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Why Do Radical Feminists See Male Violence as Cause and Effect of Male Dominance?

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As a radical feminist myself, I see how male violence the cause and effect of male dominance towards women is. Radical feminism makes us think about how men abuse, use and exploit women bodies. The goal of radical feminism is to end the patriarchy's gender-based system but it also recognizes the issues of hierarchy in human life in terms of dominance. All forms of feminism must be intersectional.

Men's efforts to control women, specifically in relation to reproductive power is considered a form of male violence. Marilyn Frye states:

> For females to be subordinated and subjugated to males on a global scale, and for males to organize themselves and each other as they do, billions of female individuals, virtually all who see life on this planet, must be reduced to a more-or-less willing toleration of subordination and servitude to men. The primary sites of this reduction are the sites of heterosexual relation and encounter—courtship and marriage-arrangement, romance, sexual liaisons, fucking, marriage, prostitution, the normative family, incest, and child sexual assault. It is on this terrain of heterosexual connection that girls and women are habituated to abuse, insult, degradation, that girls are reduced to women—to wives, to whores, to mistresses, to sex slaves, to clerical workers and textile workers, to the mothers of men's children (Frye, 1992, p. 130).

Radical feminism is needed in society for any man who wants to move beyond being a violent man, or a man in general and wants to live a life with values that signify dignity, equality, and solidarity as much as possible (Jensen, 2019). When speaking about male violence towards women, one topic that frequently comes up is "rape." In a study of over 16,000 Americans, 18.3% of women state that they have been a victim of rape by a man sometime during their lives

(Black, et al., 2011). From this group of women, 42.2% of them, were under the age of eighteen when they were first raped. The feminist perspective of rape is often seen as a continuum from liberal to radical. Radical feminists see male violence coming from the patriarchal constructions of gender within the systems of male dominance and they specifically emphasize the harm that male violence, including rape, does to women. Feminists are determined to ensure that experiences of harm caused by male violence towards women and girls, such as rape, is taken seriously and those accountable are held responsible. Unfortunately, what is legally recognized and/or socially recognized as "rape" is complex (Burgess-Jackson 1996, 77-86; Sanday 1996, 161-183; Bevacqua 2000). Saying "yes" for example, doesn't fully count as consent in such instances where the woman is trying to avoid an attacker from murdering her. However, in what cases does "yes" actually refer to consent? The question in relation to what measures to coerce an individual into sex is considered rape is one of debate and much controversy. (Schulhofer 1998; Burgess-Jackson 1996, 91-106).

When it comes to black men and black male violence, such as rape, the stereotypes are powerful. The stereotypical association of male violence and rape with black men is prevalent, as black men are seen with unusually large penises that damage women's' bodies (Dines 1998, 2006). As such, who to accuse of rape and other forms of male violence is often stereotypical onto the black man (Foley et al. 1995; Donovan and Williams 2002; George and Martinez 2002). Popular culture is to blame for these types of stereotypes. Rape is almost always associated with black men and in British Columbia, Canada, as an example, by Indo-Canadian men. This makes the association of male violence and rape by white men, basically, invisible. As such, white men are often held unaccountable for male violence and rape (Davis 1981, 199).

Much of the work to prevent male violence towards women is (pro) feminist. Men involved in pro feminist activities are expected to support the feminist movement and be accountable to feminist women. However, there is often little discussion about *which* form of feminism men should support. As an example, Socialist and Marxist feminists argue that violence against women is inseparable from other ways that society controls women. There have been campaigns to tell men that they don't have the right at violence towards women, however, 'while some men agreed that they [must] accept responsibility for the abuse of power, many attacked the poster [no man has the right], interpreting the message as saying 'all men are rapists' (Foley, 1993).

It's not just radical feminists that are trying to convey the message about male violence. Many groups argue that 'money is wasted challenging male violence because men are inherently violent and cannot change' (Foley, 1993).

In conclusion, the prevention of male violence efforts come as a large part and history of (pro) feminist men's activism. Men have been there for many of women's struggles for gender equality, including in the eighteenth and nineteenth century in efforts to achieve women's suffrage (Messner et al. 2015). The act of engaging men to prevent violence against women can be seen as both (pro) feminist and radical feminism. One must look deeply though into which *extent* these efforts are considered feminist to start with. There is significant debate over how to divide feminism into specific types, how to define them (either narrowly or broadly), and which labels to provide them. (Beasley 1999). Therefore, when examining Socialist or Marxist feminism, defining a label to such is difficult. However, we do know that this class of feminism argues that violence against women is inseparable from other ways that society controls women. The question we need to ask is, how are we going to further combat violence not just towards

women, but towards all genders as a whole? It's advancements in society and justice that will pave the way for this to occur systematically and progressively.

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