feminine Mystique is an efficient of strategies for home enslavement more directly expressed as Woman's place is in the home. The new aspect is the sour bait of the Mystique by which women nowadays are freely lured back into entanglement that their grandmothers straggled to finish (Friedan 45). Betty Friedan suggests that since ancient times and in the beginning of the twentieth century, on going middle-class women conducted an exciting feminist fight for women's rights. From this revolt, they achieved the right to advanced education, involvement in production, self-governing possession of property and to play in an election. These changes were an enormous development over their earlier chatteldom, and were a facilitator to additional advances to complete human figure and dignity.

WW2 and its outcomes enhanced a comprehensive setback, brought about by the author as a counter change not in favor of women (Friedan 56). The gone astray women were the self-governing ones fascinated in science and politics and occupied in careers away from the relatives' sphere. In the position of bright, inspired, public-spirited women came the innovative representation of the "feminine" woman — the stupid homemaker comfortable inside the "cozy" surroundings of a beautiful home. Since the Mystique gained energy, domesticity turned into a religion, a model by which every woman ought to exist at the present or denies her feminist. Something that began as a trail back to the aged corral became a charge during the success of the 1950s.

To activate women in the wake of their own crush, particulars about the lead the way advocates for women's rights were indistinct. Although a good number of the feminist crusaders had husbands, kids and homes, they were

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depicted as resentful sex hungry unmarried women not sufficiently proficient in satisfying their femaleness as wives and mothers (Friedan 70). In the midst of the inexcusable personality of these determined women was their satisfaction of involvement in the move violently for social transformation. A successful propaganda piece of equipment was positioned into action to pay tribute to housewifery and smother women's needs for something further than a husband, residence and kids. Starting with the sex-influenced educators in the education centers and higher schooling institution, this movement has gone into each opportunity of mass programming (Friedan 90). The major expression in this method of thought management as efficient as a blackjack lying on the cranium in a dim passage is the expression "feminine."

Higher institution girls, frightened in case they mislay their femininity through any show of wits or severe study, learn to change their brainpower or dutifully drain their minds altogether. Their key preoccupation, influenced by parents and instructors alike, is the search of a wedding ring. While one educator addresses it, higher education for women was the global most excellent matrimony mart. University education for women was changed to fit the innovative goal; it became a thin covering for inhabited wifehood (Friedan 95). Courses in highly developed cooking, in matrimony and family modification took over courses in chemistry and physics. Old-fashioned instructors, repelled by the stylish soup dipped up as broadminded Arts courses, were adjusted into line or pressed aside. Even such Ivy association colleges as Vassar, Barnard and others, which started higher learning for women in America and were renowned for their inflexible intellectual standards. The author suggested that women were not knowledgeable to be

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scholars they are taught to be wives and mothers “ WAM.”

Works Cited

Friedan, Betty. *The feminine mystique*. New York: Norton. 2001. Print.