

DEFYING PATRIARCHY: A RADICAL FEMINIST VIEW OF RESILIENCE IN GARCIA'S *WE ARE NOT BORN SUBMISSIVE*

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Abstract

Present research study appraises Garcia's 'We Are Not Born Submissive', in the light of the feminist text and the criticism it attracts. This study examines how radical feminism theories have been able to shape the feminist ideologies and their relevance in the context of knowledge within feminism. The research is based on radical feminist theory and the use of textual analysis approach in the research process. The scholars utilize textual evidence in the book written by Garcia, and makes an analysis of the discourse regarding radical feminism thought. Two general objectives guided the research; all centered at the grounds where radical feminism and feminist discourse meet. The text-based sampling approach was deployed, and only primary data was used, with no other tools or secondary sources being part of study. The main purpose of the study was to answer the research question of how Garcia relates radical feminist theory to be able to examine feminist subject. By reading critically, it was clear that Garcia extensively incorporates the radical feminist theory in her discussion of subjectivity in women in the global context. This research is explicit about Garcia's presentation of radical feminist theory in the novel, and this helps to shine on the abundance of implications that the predominance of males carries with it, the objection to submission, and the ferocity of women in different societal settings. The major findings of the study reveal that Garcia employs radical feminist views in order to denounce the triteness and social demands that women are subjected to, going against the conventional tales of female docility. This research study examines the selected text of Garcia with the correlate of radical feminism, therefore filling in the gap of knowledge concerning the work that Garcia does in relation to the subject of feminism, as well as the discourse of the feminist aspect of literary criticism. The selected works shows how Garcia is open to her application of radical feministic mindset and this allows in bringing into light the bulk of contexts the inferiority of men has with it, the protest against subjugation and the tenacity of women in other social entities. Such findings indicate that Garcia uses radical feminist ideas to criticize the stereotypes and social expectations women have to face going against the traditional storyline of the women as submissive. The researchers deeply study the selected work of Garcia at the interchange of radical feminism hence bridging the gap in information in relation to radical feminism aspect as an aspect of literary criticism.

Keywords: Feminism, Submissive, Male Dominancy, Resilience, Stereotype.

1. Introduction

The concept of resilience is depicted as a process, which involves particular challenges and accomplishments of the major characters. Writing about intimacy and domination, Garcia

borrows most concepts from Simone de Beauvoir and uses phenomenology to understand how women feel about submission. Literally, she explains and proves why submission should not be seen as a normal norm for women but rather as a combination of social, economic and political factors that form women. Garcia names the problem of dichotomy that views submission as an intrinsic or an emergent property of human beings. Instead, she insists on the focus on the situational factors that result in submission, which she implies, should be considered in conjunction with other factors that frame women's agency.

1.1 Background of the study

Human rights and freedom is one of the most debated subjects and the flash point of the contemporary world. Women maintain a significant place in the society catered to them not only by the modern world but also by religion. According to Tyson (2006), "Feminism is a struggle to eradicate sexism, exploitation, sex oppression, and patriarchy." According to this definition, feminism is a movement or an attempt made to stop male-dominated social norms such as rape, sexual harassment, domestic abuse, and maltreatment of women.

1.2 Statement of the Problem

This study problem focuses on how the society constructs submission driven by patriarchal systems in relation to women. It investigates how submission is considered as an innate quality of women, and questions its origins along cultural, social and religious conventions. But those that recognize submission as a natural or virtuous part of female nature usually deny that there are any unscrupulous exploiters to be found. The study attempts to question this portrayal of submission as a natural aspect of femininity and looks at the dynamics of agency among women, the social construction of gender and the resultant repercussions of consent within these patriarchal structures.

1.3 Research Objectives

1. To explore the concept of resilience and its impact on women's lives.
2. To examine the challenging traditional expectations and stereotypes related to women submission.

1.4 Significance of the study

This study is significant because it criticizes the conventional idea of female submission as an innate concept by stating that it is a culturally constructed aspect of radical feminism. It presents new visions of gender power relations, as submission is presented as a voluntary choice and not an innate feature. This research study highlights how social conditioning makes women accept the oppression they experience and how resilience empowers women to be able to oppose the patriarchy structures. The current study has meaningful contributions to other scholars, practitioners and other researchers since it offers new insights of the expressions over gender roles, power relations and empowerment in current feministic frameworks.

2. Literature Review

"Feminism in literature" or "feminist literature" means stories or writings that focus on women fighting for equality. It's about women wanting to be seen and treated as humans first, rather than being put into stereotypes based on their gender. Its writing done by both male and female authors who saw women beyond the expected roles, digging into their thoughts and feelings to understand what women really want and need. Some of these writings may be made-up stories, while others talk about real things. They show the truth about different forms of unfair treatment, discrimination, violence, and ideas people have about women. This idea is consequently based on the perspectives of Madsen (2000) and Tyson (2006). Maggie Humm (Humm, 1989) also shares a similar perception regarding a proper definition of feminism. She opines that the meaning and scope of feminism is broad and thus a proper definition cannot do justice to this ideological concept.

The need for clarity comes into question when feminism is considered to be a backlash of post modernism and post modernism seem to soak all meaning of feminism in it. For Rosi Braidotti (Braidotti, 2002) in the women's activist system, the subject under discussion is women's body. The subject is not a dynamic substance, but instead a material epitomized one. The body is certifiably not a characteristic thing; unexpectedly, it is a socially coded substance of a fundamental thought. It is a biological, social and phonetic, representative arrangement of a culture. Women's activist hypotheses of sexual contrast have acclimatized the knowledge of standard hypotheses of subjectivity to build up another type of bodily realism that characterizes the body as an interface, an edge, a field of crossing powers where numerous codes are engraved (Braidotti, 2002).

Gill Jagger (Jagger, 2008) expounds on Butler's idea that, "Sexual Orientation is a sort of upheld social execution, constrained by obligatory heterosexuality, and that, all things considered, it is performative. Instead of communicating some inward center or pre-given personality, the execution of sex delivers the hallucination of such a center or embodiment" (Jagger, 2008).

Julia Kristeva as a postmodern women's activist rejects the qualification among sex and sexual orientation. She trusted that these two terms allude to the science and culture which can't be isolated from one another (Kristeva, 1986). The National Society for Women's Suffrage was the first national group in the United Kingdom to campaign for women's right to vote. Formed on 6th of November 1867, by Lydia Becker, the organization helped lay the foundations of the women's suffrage movement. London Society for Women's Suffrage in 1867 began the suffrage development and after that more advisory groups spread message all over the nation, raising petitions, and working intimately with John Stuart Mill. At the point when the general public was denied outlets by foundation periodicals, women activists began their own, for example, Lydia Becker's Women's Suffrage Journal in 1870 and 1866 (Daley & Nolan, 1994).

2.1 Research gap

Most of the studies have been done in the light of feminisms and the aspects of the radical feminism. Since the field of study is too broad to be explored it is necessary that the research carried out on the perspectives of the updates and the recent writings be explored more. No research has been identified in views of analysis under the radical feminism and therefore the current study could bridge the gap in the studies and researches with respect to radical feminism which could be carried further through the present research.

3. Research Methodology

The research methodology utilizes radical feminism as the conceptual framework, which sees the society as patriarchal, creating a structure of inequality which oppresses women. This theory sheds light on power relationship between men and women and the oppression of women by men, and this conflict is the root cause of the social differences. The present research study adheres to the radical feminist theory by Grace Atkinson according to which, women are on a battlefield against patriarchy and should know how men ensure that they remain subordinate, and women should find their place in society and assert their independence. This study adopts a qualitative design, with the implementation of textual analysis, thematic analysis and narrative analysis to understand the nature of depictions of female subordination in literature. The approaches seek to reveal more about the human behavior and social ordering in a way that confirms the perpetuation of gender-based suppression.

3.1 Conceptual Framework

Radical feminism is one of the directions of feminist theory, formed on the view that the social system is based on a patriarchal basis, resulting in the marginalization and discrimination against women in all spheres of society. This route starts from the idea of conflict between the sexes as a fundamental social conflict. There is a presumption that the social structure reflects a notion of

"male superiority" (Bromberg, 2011). Fundamentally, "radical feminism originated with the notion that the sexes are inherently antagonistic, that males have power over women, and that the only way to understand society and its different social interactions is in reference to that condition" (Hunter, 2004). Here, men control society's resources and use them to maintain women's subordination within the greater social structure. To put it another way, "radical feminists tend to understand the power in terms of dyadic relations of dominance/subordination, generally understood on analogy with the relationship between master and slave" (Allen, 2011). It is a harsh view of how men and women interact in terms of power, where males exploit their position of authority to limit the role of women.

Radical feminism has a lot in common with Marxism in its belief that there is a constant battle for dominance between the sexes. There is the oppressor, who in this case is a male, and the oppressed, who is a female and is subjected to the oppressor's stern. Both theories essentially address ideas of power relations and "give descriptions of how social systems with systematic inequity might be internally reasonable yet unfair" (MacKinnon, 1982).

3.2 Critical lens

Ti, Grace Atkinson's theory of Radical feminism (2000) the main points of this theory are as follow:

1. The women's movement is at war, but who is the enemy? If it is society or man.
2. Women should understand the battle strategy of men that have kept them so successfully pinned down.
3. Women as a group /class somehow fit into a political analysis of society.
4. Women have been measured as human beings throughout history. They should take the position first by engaging in the battle and later on being themselves into the position of dialogue.
5. Women should define what a woman is and what a woman is as a class.
6. Both women and females are terms that favor men.
7. Women are a political class characterized by a sexual function.
8. Women must be given some individual autonomy.

3.3 Research Design

Qualitative research is a research technique that major on how best to use qualitative data. Language and narratives rather than quantified values in terms of an integrated approach to gather and analyses data. Ling instead of numerical measurements during the process of collecting and analyzing data. (Bryman 366). Quantitative analysis is composed of a breadth of different opinions/methodologies whose aim is to describe and explain human activities within social contexts. It is therefore a broad term which includes several perspectives and approaches used in the research endeavor to gain better insight into how people construe and manage their world. (Sandelowski 893). The research procedure for the investigation of the causes and effects of Garcia's *We Are Not Born Submissive* (2021) revolve around the exploration of female submission within the context of patriarchy The first step is to be conducted an extensive literature review on women submission theory, feminism discourse , role in patriarchy, consent and pleasure This would involve reviewing academic journals, books, and scholarly articles to gain a comprehensive understanding of the existing theoretical frameworks, research studies, and findings in the field women submission and its effects. This work of research would, therefore, rely heavily with data taken from Garcia's *We Are Not Born Submissive* (2021).

Scholars shall undertake a qualitative analysis to analyze the selected passages and quotes. This would entail the process of categorization in order to look for those trends and patterns that would shed light on the meaning of women's submission as observed from the characters' perceptive. The analysis would be carried out in a very structural method so as to

maximize the credibility of the conclusions.

4. Textual Analysis

A viewpoint within the feminist movement known as "radical feminism" (Willis, 1984) seeks to eliminate the patriarchal systems that support women's oppression by concentrating on the underlying causes of gender disparity. It makes the case that patriarchy is a system of dominance that not only rules over women but also molds societal norms, cultural practices, and individual actions. In order to attain real gender equality, radical feminists advocate for a fundamental restructuring of society, which they hope to confront and destroy. They stress the significance of tackling both overt and covert forms of oppression, as well as the internalized standards that are subtler but yet support the subordination of women.

"Because of her privileged social position, she has access to the experience of submission without being silenced like many submissive women are" (Garcia, 2021, p. 7).

Radical Feminist theory by Atkinson pays great attention to the manner in which patriarchy has been in operation not only through its explicit means of control but also through structural disparities that impact women differently on the basis of their race and class and their social status. In this passage, Garcia highlights how certain women are privileged by the ability to explore submission in a patriarchal society. Atkinson would list that women in privileged positions—women who have access to wealth, education and social respect may often have the option to recognize and actually talk about their submission when others who are marginalized cannot. These women are not silenced in an identical fashion due to the fact that they have opportunities, power and privileges that enable them to express their discontent at their location in the patriarchal hierarchy. This dichotomy however, exposes a fundamental problem of the patriarch system and the feminist discourse itself. The concepts expressed by Atkinson also emphasize that the united feminist movement cannot be formed when it still tends to disenfranchise the voices of subjugated women, i.e., women who lack the privileges to be able to conduct these discussions without hindrances. Radical feminism should offer arenas where all women are represented equally to address, irrespective of their statuses in the society. The strength of the marginalized women has to be acknowledged and celebrated in feminist circles. Atkinson would stress that solidarity is the most important thing, and those in a privileged position must do everything in their power to give voice to the voices of women who are routinely ignored because of their incapacity to represent themselves within the framework of privilege. In short, the intersectionality proposed in the theory by Atkinson would emphasize the necessity of having this element embedded in the feminist movements, which would not only allow the strength of female minorities to be noted, but focused upon when it comes to destroying patriarchy.

"We must acknowledge the complexities of submission as it intersects with other forms of oppression like race, class, and sexuality" (Garcia, 2021, p. 23)

Radical Feminism as indicated by Atkinson is inherently offensive to a monolithic perception of submission in the sense that women are put as passive subservient beings under patriarchy. Contrary to strict submission being an experience that a woman shares with other women, Garcia states that the nature and struggles with submission depend on race, class, and sexuality, thus, making them more complex and not uniform across women. Atkinson would concur with the appeal by Garcia to recognize these complexities since gender oppression is never in a vacuum; it occurs in conjunction with other issues, which in this case is racism and the issues which are related to classism and heteronormativity. In the views of Atkinson, submission is determined by the different privileges or muzzling of a woman. Consider white middle-class woman as an example of submission this woman may feel submission in one way or another but she is not burdened by racial and economic disadvantages as a working-class Black woman is

always limited in access to civilization and culture. Atkinson would have said that these types of oppression intersected in the way that needed to be comprehended in the creation of a strong feminist movement that reflects the struggles of various women in a distinct manner. The concept of resilience here is not only about how to survive in the face of oppression but also how to include all women living in different backgrounds so as to share their particular experience and make sure that those who are most marginalized are leading feminist discourse. The present extract requires a transformation of the existing one-dimensional approach to a more holistic picture of how the rules of submission and submission itself work in this or that social context and the necessity to retreat into a collective feminist front that does not prioritize the voices of the most privileged ones but includes all women in the discourse.

"Submission is not a choice, but a consequence of living in a world built on patriarchal control" (Garcia, 2021, p. 45).

The statement of Garcia is a direct contradiction to the fact of choice in submission. Atkinson would contend that women are not really free in their submissive choices but it is just imposed on them by the existence of patriarchal systems creating roadblocks to women exercising agency. Atkinson would underline the point that patriarchy implies the development of false ideologies related to the phenomena of submission, including its presentation as some kind of a natural feature of being a woman. Choice is, consequently, a red herring to what the problem is all about patriarchy. The main source of resilience is the awareness of the absence of choice that Atkinson perceives in her theory as the logical result of patriarchal oppression not a state of women. Atkinson would underline the fact that feminist theory should also get rid of the romanticized version of submission and strive to dismantle those societal structures that enforce these types of roles on women. Radical feminism should refrain toward blaming women on their subservience to accepting it as a means of oppression that can only control the free will. Resilience in these terms would entail the acknowledgment that submission is an institutionalized phenomenon that has to be deconstructed on all levels; culturally, socially and psychologically. The true difficulty that Garcia and Atkinson identify does not simply lie in recognizing submission as an outcome of patriarchal orders but in teaching the women to not only realize that they have no power but to utilize that sense of power within all aspects of living.

"The submission of women is not just about obedience but about the internalization of their own inferiority" (Garcia, 2021, p. 58).

According to Atkinson, radical feminism discusses in detail how patriarchy psychologically reinforces the submissiveness of women. Garcia provides a valuable input on the concept of internalized inferiority; this aspect adds soundness to the magnitude of patriarch control. Atkinson would say that patriarchy uses the psychological conditioning of women to believe in their inferiority as its most destructive weapon of action in addition to the physical subordination. Women are conditioned to be satisfied with their status in the hierarchy as natural and this is one of the psychological mechanisms that allow the women to remain submissive as it is expected of them. Atkinson would go further to elaborate that resilience to women is to acknowledge the existence of this internalized weakness of inferiority and shun it away. Radical feminism educates women on the need to refute the long-standing patriarchal patterns that they are inferior and be taught how to regain self-esteem without being dependent on the patriarchal system. Women should oppose these psychological barriers that are imposed by patriarchy on them to accept their own oppression. The feminist movement, on Atkinson views, needs to grant women the power to realize the fact that their value is not determined by the patriarchate ideologies of subservience and inferiority. This newly framed personal value is also a critical component of coping and emancipation.

"Even in spaces where women have power, they still find themselves conforming to masculine ideals" (Garcia, 2021, p. 79).

Atkinson is a radical feminist criticizing the use of patriarchal structures to define power that is male oriented. In cases when women are allowed to enter into powerful positions, they still end up having to adhere to male ideals of becoming leaders. The observation by Garcia points at the ingrained aspect of patriarchy as it has come to entail defining power even in systems into which women may believe they have gotten access to. In resiliency, Atkinson believes that one needs to abhor these masculine form ideals of power and come up with a feminist definition of power. The concept of women in leadership has to undergo a transformation and be brought into line of feminine leadership based on cooperation, collaboration, and community but not on competition and aggression. Atkinson would respond by saying that radical feminism needs to revolutionize the idea of power and accommodate leadership that incorporates feminine values instead of continuing with the traditional patriarchal systems. In this instance, the resilience lies in the resistance to patriarchal systems of power and construction of new paradigms of women leadership that are really empowering.

"In sexual relationships, women's autonomy is often compromised under the guise of intimacy" (Garcia, 2021, p. 94).

Atkinson would consider this extract as a relevant observation on how patriarchy has been tampering with the issue of intimacy to subdue the freedom of women in sexual affairs. Garcia shows how sexual submission is commonly described as a particular kind of love or affection, which makes women think that their subordination is some sort of natural aspect of intercourse. This coincides directly with what Atkinson has to say about sexual submission as the most effective, yet most underestimated element of patriarchal domination. Radical feminism presented by Atkinson also postulates that the sexual autonomy of women is a key to her emancipation. Patriarchy coerces sexuality in a bid to hold influence through persuading women that submissiveness in sexual interaction is natural, and that they would have to follow that in order to succeed in relationship. This manipulation comes under attack in Garcia with the author arguing that the autonomy of women has traditionally been undermined in the name of intimacy and love. To Atkinson, the main resilience trait of women is to take back their sexuality--women have to oppose the patriarchal culture that their sexual drive somehow should be secondary to men as well as refute the misconception that submission is associated with intimacy.

"Patriarchy not only limits women's freedom but also teaches them to embrace that limitation" (Garcia, 2021, p. 110).

Atkinson would interpret this passage as a key information on how patriarchy would condition to women psychological departure towards men. Using the work by Raewyn Connell, Garcia maintains that women not only experience external subordination in the patriarchal society, but are also socialized to accept and even willingly embrace their shortcomings. Atkinson would understand this as a criticism of the system of patriarchy as an internal reality rather than an external one. The submission of women is reinforced by socialization where the female gender is made to internalize their confinement as an unalterable and essential thing to maintain stability in the society. Atkinson argues that radical feminism seeks to derail this socialization process where women become conscious of the aspects that have conditioned them to believe that they have to be subordinated. Then there is the concept of resilience, in Atkinson opinion, and that refers to the aspect of women being adversarial and thus rejecting the self-defeating aspects of internal oppression and instead embracing the ideas of challenging patriarchal ideality that exists and limiting the liberty of the womenfolk. The feminist movement would have to change the emphasis to going beyond simple survival in a patriarchal system to escape the patterns which tells women

to believe in their subordination. The actual liberation of women would mean breaking their societal roles through their personal choice and not through the demand put by the patriarch mode of relations.

"Women are socialized to see their worth through the lens of male approval" (Garcia, 2021, p. 135).

As Garcia points out in this excerpt, one of the most effective tools of patriarchal domination is the inculcation on to the women the lesson that their value and worth lies on the satisfaction of the male. Radical feminism presented by Atkinson criticizes how patriarchy has trained women to evaluate themselves according to their acceptance of patriarchal pattern, as daughters, wives or lovers. This socialization continues the culture of submissiveness by creating a woman who is believed to be inferior unless they assume the roles that are male defined. Atkinson would claim that the element of resilience is in escaping this cycle- That the value of women may not lie in the approval of men. Atkinson would propagate a reclamation of self-worth- women should learn to value themselves within their own goal and self-worth, not how a man values them. The wisdom by Garcia is a defiant call of re-defining the value of women so that they shun the male-dominated values. To radical feminists, the concept of resilience means accepting the autonomy of women and constructing new norms of value in society.

"Submission has been naturalized to such an extent that women often don't recognize it as submission" (Garcia, 2021, p. 160).

Garcia is referring to what is perhaps the most dangerous tendency of patriarchy: the normalization of submission. Radical feminism of Atkinson takes into consideration the ability of patriarchy not only to exert its influence through external agencies but also through internalized assumptions and beliefs, in which women have internalized submission as their sense of identity. Atkinson would contend that the most powerful tool used by patriarchy is the fact that they have successfully made women believe that subservience is part of their sex, thus, it becomes very difficult to make women understand that they are being oppressed. Atkinson would go further to point out that the resilience of women also entails the acknowledgment of the systems that naturalize submission and the rejection of the internalized beliefs. The feminist movement should make women realize that subordination is not inherent to them, but a method of control arranged to benefit males. Radical feminism can be understood by Atkinson as the required psychological liberation of women, establishing a connection between psychological enslavement and processing the mechanisms of ensuring that women are subjugated, and offering them the methods necessary to reject these harmful stereotypes.

"Women's voices are often disregarded when discussing their own submission, even in feminist spaces" (Garcia, 2021, p. 172).

Atkinson would claim that this passage resonates to the hierarchy of feminist movements and channels in that the voices of the privileged women are heard more, often privileged voices having a say, where the voices of even the marginalized women are rendered to silence. Garcia condemns the tendency that female voices, in particular, the voice of submission should be disregarded even in the feminist community, which has to be open. In the issue of radical feminism, Atkinson criticizes the elitism in the cause of feminism movements arguing that they should establish a platform in which all women despite their backgrounds can have a voice. Atkinson considers fallacies in concealing the submissiveness of marginalized women to be one of patriarchal oppressions in the feminist movement. Resilience in this regard would mean amplifying the voices of the most oppressed in feminism discourse, such that can guarantee that their experiences of submissiveness are not only heard, but made central to the movement. Atkinson would also state that all women, regardless of their lives experiences of submission as privileged

or oppressed people, should share a solidarity to produce a genuinely changing feminism.

"The oppression of women is not just an act of domination but a continuous process of psychological subjugation" (Garcia, 2021, p. 184).

Radical feminism posed by Atkinson especially points out that patriarchy curbs the objection of women by not only physically but also psychically oppressive. Garcia supports this fact in her statement that oppression is not a one-timed act per se but is more of a cycle that manipulates the minds of women that the subordination is normal. Atkinson would respond by saying that psychological subordination is perhaps the worst form of oppression since it internalizes inferiority, therefore making it virtually impossible to realize or challenge subordination to other women. The resilience which Atkinson would propose would entail not only struggling against external manifestations of patriarchal domination but rather and rather fighting against internalized notions that women are inferior. Radical feminism in this sense aim at empowering the women to overcome the psychological bondage of patriarch influence. Garcia insight prompts us to note that psychological liberation is critical to attaining gender equality as much as eliminating patriarchal power in the realm of public life.

"The patriarchal system teaches women to see men as the ultimate source of validation and meaning" (Garcia, 2021, p. 207).

This passage is directly a criticism of the psychological condition of women under the authority of patriarchy which teaches women to ascertain their worth and meaning in relation to man. The radical feminism of Atkinson would consider this a fundamental mechanism of the patriarchal control state as women are nurtured at an early age to obediently accept the authority of the patriarchy and view themselves as having their value interred in the approval of the male. The ability of women to be resilient should entail them recovering their self-worth to be independent of the patriarchal system of putting men at the centre of their lives. Atkinson would think that feminism should help women to treat themselves as individuals rather than as regarded by men. It is the rebuilt notion of self-worth that is central in women liberation. The observations given by Garcia ask us to no longer view women as objects of the men through establishing their meaning within the context of their existence but rather, they are to acknowledge their own self-worth as an independent entity not subject to the judgment and criticisms of men.

"Submission has been naturalized to such an extent that women often don't recognize it as submission" (Garcia, 2021, p. 227).

Atkinson is a radical feminist who criticizes the way patriarchy operates in a manner that naturalizes the subordination of women. The excerpt by Garcia demonstrates that women have become immune to submission and thus are not even aware of it. Atkinson would consider this as the most threatening form of oppression since they are likely to internalize the notion that they are meant to submit. Women can take part in submission actively without doubting it since they think it is natural. To Atkinson, resilience is about the acceptance of submission not as natural, but as a social and thus reconstructable factor, and convincing the women how to eschew it. Radical feminism calls on people to be aware of patriarchal control of women behavior. The strength of women is in acknowledging such manipulation and their active refusal of such norms to establish a new order of power and independence.

"Women's voices are often disregarded when discussing their own submission, even in feminist spaces" (Garcia, 2021, p. 239).

Atkinson would state that this passage shows how the ideals of patriarchy carry over even in the feminist environment. The experiences of submission are themselves erased even when it seems theoretically that women should be allowed to speak on their own oppression. Radical feminism as illustrated by Atkinson does not only focus on the fact that hegemonic patriarchy

subordinates women in the society but also draws attention that patriarchy attempts at perpetuating its powers within the feminist movement by silencing the voices of those who are the most oppressed. In this, resilience would be instigating University spaces where the marginalized voices of women are heard, beyond spaces allowing their voicelessness to still prevail. Atkinson would emphasize the fact that the core of feminist solidarity is to listen and to recognize the experiences of all women including the marginalized ones. The point that Garcia makes to feminist movements is to ensure that they become inclusive towards all women and seek to understand the diversity in which they are submissive.

"Women must take control of their own narratives and not let patriarchal definitions of submission define who they are" (Garcia, 2021, p. 265).

The patriarchal discourse on submission has been created by the oppressor and women have to seek its annihilation by writing their own stories in their own terms. Atkinson would agree with all the above as patriarchy is most lethal when it establishes the role of women including the rules regarding submission. Resilience of women as understood by Atkinson is a matter of reclaiming the pen and writing the definition of themselves beyond the patriarchal system that has defined them within the system. By presenting a call to women, Atkinson would find himself being directly challenged to the patriarchal control over the identities of women. Radical feminism encourages women to take back their power by choosing their own positions in the society instead of the narrow-minded positions set forth by men. Resilience is to make a claim of ownership of one's story and gain control over the narrative, and radical feminism is the instrument that helps women do just that.

5. Findings, Discussion and Conclusion

The researchers have applied a radical feminism lens to Garcia's *We Are Not Born Submissive* (2021) exploring how patriarchal systems enforce submission in women's lives. The concept of resilience highlights how women resist and challenge societal expectations of submission. Radical feminism critiques these representations for legitimizing women's oppression and perpetuating the myth that women willingly accept their subordination. Garcia also addresses how femininity is aestheticized, reinforcing patriarchal power. Radical feminism calls for the dismantling of both manifest and latent oppression to achieve gender equality. Garcia critiques the portrayal of submission as moral, while radical feminists argue that these representations hide the power dynamics at play and cultural conditioning that forces women into submissive roles. This is a form of false consciousness, where women accept oppression as normal.

The study interprets the phenomenon of patriarchal control, as presented in Garcia's *We Are Not Born Submissive* (2021) by the means of radical feminism. The novel illustrates how through the constant reinforcement of submission by social institutions, it is propagated as something that is not imposed but willingly chosen, which is a major focus of radical feminism. These depictions legitimize subordination and disable the systemic oppression which forces women into their positions. According to radical feminists, equality between men and women can only be attained through a reorganization of society by discarding internalized oppression and latent male domination, which men have internalized. Radical feminism aligns itself against that idea that submission is natural and argues that submission is social construction and that women need not be submissive in order to be feminine. Thus, resilience can be understood as rejection of such cultural discourse as the relation between femininity and submission and reinvention of self-control. In Garcia's *We Are Not Born Submissive* (2021), the issue of power distribution as prescribed by patriarchy rules still dominates the lives of women even in the modern society that seems to have progressed to the desired level. The main idea of Atkinson theory is the need to overcome the established practices of distributing power with the voices and to develop self-

awareness of women to assert themselves to break the mold fixed by patriarchy on women. The work of Garcia echoes the worldwide and cross-cutting character of oppression by the mention of how colonialism and imperialism interact with the patriarchal system to muzzle the women of color, especially those living in non-western societies. The gendered oppression within the patriarchal society goes largely unnoticed within the mainstream feminism. This patriarchal mentality as explored by Garcia makes one question deeply why people tend to think that the patriarchal process of domination is voluntary and intrinsic to women.

5.3 Future Recommendations

For further research, the intersection of identity categories like race, class, and sexuality with the discussion of power relations in Garcia can be investigated. Comparing the ideas presented by Garcia (2021) and other sources of feminism, may provide more insight into the issue of submission and power relations. Research in the area could also study how resilience among women develops over time, especially when it comes to changes and variations in power structures and functions in an external environment. Also, it could be beneficial to look at the ways in which the submission narrative is either perpetuated or subverted through media representations of women in modern society today. Psychological studies also have an opportunity to examine how oppression of women affects their relationship with the rest of the society especially, what happens with the resilience and resistance. Finally, the educational projects might be created with reference to the Garcia work to foster gender equality, women rights, and increase awareness of the inappropriate submission use in social settings.

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