

Woman Subordination: The Classical and Contemporary Theoretical Discussion



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Abstract: *This research study focuses on classical and contemporary theories of woman subordination. These theories include the liberal and the radical feminist, the conservative, the classical Marxist and the existentialist perspectives with emphasis on patriarchal social structure and the norm of domesticity. The liberal feminist perspective of women subordination centers upon governmental authority that legitimizes the demarcation of public and private spheres while granting more rights and authority to men and constraining women's social domain. Radical feminists assert that the oppression of women is linked to the undesirable institutional practices that exert control over the sexual orientation of women such as pornography and prostitution. The classical Marxist approach on the subordination of women attributes it not to any biological flaw, but rather to an evolutionary process in which society transitioned from a matriarchal structure to a patriarchal one. The conservative theorists focus on the biological construction of women as the primary factor of their subordination while the existentialists view human actions as the primary factor of their sub and over-ordination.*

Keywords: Woman Subordination, Liberal Feminism, Radical Feminism, Existentialism, Classical Marxism

Introduction

Subordination is literally the transformation of physical weakness of women into their servitude (Codato et al., 2012). Femininity or female subordination is an artificial product that belongs to the social province of male dominance, not relevant to human biology. An issue related to women or their relationship with men does not mean that the problem is woman, rather it is vested in the social structure that divides and assigns different roles based on gender. Since, patriarchy prevails in every society, therefore, every socially constructed concept favours male more than females.

Gender and gender affiliates are socially constructed concepts that enforce female adaptation to male dominance. Male dominance is vested in masculinity and female subordination is vested in their femininity, however, this divide does not belong to the biological province of women rather it is woven into the cultural ideology of the society whether it values or devalues women. Subordination prevails specifically in that society where cultural ideology devalues women and their role in relationship to men.

Gender disparity remains prevalent in civilizations characterized by traditional norms,

which relegate women to subservient positions and limit their social and economic status. Consequently, this leads to an escalation in violence against women. The objective of this study is to understand the historical and philosophical foundation of the notion in order to gain insight into the economic, political, and social challenges faced by women in such countries. Within the field of sociology, there are multiple perspectives on the subordination of women. This study specifically examines the liberal feminist, radical feminist, classical Marxist, conservative, and existentialist perspectives on the subordination of women. The primary themes related to gender discrimination against women are biological, socio-cultural, economic, and class disparities. The primary factors that contribute significantly to the victimization of women in literature are the biological and socio-cultural causes. These socio-cultural causes have deeply influenced social structures, including the long-standing patriarchal attitude that may be traced back to approximately 3100 BC, as explained by Lerner (1989). Lerner (1989) contends that it has become a societal expectation for each culture and family to be led by a male patriarch, who passes down his authority to male descendants, while females are disregarded. This conduct is typical in all traditional societies, promoting the victimization of women through various methods.

Social scientists hold differing perspectives on the major cause of women being victimized. The conservatives, classical Marxists, and liberal and radical intellectuals each hold their own perspectives on the subjugation of women. However, they all concur that the subordination of women has caused significant harm to their status and role. It exerts a significant psychological and physical influence on them. Several conservative analysts, including Sigmund Freud, have explored the fundamental connection between female sexuality and psychology. In Sigmund's perspective, the biological makeup of women holds the utmost importance in comprehending their psychological conduct. The traditional Marxist perspective diverges from other social thinkers in its view of women as a distinct class,

oppressed by capitalists through the use of coercive strategies such as wage disparities. According to Marxists like Reed (1970) and Smith (2013), women have experienced many forms of oppression throughout successive phases of society, including the hunting and gathering society, the agrarian society, and the industrial society. Each of these stages has employed distinct methods to subjugate women. According to Marx, women experience the greatest amount of suffering as a social group in industrial society, in contrast to rural culture where their suffering is comparatively less pronounced than in the realm of manufacture.

Liberal feminists prioritize the rights of women, regardless of their biological characteristics. They question the legitimacy of the government's power to provide rights to women based on their sexual orientation. Women shall be granted the same rights and freedoms that are enjoyed by males. Their objective is to empower the government to establish a clear delineation between the public and private domains, and to ensure that women are granted political rights without any form of discrimination. Liberal feminists view women's subjugation as a result of discriminatory policies in which the state grants rights. Radical feminists, however, primarily focus on women's sexuality. They perceive institutional behaviors such as prostitution as a means of controlling and exploiting women's sexuality. Radical feminists perceive such practices as discriminatory towards women and advocate for their cessation. Women must not experience sex-based discrimination, but instead should be afforded equal rights to males in society, particularly in terms of access to opportunities and services. Radical feminists perceive the subjugation of women through the perspective of gender. Simone de Beauvoir (1949) provides an existentialist viewpoint on the subjection of women in her influential work "The Second Sex," which is heavily influenced by Jean-Paul Sartre (1945). Jean-Paul Sartre, a proponent of existentialism, explains that an individual's identity is determined by the specific experiences they go through. Simone applied the similar concept to the subordination of women,

perceiving it as an existentialist phenomenon in which women are identified as such by society based on their conduct and experiences.

The paragraph briefly discusses the subjugation of women in order to clarify this notion based on many definitions provided by the writers. The next paragraphs provide explanations of many perspectives on the subjection of women, including liberal, radical, classical Marxist, conservative, and existentialist viewpoints. The concluding paragraphs provide a detailed discussion on how patriarchy and domesticity are the primary causes that contribute to the subjection of women. Patriarchy and domesticity are cultural characteristics that strongly contribute to the discrimination and victimization of women. Women in society often fall victim to various forms of abuse perpetrated by men due to their lack of authority and vulnerability. The lack of power experienced by women is nurtured by their engagement in domestic life, as they are instructed to embody qualities of modesty, purity, and subservience to male dominance. Due to their innocence and willingness to comply, they are more susceptible to being victimized. The chapter aims to engage in a comprehensive philosophical discussion on the theories that examine the perception of subordination, particularly in relation to the cultural elements that promote women's powerlessness and submissiveness.

Woman Subordination

Factors such as an individual's sense of feeling helpless, discrimination, feelings of inferiority, and lack of self-confidence significantly contribute to subordination. The term "subordination" originates from the Latin word "subordinatus," which signifies being positioned in a lower level (Oxford Dictionary, 2005). Subordination, as defined by the Oxford Dictionary (2010), refers to the act of assigning a lower level of importance to something in relation to something else. Subordination refers to the condition of an individual having less power or influence within a group (Hornsby, 2009), or occupying an inferior position within a family, organization, or society. Female subordination refers to the condition in

which women are relegated to a state of submission. Most modern feminist theorists concur that the primary cause of female subordination is the inherent disparity between the sexes (Sultana, A., 2010). In their conceptions of subordination, modern feminist theorists, such as Simone de Beauvoir (1949) and Millet (1977), perceive women as the subordinate gender. The concept of dependent sex refers to the notion that men and women are initially born with equal potential, but it is the actions and societal norms, as well as historical subjugation, that lead women to become submissive and reliant on males. Across all societies, whether egalitarian or non-egalitarian, men hold a dominant position in power dynamics, which is a fundamental characteristic of social structures and results in the subordination of women. In 1949, Simone de Beauvoir introduced the phrase "second sex" to describe women as a marginalized and oppressed category. She believes that women are not inherently different, but rather they are distinguished by societal influences and the patriarchal system. Sex assigned at birth is socially constructed to align with a specific gender that embodies the characteristics of feminism or femininity. Gender identity is a social characteristic that is influenced by an individual's sexual configuration. Simone de Beauvoir (1949) argues that women's discomfort is caused by biological realities that are manipulated by societal influences. Women's inherent characteristics are constrained by societal influences that confine them. The physical limits of femininity are determined by a mechanism of social construction, in which the biological characteristics of women hold the highest authority. The unique characteristics that distinguish women include their physical strength, emotional intelligence, and bodily functions such as ovary production, childbirth, and menstruation. These aspects contribute to their individuality and subjective experiences. Sanford (1999) argues that women's dissatisfaction is mostly linked to social marginalization rather than biological factors. Women are compelled to be obedient by societal pressures and continue to be subordinate due to

social constructs rather than inherent factors.

Women experience a persistent feeling of being different or separate from others, and this feeling is a result of how society has shaped their identity. Women's social standing is determined in their relationship with men within society, as discussed by Beauvoir in 1953. This dynamic results in a feeling of being different or separate from men. Women are considered submissive to men, who are regarded as dominant. Men and women represent two social entities that interact with one other in a partnership. Men assume the role of 'one' while women assume the role of 'other'. Men exert control over social environments, so establishing their dominance, while women are assigned status based on the remaining space allotted to them by men. Men are preoccupied with the feeling of unity, whereas women are preoccupied with the feeling of distinctiveness. In her 1953 work, Beauvoir characterizes men as transcendent and women as immanent. This symbolic societal arrangement of roles results in women being submissive and men being dominant. Otherness refers to a range of discriminatory processes and actions that occur in cultural, economic, and political spheres. These activities differ based on changes in social norms and structure, and are influenced by the extent and speed at which images are projected in society (Nash, 2008). The discriminatory process, stemming from the perception of difference, is very fluid and continuously generates symbolic actions that promote and mold systems of subordination. Nash (2008) asserts that symbolic devices, namely ceremonies, have a crucial impact in affirming systems of subordination. Therefore, practices of subordination, such as the suppression of household life, social ostracism, and the deprivation of women's property and inheritance, were established in the society of the nineteenth century and continued into the twentieth century.

Liberal Feminist Perspective of Woman Subordination

The literary works on the social contract theories from the sixteenth and seventeenth centuries,

however obscure, are specifically credited with giving rise to liberal feminism. These works were discussed in feminist forums. During its early stages, liberal feminists questioned the limits of governmental power and the distinctions it made between the public and private domains. They also questioned the equality and freedom that men enjoyed, arguing that these claims needed to be supported. These discussions, which have gained traction in both public and private domains, are centered on the illegal supervision of both the private and public sectors by the government, as well as the men's unjustifiable dominance and authority that continuously subjugate women's social domain. It was declared that in order for governmental power to continue to be legitimate, it had to be restrained to a certain extent, in line with the views of liberal feminists. Mary Wollstonecraft's seminal 1792 treatise, "The Verdict of the Rights of Woman," adorned the final phases of liberal feminism (Wollstonecraft, 2008a and 2008b). It was a period when discussions about giving women political rights stalked both public and private spheres. Political rights founded on biological realities, according to Mary Wollstonecraft (1792), are wholly illegitimate acts of governmental authority. She argues that since both men and women have the capacity for reason, there should be a clear separation between biological realities and societal conventions. This basic refinement—the separation of biological truths from social norms—prefigured the liberal feminists' literary corpus from the 20th century. Because gendered norms are a collection of factors that persist across the human social spectrum, gendered inferiority is not primarily caused by biological factors.

Mary Wollstonecraft (1792) contends that gender, not sex, should be the criterion. The majority of women's issues are social in nature rather than sexual. Humans are mutually dependant on one another. For instance, it is a biological reality that women who are freed from the toxins of testosterone have more softness and delicacy in their propriety; but, because this fact is non-gender specific, society rarely pays attention to it. Women are naturally

more modest than men, and this trait is linked to their biology. Their correctitude is further enhanced by their biology, and they typically act in a highly civil manner. However, males feel over-ordinated and overwhelmed by the dross of brevity and machismo, which accentuates their immodesty. However, men's immodest propriety is typically connected to their masculinity and brevity, whereas women's correctitude and modesty are socially interpreted as their weakness. This gendered difference, which some liberal feminists have dubbed "misconstructionism," has been plaguing women's minds and has been shown to be fatal to human values.

Liberal feminists have criticized a number of social behaviors that lead to an endless and entangling web of servitude, entangling women and turning them into inferior beings. Socially built disparities between men and women extend to all aspects of human experience where there are convergences and constancies. These range from differences in class and salary rates to unequal possibilities for education and employment. This disparity, which revolves around gender satire, is widespread in the political, economic, cultural, and religious spheres.

Liberal feminists contend that biology plays no more of a role than society and that satire is entirely socially produced. Numerous progressive feminists, including Friedan (1963), Walker (1982), Jaggar (2004), Paglia (2011), Nussbaum (2000), and numerous others, link women's subjugation to socially constructed standards, which permeate all public domains and human interactions while elevating one species over the other. Liberal feminists believe that by ensuring equal chances for men and women in all public domains, regardless of biological distinctions, this inequality is eliminated.

Many liberal feminists of the nineteenth century thought that women's intelligence was taken away from them when they were forced to live under social and legal constraints. In his well-known essay "The Subjection of Women," which was published in 1869, John Stewart Mill elaborates on how the economic and social

downturn has reduced the intelligence of many women. Although the social reality itself limits the potential of both men and women, they are equal in terms of rationality and potential. The patriarchal social system that governs their social relationships determines their potential. This regulatory body impedes their advancement in society and the public sphere. According to Mill, this deprives women of their fundamental rights. This is a societal injustice that violates the fundamental right to liberty by forcing women to be subordinate in their interpersonal relationships.

Radical Feminist Perspective of Woman Subordination

The majority of radical feminists hold the belief that the subordination of women is connected to the undesirable institutional practices that exert control over women's sexuality, such as pornography and prostitution. Some feminists base their views about gender inequity on biological factors. The prevailing belief among feminists is that women's biology serves as the foundation and primary factor behind the subordination of women. MacKinnon (1987) and other prominent feminists argue that female sexuality is a fundamental source of inequality. Ferguson (2015) categorizes this inequality into two primary domains: autonomy inequality and rights inequality. Liberal feminists emphasize the need of ensuring equal rights for all individuals, regardless of their biological characteristics. Inequality of autonomy refers to the condition where individuals possess the freedom to make reasonable decisions without any form of compulsion. Radical feminists view autonomy as the freedom to exercise one's own sexuality, which encompasses psychological liberation. It means that individuals will have the freedom to choose life paths that align with their gender without any obligation or pressure. Katherine (1987) asserts that male oppression of women occurs through a systematic process. Men in society establish the standard, and any woman who fails to reach this level is expelled or excommunicated. According to MacKinnon (1987), the dominance approach refers to the overall societal framework in which women are evaluated based on the standards established by

men. The male-dominated hierarchy established by men imposes limitations on women's progress, making them the victims of this patriarchal system. Women finally conform to this societal norm, which is marred by discriminatory practices, especially in the workplace, that cannot be overcome by the enforcement of legal tactics. A complete rehabilitative plan is necessary, referred to as "equal treatment" by liberal feminists and "special treatment" by radical feminists. Equal treatment refers to the elimination of all distinctions between males and females, regardless of societal norms or sexual characteristics. Special treatment refers to providing specific care and consideration depending on the varying degrees of variations among women. The level of attention given to this matter intensifies as the degree of gender disparities becomes more severe. Feminist scholars, like Wittig (1985), Katherine (1987), MacKinnon (1987), and Frederick (1992), argue that sexuality is the primary determinant that surpasses women's autonomy. Women's autonomy refers to their ability to independently engage in self-directed conduct, without being constrained by male authority. MacKinnon asserts that women possess the capacity to exert their autonomy, but this capacity is curtailed by male hegemony. In "The Dialectic of Sex" (2015), Firestone argues that the reproductive physiology of women is often seen as a primary weakness, but in reality, it is a biological ability that can lead to various challenges. Firestone contends that women's biology renders them reliant on men, as women's bodies undergo several biological phases that impact their physicality and have a detrimental influence on their conduct. The cyclical changes in a woman's biology, including menstruation and child-bearing, have a detrimental impact on her physical and psychological well-being, ultimately leading to her reliance on men for her physical survival.

Radical feminists perceive female sexuality as the predominant element contributing to women's subordination, resulting in an ongoing cycle of submission from which they are unable to break free. The fundamental determinant of

sexuality allows women to exist with a feeling of being different or apart from others. She experiences a feeling of being different because of her sexuality, which is shaped by societal norms. According to Wittig (1985) and MacKinnon (1987), the female body is socially created and her sexuality is evaluated based on societal norms. Feminists are primarily concerned with sexuality that is socially controlled and imposed, rather than sexuality itself.

Classical Marxist Perspective of Woman Subordination

The classical Marxist view holds that the transition from a matriarchal to a patriarchal social order occurred naturally and is not the result of innate biological weaknesses in women. Genetic equality was the foundation of matriarchal civilization, whereas sex and class discrimination were hallmarks of patriarchal culture. Many issues, stemming from the archaic patriarchal societal framework, were spawned by this gender and class gap. The patriarchal social order institutionalized the monogamous marriage system, rendering women subservient to their male guardians. Husbands held complete control over their wives' lives and careers, and the wives had no say in how they lived it. The introduction of private property ensnared women in a cycle of subjugation. Since the rise of patriarchy and monogamy in marriage, women have been relegated to the role of family governor, a position they once held in society. According to Reed (1970), women's subordination was less prevalent in agrarian societies when they lived in big families and helped with farming and harvesting. Monogamy was common in agrarian societies, and everyone contributed to the well-being of the family farm. After a while, agrarian families became nuclear units, with husbands preferring the life of a factory worker to that of a farm manager and wives becoming increasingly reliant on their husbands for financial support. Domestic slavery is at the heart of Marxist thought on the oppression of women (Smith, 2013). The liberation of women from the constraints of domesticity is a fundamental human desire. Domestic slavery entails caring

for children in order to provide capitalists with a labor force. They also make wares for the capitalists by working in factories. Two places where they are exploited are in the family and in the factory. Marx argues that capitalist exploitation of women extends beyond the home and into the workplace, where they are treated as mere mechanical power and paid less than the value of their labor. They are ensnared in an endless cycle of oppression and exploitation as they care for their children, procreate for capitalists, marry and work in factories to earn a living wage. They remain subservient to their husbands and the capitalists as a result of this never-ending cycle of exploitation. Marxists believe that the exploitation of women may be eliminated by ending capitalism and giving greater power to the working class, as this freedom is not given but taken from the capitalists.

Conservatism and Woman Subordination

Conservatism is a worldview that is rooted in theology. Its primary objective is to preserve the existing state of affairs and oppose any form of change (Muller, 1997). He contends that it is an ideology that has a proclivity for upholding and endorsing the existing traditional framework while resisting alterations. It is a philosophy of preservation. A conservative is a person or group that seeks to preserve or protect existing values, traditions, or institutions. Conservatism revolves around the concept of inherent differences between men and women, a belief held by the majority of conservative writers. These writers justify their position by arguing that the abstract design of the idea is that every traditional view withstands the passage of time, and therefore, there should be no room for change in traditional beliefs - conservatism (Kirk, 2012).

While conservatism and feminism are distinct ideologies, conservatism does offer an explanation for the subjection of women due to its fundamental principles. Conservatism comprises two primary discourses that examine the subjection of women. One discourse is based on bio-psychiatric approaches, while the other discusses the sociobiological ways to the subordination of women. The psychoanalytic approaches to conservatism focus on Sigmund

Freud's theory of feminine, while the sociobiological approaches revolve around theories from various socio-biologists who believe that biological influences on human behavior cannot be separated from social and economic factors.

Sigmund Freud's psychoanalytic theory introduced a widely recognized differentiation between femininity and masculinity, which significantly complicated public thought. Sigmund Freud observed a recurring feeling of jealousy in young females regarding their sexual identities, with a strong focus on feelings of sexual inadequacy. Sigmund Freud posits that females exhibit sexual inferiority compared to males, leading to psychological inferiority due to the significant correlation between biology and human psychology (Ruitenbeek, 1966). Sigmund Freud has delineated various developmental periods in human life that exert an influence on their psychological faculties. These changes are similar in both males and females, but they are dependent on internal biological drives. The psychology of individuals is influenced by their biological characteristics, namely their masculine or female physiology. Sigmund Freud introduced the term "castration complex" to describe the persistent preoccupation that girls have with their genital organs. They harbor a profound sense of jealousy towards the intricate biological structure and functioning of their own body. The castration complex causes people to acknowledge their inferiority. This acknowledgment of inadequacy psychologically categorizes them as being in a subservient position to men. This statement implies that there is a significant correlation between the internal biological drive and external psychological expression, which differentiates women from males in terms of their conduct and relationships. Women's social relationships are strongly influenced by their femininity, which is profoundly ingrained and driven by internal motivations and emotions.

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Existentialist Perspective of Woman Subordination

Existentialism had a significant influence on numerous European intellectuals during the 1940s and 1950s. However, it had relatively little impact on feminists in comparison. Simone de Beauvoir is the most renowned feminist whose work is closely linked to this theory. Jean-Paul Sartre, a notable proponent of existentialist, expressed this philosophy through the perspective of humanism and greatly influenced Simone de Beauvoir. Simone de Beauvoir made a significant impact with her renowned work "The Second Sex," which was released in 1949, only four years after Jean-Paul Sartre delivered his lecture on "Existentialism is a Humanism" in 1945. Simone de Beauvoir's essay "The Second Sex" provides an existentialist viewpoint on the subjection of women, which is closely linked to the philosophy of Jean-Paul Sartre.

Several existentialists, including Webber (2008), Sartre (2006, 2003, 1984), and Flynn (2006), elucidate human life through the activities performed by individuals. The activities he exhibits are a true reflection of his actual existence. They contend that reality is found in human acts, whereas falsehood is found in human excuses. Self-deception occurs when

an individual assumes a false identity and conceals their true self by making justifications and pursuing their interests and wishes. Human engagements reflect his characteristics, and whatever behaviors or activities he undertakes are considered genuine. In his work from 2007, Sartre refers to it as the complete and unequivocal truth of consciousness. Human interactions authenticate his existence. Sartre (2007) contends that the essence of human existence is around one's own encounters and encounters with the world. The reality of human existence is shaped by the events that one goes through. An individual's relationship is determined by their intrinsic and subjective experiences. However, these experiences also require validation, as without recognition, an individual's actions may lack authenticity. Society exerts a significant impact on an individual's behavior and shapes their life, but this influence is not inherent. Instead, an individual's identity is determined by their activities, which only hold significance when acknowledged by society.

Simone de Beauvoir discusses the societal impact on the construction of gender identities for both women and men. Men's experiences and actions are indicative of their masculinity, whereas women's experiences and actions define them as "other" in relation to men. Simone's latter concept garnered greater attention from existentialists due to her argument that the feeling of being different in women stems from their shared experiences and choices. Women's submission to males in their behaviors demonstrates their inherent existence, whereas men's actions demonstrate their transcendence. According to existentialists, the truth is found in the activities of each human, which cannot be concealed because every person on Earth possesses freedom and autonomy in their actions. Simone extended the same principle of individual agency to both men and women. Men's actions demonstrate their transcendence through their ability to exert control over both public and private domains, positioning themselves as superior by subordinating women. In contrast, women's actions are characterized by submission and subjugation, highlighting

their existence as subordinate beings and reinforcing their inferior status in relation to men.

Patriarchy and Woman Subordination

Gender inequality stems from patriarchal ideology, which in turn stems from a lack of understanding of sexuality (Kambarami, 2006). All culturally wealthy societies have patriarchy as their norm. The majority of individuals in Asia and Africa strongly identify with their social standards, which are often more powerful than their personal beliefs. Because it is so deeply embedded in their patriarchal cultural norms, gender inequality has been completely invisible in these civilizations. According to Kambarami (2006), these conventions essentially lock women up in these communities. They fight relentlessly for equality, but the normative patriarchal framework that has grown over the years has rendered their efforts futile.

According to Bhasin (2006), patriarchy is a societal structure that gives men more authority while women are marginalized and left out (Sultana, A., 2010). The system establishes male dominance and female subordination. When it comes to women's lives, patriarchy dictates that men have the upper hand. The foundation of man's domination in society is his role as the main authority. He receives this principal authority in a sequential fashion. A man's power is passed down through the generations. There is a clear bias in favor of male offspring over female ones because the family patriarch is male. Both the family's possessions and its offspring are under the control of the man. No one other than men can inherit the family title or property, so in patriarchy, the males are considered the successors. The patrilineal nature of all patriarchal civilizations ensures that men will inevitably inherit the land and the family fortune.

Gender relationships, not biological sex, are the fundamental cause of patriarchy, according to socialist feminists like Brenner (2010), Dean (2013), and Alvarez (2000). In their view, patriarchy came into being as a result of gender inequality in relationships. The roots of

patriarchy, according to Lerner (1989), predate the establishment of private property and social stratification. Whilst women have been fighting this system since then, men's preponderance in society prevents them from achieving full equality or over-ordination. Per Lerner (1989), patriarchy was already prevalent in all societies between 600 BC and 3100 BC, and it was the dominant social norm between those two dates.

The patriarchal system is based on the idea that men should have more power than women when it comes to matters of property and sexuality. Because male superiority has always been a part of human civilization, patriarchy has always been a powerful institution. According to Hartman (1981), men were able to keep their dominance because they invaded every aspect of women's lives, including their sexuality, property, and the workplace. As a result of men's intrusion, they felt a sense of unity and were linked to a long-standing trend of men transferring power to women.

One of the main reasons patriarchy came to be, according to Mies (1988), is because men had more financial power. Because women's economic contributions were lower than men's, women, according to Mies, were powerless to stop the sexism that had already taken root. It took centuries for men to gradually develop a superior economic contribution. The rise of male dominance was a gradual process that dragged on for about two millennia (Lerner, 1989; Mies, 1988). As a powerful societal structure, patriarchy only makes things worse for women. According to Cobuild (2010), patriarchy is characterized by men having more power and authority than women. Because of their lower social status, they are not accorded the respect they deserve. Especially when it comes to decision-making, women's voices go unheard because they lack the authority to do so. They feel inferior because they are marginalized in society, confined, and have low self-esteem, confidence, and self-worth.

One of the primary elements that significantly influences women's conduct psychologically is a sense of powerlessness. The biology of women is the root of all their psychological difficulties, according to many psychoanalysts like Freud. A

woman's morphology and her lack of agency are strongly correlated with her psychological quirks and biological peculiarities. As a result of their inherent weakness and lack of agency, women in many communities engage in subversive conduct. Victimization of women thrives in these kinds of communities.

Conclusion

Undoubtedly, women have consistently been the primary victims in both conventional and contemporary society. Every social scientist, regardless of their affiliation with Classical Marxism, Liberalism, or Radical Feminism, has expressed concern about the discrimination faced by women in relation to their rights. The challenges experienced by women are significant and necessitate comprehensive social, economic, and political reforms. Women in conservative countries, whether traditional or modern, often face economic exploitation and social discrimination based on expectations of purity and submissiveness. If a woman loses her purity before marriage, she may face severe consequences such as death, forced into prostitution, or being ex-communicated. The expectations of gentleness, religious devotion, and chastity contribute to the continued subjugation of women. The lack of literacy and the restriction of women contribute to their vulnerability and powerlessness, increasing their susceptibility to abuse. The majority of women in these countries prioritize domesticity, often being labeled as clean and devout. However, they experience a loss of economic and social agency, hindering their ability to make decisions and advocate for their rights. In such a scenario, women continue to be subordinate to men. They rely on males for their survival and lack the power to make decisions or have a voice in their relationships. Given that cleanliness, piety, and submissiveness have established societal norms, women typically conform to the anticipated behaviors that are recognized and valued in society. Their submissiveness and purity are discerned through their actions and behavior. According to Gerodetti (2004), purity is a state of mind that is universally applicable. However, the expectation of purity differs between men and women. While men are not expected to have

a specific mental attitude, women are expected to maintain sexual purity, which is not universally applicable. The demand for women to be pure is nothing less than a violation of their rights and confinement inside societal limitations that restrict their potential to succeed. Women are sometimes limited in their ability to participate in culturally sensitive societies due to various social, economic, and political restrictions. Women's involvement in socio-economic and political matters translates to increased empowerment and autonomy. Autonomy can only be attained by economic empowerment. Therefore, women's involvement in wage-earning possibilities would enhance their economic power and decrease their reliance on men, so freeing them from economic subjugation, such as prostitution, domestic violence, and exploitation. Hence, in order to emancipate women from their inferior roles, their involvement in education, leisure activities, and employment prospects is important in both modern and traditional societies.

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