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Compilation of Four Different Papers on Different Gender Issues

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Compilation of Four Different Papers on Different Gender Issues

By

Minara Nazmin

**An Alternative Plan Paper Submitted in Partial Fulfillment of the
Requirements for the Degree of
Masters of Arts
in
Gender and Women Studies.**

Minnesota State University, Mankato

Mankato, Minnesota

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This Alternative Plan Paper (APP) has been examined and approved.

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Abstract

Compilation of four different papers on different gender issues

Nazmin, Minara

I wrote four separate academic articles that placed in my Alternative Plan Paper in partial fulfillment of the requirements for the degree of Masters of Arts (M.A.) in Gender and Women Studies. My four papers speaks on different fundamental perspectives of issues of gender and women studies. The first paper unveiled inequalities in Assisted Reproductive Technology (ART) market, such as In-vitro Fertilization (IVF) and how it is reinforcing reproductive responsibility for women. This paper found unequal access to IVF based on color, class, and sexual orientation. The second paper explores gender from a feminist theoretical standpoint. Mainly, this examines how gender relationships could be understood from the approaches by different feminist theorists discussing from a historical and societal point of view. The third paper on Black Mama Bailout searches its history, and it impacts the lives of women of color. This paper revealed that the US criminal justice system is playing a discriminatory role where white people are privileged, and people of color are experiencing unexpected consequences. The last one is a literature review paper that contextualizes gender-based violence in Bangladesh. Specifically, how married women of Bangladesh are victimized by sorts of gendered violence such as sexual assault, physical and psychological abuse, intimate partner and domestic violence, rape, and killing.

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Chapter One

IVF Inequalities in The ART Market: Gender and Sexuality

Introduction

In-Vitro Fertilization (IVF) has been considered a resource for the women who have experiencing infertility. This reproductive technology is a breakthrough in scientific technology and demonstrates how this technology contributed to the long-standing scientific process to overcome infertility problems. IVF was originated in scientific and bio-medical industries, at the same time, this technology drew the attention of feminist scholars and subsequently occupied the significant places in the feminist science studies. In the feminist arena, before the emergence of Assisted Reproduction Technology (ART), heterosexuality was the principle conception. ART like IVF and surrogacy, has played an essential role in taking the place of alternative reproduction instead of traditional knowledge of heterosexuality. The emergence of IVF was able to disseminate a message to same-sex couples that heterosexuality is not the only way to have a baby and experience parenthood. In the scientific era, IVF discovery is the advancement of reproductive science. IVF also drew large investments in the reproductive technology marketplace and drew the attention of consumers from the US and across globe. The US played a crucial role in the introduction and expansion of reproductive technology in domestic and global markets (Thompson, 2016). However, this technology has failed to create an equal opportunity for all. Throughout this paper, I will discuss these factors that contribute to the access inequalities of IVF.

Additionally, this paper will discuss how IVF reinforces the reproductive responsibility to women only. Combating heteronormativity in reproduction could be a better option to ensure equal access to all so that everyone can achieve expected benefits from this reproductive technology.

Thompson (2016), Roberts (2009), Nordqvist (2008), Mamo and Alston-Stepnitz (2014) acknowledge the growing popularity, acceptance, and limitations of IVF and other ARTs among the intended baby seekers of the United States and worldwide. The popularity of IVF grew as success stories were circulated in the US. Despite the advancement and reputation of ART technology, this paper will demonstrate how marginalized communities have unequal access to this technology. These groups of communities consist of women of color, queer people, lesbians, and single women who encounter discrimination in accessing IVF and other ART. This paper will examine and discuss critical issues of unequal access to IVF and then use scholarly resources to demonstrate access limitations to the ART for women of color, queer, single women, and lesbians more explicitly. At the same time, I will also analyze the portraying image of women's reproduction responsibility. This paper will examine and analyze some critiques and organize under three sections: i) access inequalities, ii) Politics of reproduction, and iii) primary responsibility of reproduction on women.

Market Stratification Creates Unequal Access

The IVF technology marketplace has significant implications in wider society. This market shapes opportunities for white affluent women as their childbearing is highly valued in society. On the other hand, women of color access to IVF is determined by uses of race and color. Furthermore, women of color reproductive lives are often scrutinized and penalized. Through this unequal access to the reproductive technology market for women of color

demonstrates a stratification of the market that illustrates racial and queer injustice. To demonstrate this, Robert argues “This reproductive caste system also contrasted policies that penalize poor black women’s childbearing with the high-tech fertility industry that promotes childbearing by more affluent white women.” (Robert, 2009, p. 319). Supporting Robert’s observation, Thompson (2016) identifies three primary factors for market stratification: (1) weak regulatory framework, (2) reproductive technology user's regulation varies in the state to state and (3) lack of universal Medicare system. These three factors promote racial injustice and discrimination within the market and stratify IVF services. The concept of reproductive justice emerged feminist movements in the US in which women of color expressed their concern with racial profiling within their reproductive lives in taking advantage of ART (Mamo and Alston-Stepnitz, 2014) and women of color also become insulted in accessing ART and IVF. Through a reproductive injustice framework, we can determine political, social, and economic inequalities in the ART industry are illuminated.

IVF is perceived to be used by exclusively affluent white women. This deep-rooted assumption often takes place in public rhetoric. Through the public debates, media representations white women are an affluent human being, and women of color are not the same as whites. However, the US's constitution proclaims equal rights to all regardless of race, class, sex, and gender. This spirit of fairness is not reflected in the ART marketplace. At the same time, the unfairness reminds society, the race is socially constructed. Because the organization identifies white and black women by their skin color, from our life experience, we can see that whites administer society, and they are in a decision-making role to direct community, and culture determines the difference between white and black through its activity. This is strengthening the extreme racial discrimination in the IVF market. For example, Robert’s (2009)

found racial discrimination in the reproduction market from its inception. That's why she suggested establishing a new infrastructure that will be accountable to change the racial politics in genetics and reproductive technology.

Not only do market and societal attitudes, but also state policy desire white women will be the single consumer of reproductive technology because childbearing and other reproductive services of women of color are regulated by health policy. Robert's (2009) argues that state policy is highly responsible for creating inequalities. Mamo and Alston-Stepnitz (2014) extended the idea of Robert's critique, which is leading by the society to a neoliberal health system that is "trend toward privatization and punitive governance" (Robert, 2009, p. 319). The central notion of the neoliberal health system is that the rich can afford better health services. The prejudice of the society is that black people would not be able do to buy health services in the privatized health system. When analyzing health policy, what we realize? That is clearer to us, through privatization, society technically moves to a dichotomous system where services for white and black are discriminately allocated.

Politics of Reproduction Based on Sexual Category

Could we be able to imagine an equitable reproductive world? Probably, the answer would be no, because IVF creates a space for lesbian mothers, but this opportunity is not that much broader like heterosexual couples. Nordqvist (2008) made it more explicit that the IVF industry is administered based on heterosexual concepts of reproduction. There is a politics of reproduction based on the sexual category like heterosexual, lesbian and queer that is prevailing in the reproductive world, and we could understand from the construction of these sexual types. These reproductive politics established heterosexuality as the dominant framework. The structure of heterosexuality is so important because it demonstrates the way that women are constructed

socially. In this way, these politics of sexual orientation reestablish the notion of heterosexuality is foundational in reproductive technology (Nordqvist, 2008).

How the politics is intensified, we could imagine from the bias of fertility clinics. The industry always welcomes heterosexual couples in the fertility clinics, and these couples are not discriminated based on sexual orientation. At the same time, lesbians and same-sex or single mothers are discriminated by fertility service providing clinics. Because of preset homophobic attitudes, these clinics believe that heterosexual couples would be more capable of bearing the high range of expenses. On the contrary, lesbian and single mothers are not encouraged to buy the ART facility because of the absence of male partners, although some lesbian couples have the resources for ART. What explains this form of homophobia? Because society believes a man can play a vital role in the decision-making process in a family system. In this way, society is influenced by the deep-rooted heterosexuality and homophobia. This preference for heterosexual families in the IVF industry could be understood according to Nordqvist (2008) study, where Franklin (1997) pointed out a medical director of a fertility clinic, who has a substantial choice of a heterosexual couple often. That means heterosexual couples and will get access to IVF, and the lesbian couple's access is limited. This study indicated that the structure of heterosexuality is foundational to access in reproductive technology. These societal attitudes towards heterosexuality and homophobia represents the biological discrimination that are prevalent in providing services.

The social category of "woman" is deeply embedded in, that could be understood from the structure of heterosexuality. Nordqvist (2008) depends on three important study-- Franklin's (1997) "*lived experience of IVF*," Cussins's (1998) "*culture of infertility clinics*" and Rapp's (1999) "*experience of undergoing the pregnancy screening test amniocenteses*" to understand

how conception, technology, and sexuality are constructed and how lesbian reproduction is portrayed as a different form of reproduction. From this study, we understand that reproduction politics depends on the construction of sexual categories that is a discursive and material experience of reproduction. In our society, our general perception of heterosexuality is determined as a social force. According to Nordqvist's (2008) study, Judith Butler suggested that "Heterosexuality is performative, and that performance produces heterosexuality as original, and homosexuality as the copy" (p. 402). We can come on a point about the cultural, sexual category creates a patchwork conception that is established a sexual category in the society. Because patriarchal society and heterosexual institutions determined the sexual type is normative.

From our class discussion, we came to know about what sorts of problem are faced by lesbian mothers and encountered many questions about their baby's identity. This kind of lived experience and social reality takes us to a working world where we can analyze the setbacks of lesbians and single mothers' reproduction process. In the use of IVF, heterosexuals take advantage of this technology because they do not have obstacles in providing the genetic proof of their baby. The clinics also in an advantageous position to simply answer this offspring's biological father and mother. Fertility clinics also influenced by the societal perception in providing services to lesbian mothers. They feel the risk to answer the legal parenthood of lesbian mothers. These risk factors forced them to offer stratified services to lesbians and single mothers. Heterosexuals do not have any problem in providing eggs and sperm, but lesbian mothers must buy from third parties or rely on donors' insemination. The process of buying and selling of eggs and sperm often creates difficulties and aggravated the problem of price variation (Thompson, 2016). For this complex situation, many fertility services providing clinics lost their interests to serve lesbians. Mamo and Alston-Stepnitz (2014) explore a positive future of queers'

family formation through IVF technology. But they are disappointed by structural inequalities for queers' people in access to reproductive technologies.

Reinforcing Reproduction Responsibility

Lesbians and single mothers are forced to answer several questions about marital status, sperm collection, traits classification, and reproduction technology. From our seminar class discussion, we learned that these questions are taking place in public discourse, and people may expect suitable answers. Paradoxically these questions are asked of mothers only. None are goes asked of father to make these inquiries. That is a kind of tendency of the society to mother make accountable. It means that society is generating reinforcement to place mothers as primary responsibility in reproduction. The actual reality we can sense from Mamo and Alston-Stepnitz's (2014) observance that rights to reproduction of heterosexual couples are more secured than LGBTQ in the biomedical fertility industry. Because they do not have less obstacles to determine legal parenthood, LGBTQ mothers had to face problems in this legal parenthood determination. That elucidates the disparities of the infertility industry, and this inequality determines the local and global politics in reproduction. This unequal access to the industry is highly motivated by the male control culture of society. That is an outcome of the male-dominated reproduction politics. As a result of this politics, high commercial technology separates fetuses from women's bodies. This constructed technology plays a patriarchal role over women's body and notice that it is a tool of oppression (Nordqvist, 2008).

By the way, having a baby is the natural ability of women. As a woman and a mother, my own experience is that women inevitably face physical, psychological, and medical effects in the medical system. But the father of a baby does not have this kind of hassles. Thompson (2016) pointed out fertility drug's side effects on women health causing ovarian hyperstimulation

syndrome that creates pregnancy complications. A carrying surrogate mother had died because of fetus complications; we know about the incident from her study. From feminist research and our life experience, we can figure out an essential indication that nature, technology, and society imposing the reproduction responsibility solely the mothers.

When we analyze IVF's marketplace, ethnic culture, sexual orientation, genetic selection, and health policies, all those factors are giving us an impression of partnerships impact on science and scientific inventions. How the effect shapes the concept of reproduction accountability? We can understand it from the perception of heteronormativity and patriarchal values. "Population control programs and genetic selection technologies reinforce biological explanations for social problems and place reproductive responsibility on women." (Robert, 2009, p. 319).

Conclusion

My paper found unequal access to IVF based on color, class, and sexual orientation. Throughout this paper, I discussed these inequalities and found science, society, nature, culture, and market forces together place reproductive responsibility on to women as I found a hierarchy based on politics in color and sexual orientation in the reproductive technologies' world from its inception. These politics play a role in the creation of inequalities to access IVF. What should we do? We need to create a new reproductive world where reproductive health rights and reproductive justice would be equally ensured for all women. This new world would be free from all kinds of politics and disparity because women play a crucial role in reproduction, irrespective of color, and sexual orientation. The state should focus on women's health rights rather than politics and market benefits. At the same time, society must create universal reproductive health policy for heterosexual, homosexuals, single mothers, and other sexually oriented women who

have access to the reproductive market without any obstruction. That would be our moral and ethical role.

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Chapter Two

Understanding Gender from Feminist Standpoints

Abstract

The present paper explores gender from a feminist theoretical standpoint. Mainly, I examine how gender relationships could be understood from the approaches by different feminist theorists discussing from a historical and societal point of view. Two major book chapters have guided my discussion by Hartsock (1983) and Collins (1990). Besides, I have included the perspective of women's empowerment in developing countries by Kabeer (1999), who is a feminist scholar. She worked extensively on women in Bangladesh. I have used these three materials to organize and analyze my feminist scholarship thoughts. The first article by Hartsock (1983), described historical materialism to explain gender as embedded in the social structure that created unequal social relationships among men and women. Collins (1990), extended Hartsock's (1983) perspective by emphasizing the intersectionality of gender, race, and class in analyzing gender inequalities in societies. Kabeer (1999) highlighted how women in developing countries, like Bangladesh, used a continuum of resource, agency, and achievement in strategizing choices in their path to empowerment. These three different scholarly articles have shaped my arguments in analyzing feminist standpoints both in terms of the U. S. and Bangladesh's women's status and empowerment.

Keywords: feminist standpoint, empowerment, historical materialism, intersectionality

Understanding Gender from Feminist Standpoints

Introduction

Hartsock (1983) described historical materialism, which helps to understand the embeddedness gender roles in the social structure, which created unequal social relationships between men and women. For Hartsock (1983), the pre-existing social relationship put women into a status of workers compared to men as rulers from the family as the fundamental social institution, which ultimately caused placing less value on women's work. Hartsock (1983) calls for changing the unequal relationship between women and men in societies. I argue that Hartsock's (1983) standpoint helps to understand the general status and inequalities of women; however, she provided less direction in explaining various cross-sections of women in different societies.

Collins (1990) extended the feminist perspectives by emphasizing the intersectionality of gender, race, and class in understanding inequalities in society. From her notion of intersectionality, we could understand that women of color have to endure two times disadvantage as a woman and as a person of color. While Collins's (1990) standpoint promotes feminist approaches, however, it does not demonstrate any particular roadmap to overcome inequalities and oppressions of women in different societies. Kabeer (1999) highlighted how women in developing countries, like Bangladesh, used a range of resources, agency, and achievements in their route to empowerment.

This paper presents women's status from feminist standpoints under three sections, which include: (1) women's status and inequalities from a feminist standpoint, (2) women's status and intersectionality from a feminist perspective, and (3) women's status and empowerment from a feminist standpoint. In the following sections, I argue that to understand women's situation in society, we need to measure it from three significant edges, namely inequality, intersectionality, and empowerment. Furthermore, these concepts construct the building blocks in the pathways in identifying the challenges and barriers for women and ways of overcoming them in making a more women-friendly world.

Women's Status in General from a Feminist Standpoint

The feminist scholarship has long been highlighting the unequal status of women that was visible in women's roles and relationships within their families and societies. Hartsock (1983) indicated that "Material life (class position in Marxist theory) not only structures but sets limits on the understanding of social relations" (p.368). Here, Hartsock (1983) identified the traditional sex-segregated social structure as placing boundaries on women's roles in the family and the values of their work outside. Hartsock (1983) viewed women as Karl Marx's proletariat, where women's work evaluated as less valued than men. In many societies, women are still required to play only the homemaker role, such as childrearing, cleaning, and cooking for households. The societal expectation of women's work in the home or as informal restricted their values for paid employment. Concurrently, women were provided with fewer opportunities for acquiring skills and education that were required for formal or paid outside employment. As a result, when women went outside of the home for work, their labor was valued less and paid less than men. Additionally, due to the inadequate skill level and lack of sufficient labor market experience, women failed to compete with men in major job categories.

Within the family level, the concept that men were treated as rulers, whereas women were generally treated as persons of lower status. Hartsock (1983) stated that

"if material life is structured in fundamentally opposing ways for two different groups, one can expect that the vision of it will represent an inversion of the other, and in systems of domination, the vision available to the rulers will be both partial and pervasive."

(p.386)

She discussed the "sexual division of labor" rather than "gender division of labor." It has emphasized that child caring was not a common choice for men, but for women, taking care of children was compulsory. It defined by society and a clear male-dominated societal selection (Hartsock, 1983, p.369). Echoing Hartsock (1983), the biological reality of women with child bearing made it challenging to overcome societal expectations for women always to carry children and stay inside the home. Placing the child-rearing responsibilities only on women (but not a shared responsibility together with men) has been the root cause of all sorts of inequalities related to women's status in the societies.

Hartsock's (1983) explanation from a Marxist point of view that the general patriarchal social structure encouraged the sexual division of labor and explained its cause and effects in terms of gender inequalities. This explanation helps us to understand society to address women's disparities in general. However, Hartsock's (1983) standpoint did not quite discuss the status of women living in different cross-sections in societies around the world.

Women's Status and Intersectionality from a Feminist Standpoint

The intersectionality of women in terms of race, class, and gender categories have occupied an essential space among the feminist standpoint theorists. Collins (1990), for example, in her piece *Defining Black Feminist Thought*, discussed the experiences of oppression of the African American women across these categories in American society. However, Collins (1990), in her definition of a black feminist, rejected the notion of identifying the “Black Feminist Standpoint” from a biologically based explanation. (p. 384). According to Collins (1990), one does not have to be black or even a woman or to become an advocate of black feminist thought. She called for excluding a materialist notion that African American women were by black birth feminists. Instead, through developing knowledge about feminism and representing the feminist standpoints, one could become a Black feminist (Collins,1990, p.387). Collins (1990), a black feminist could any a person who combines the intersections of race, gender, ethnicity, age, sexual orientation, and region of the country, etc., to produce feminist knowledge stemmed from the experiences of oppression and struggles of the African American women in the American society. Collins (1990) states, "As a result, it is more important to discuss a Black *women's* standpoint than a Black woman's standpoint" (p. 387).

Collins (1990), through her Black women's standpoint, addressed the issues stereotyping African American women in terms of race and gender and their problems. In this connection, Collins (1990) stated by citing Katie Canon that "throughout the history of the United States, the interrelationship of white supremacy and male superiority has characterized the Black woman's reality as a situation of struggles to survive in two contradictory worlds simultaneously, one white, privileged, and oppressive, the other black, exploited, and oppressed" (p. 386). African American women have been facing multiple disadvantages within their life and livelihood. They experience oppression from both race, class, and gender point of view. For example, an African

American woman was treated as she was black, she belongs to a lower-class status, and she was a woman. Collins (1990) indicated about the long “legacy of struggle” of the African American women against poverty and of patriarchal entities (including the oppression by black men), which led to their “vulnerability to assaults in the workplace, on the street, and at home” (p. 386).

Collins (1990) highlighted the intersection of gender and sexual orientation as another critical factor in defining the black feminist standpoint. She stated that “sexual orientation provides another key factor. Black lesbians have identified homophobia in general and the issues they face living as Black lesbians in homophobic communities as being a major influent on their angle of vision on everyday events” (Collins, 1990, p. 387). Collins (1990) indicated that the homophobic system led to another type of essentialist belief that all feminists are lesbians and that the purpose of Black feminist thought is to relieve African-American lesbians from any sort of stigma.

In general, I would argue that Collins (1990) extended Hartsock’s (1983) feminist standpoint by emphasizing the intersectionality of race, gender, and sexual orientation to explain women’s status and struggles in terms of inequalities. However, both Collins (1990) and Hartsock’s (1983) were at a confluence when they took the standpoint of highlighting poverty and lower-class status (due to patriarchal social structure) as the root cause of women’s struggle against inequalities. I argue that Hartsock (1983) and Collins (1990) explained the women’s differences and intersectionality from class, race, gender, and sexual orientation point of view; however, they did not entirely explain the pathways to women’s empowerment. Collins (1990) mentioned agency or women's choices; however, it did not clearly define agency as a concept or ways of achieving it.

Women's Status and Empowerment from a Feminist Standpoint

Kabeer (1999) described the process of women's empowerment through a continuum of three inter-related components, which were resources, agency, and achievements. (p. 435). She highlighted women being able to make their own life choices to indicate the way through empowerment (Kabeer,1999). In general, Kabeer (1999) suggested that to be empowered women. Women need to be ensured with access to resources, indeed. Kabeer (1999) emphasized women's access to not only material resources but also include the various human and social support, which would serve to enhance their ability to exercise choices. (p. 437). It seems to me when women can express their freedom of choice, and they would be able to utilize their opinion within their family as well as in society.

Kabeer (1999) illustrated a collective form of agency in terms of women's capacity to exercise their sense of individual and collective choices that they bring into their everyday actions. These types of agency are valued options and applied through access to necessary social and material resources. The achievement was what women wanted about being willing to attempt to change things. Success is giving women a sense of agency and a sense of change, and it is winning the games that women were looking for.

Kabeer (1999) emphasized the pathways of women's empowerment to quantify the impact of work on access to land. She suggested that these accesses could influence women's lives, not just within the household and decision-making (Kabeer, 1999). For Kabeer, these would expand through women's social and political participation within their societies. Kabeer (1999) highlighted that education play a vital role in making women be able to plan and think. Access to education could bring changes in their cognitive ability as it is essential for enhancing women's potential. It would also be helpful to reflect on the condition of their lives and

obviously how to gain knowledge, information, and gather new ideas and expand women's self-confidence. Kabeer (1999) analyzed the effects of education on women as it would change the power relationships within and outside the family. Educated women experience less domestic violence. However, due to gender inequality, women's roles in societies defined only in the reproductive term, where a woman expected to be seen as a better wife and a good mother and looking for the best partner. Kabeer (1999) suggested that access to paid work could increase the balance of power within the family. The changed attitude, behavior, and social structure could reduce gender inequality, which was essential for women's empowerment.

I expand on the above discussion by providing an example from my experience as I served as a sub-district executive officer of the government of the people's republic of Bangladesh. In developing countries, such as Bangladesh, many non-governmental organizations (NGOs), offer microcredit programs for women intending to empower them financially. These programs served a large number of economically disadvantaged women to become self-reliant. I had the opportunity as a representative of the central government to evaluate these grassroots initiatives and found positive impacts made by the NGOs.

In addition to these NGOs worked together to people aware of violence against women. Among prominent NGOs in Bangladesh, BRAC was a leading organization that worked to promote women's rights as a critical social mobilization effort. Organizations like BRAC sponsored group-based training, discussions, and workshops that addressed both everyday concerns, e.g., women's rights and reproductive health, as well as the nature of the society in which women were living. They sponsored some group-based training, discussions, and workshops that encompassed both everyday concerns as well as the quality of the community. Some of BRAC's programs targeted raising awareness on legal literacy, especially for women in

the rural areas by making them knowledgeable on legal fundamentals and how properly handle conflicts and injustices to ensure justice. The NGOs helped women to make group solidarity, collecting funds together, and learning how to protest themselves. Furthermore, these NGOs brought significant social and cultural change and worked side by side with the government of Bangladesh to ensure democracy and freedom for women at grassroots levels.

Conclusion

The feminist standpoint theories were useful for me to understand women's inequalities in both developed and developing countries, for example, U.S. and Bangladesh. The variations in feminist standpoints were complementary to each other in explaining the dynamics of women's inequalities across class, race, gender, and sexual orientations. Together they make essential epistemological and methodological contributions to explaining women's relationships with men and showing pathways to women's political activism.

Hartsock's (1983) standpoint was inspired by Marx's working-class perspective to explain women's experience and power relations relative to men in societies. Collins (1990), using intersectionality, as an extension of the standpoint theory, explored how race, gender, and class intersect and mutually influence one another within African American women. Similarly, Kabeer (1999) portrayed the south Asian situation where men always remain as household heads and exercise decision-making power within the family and society.

Hartsock (1983) talked about males as oppressing women. However, she does not explain why women oppress other women or why women force other women to accept men as rulers. Both men and women made the existing social system. Collins (1990) was saying just to take the experience of a particular group, for instance, Black women, to understand the intersectionality of race, class, and gender. But how about the experiences of other women from other minority

groups, for example, poor women, immigrant women, refugees, and aboriginal women, and so on. In general, they do not tell about the implications of the conflicts between men and women. Also, they do not have specific standpoints on how best women and work could together.

Kabeer (1999) talked about introducing laws and policies by the government to ensure women's access to resources, agency, and achievements. As a solution to achieving gender equality in developing countries, she called for social institutions, NGOs, and international donors to come forward in support of the government to introduce gender policy options. Kabeer (1999) especially mentioned three standpoints in farming gender-friendly policies, which included gender-neutral policies, gender-specific policies, and gender -redistributive (or transformative) policies. Kabeer (1999) echo Hartsock (1983) and Collins (1990) when talking about gender inequality. However, she emphasized conducting an institutional analysis of gender relations and differences that encompass both formal and informal institutional rules, resources, and practices (Kabeer,1999). Kabeer (1999) indicated that legal methods, for example, less property inheritance for women, caused informal implications in terms of less power for women in their family and outside. The formal rules need to be reformed by the law, and everyday practices need to be changed through creating gender-friendly programs and awareness. Kabeer (1999) emphasized to continually examine the degrees of a gender-based support system at all levels, from the grassroots to the donor and at all stages of the policy implementations and program cycle.

However, all three standpoints described the context of women's lived experiences. They outlined three feminist anti-oppression frameworks exploring their causes as embedded in structural inequalities, intersections, and gender-based violence. These three authors made an effort to find ways to end male violence against women. It is essential to examine these

standpoint theories and must be expanded into movements to end all forms of violence against women.

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Chapter Three

Look Back to the History and Impact of Black Mama Bail Out

Introduction

Black Mama Bail Out is a collective action (Simonson, 2017) where black people try to bring together their families, constitute a national community of leaders who have experienced incarceration. Black people work with groups across the country to transform the detrimental money bail system to keep their black community secure and protected (Pitkin, 2017). The goal of black mama is to raise consciousness about their families and the financial expense of money bail and highlight its influence on black moms and caregivers who are in incarceration. The vision of the Black Mama Bail Out collective project aiming to destroy the racial money bail system and bail out black mothers and caregivers. So that they can celebrate Mother's Day with their families (Poole, 2019). Black organizers provide a step by step guideline on how to develop a bailout system and service plan, communication, and collaboration with others and how to manage a fundraising system (Boone, 2018). Black organizers from all over the country decided to bail out as many black mothers and caregivers on Mother's Day as they could. Black mama bails out was the first action that comes from the national bailout collective (NBO). National Bail Out is a collective formation where organizers are committed to building a community-based movement to pretrial detention. It has also created an accessible educational resource for transforming the money bail system. The bailouts have three strategies (Holsaert, Noonan, Richardson, Robinson, Young, & Zellner, 2010) that focused on black people's education to building awareness, community organization and follow some strategic policy involvement to make sure to reform of money bail system.

General history of black women and activism in Georgia -Atlanta

A great deal of enthusiasm and energy that is invested by black women who born and raised in southwest Georgia where they share their stories of living with segregation and participating in the civil rights movement. Student Nonviolent Coordinating Committee (SNCC) played a central role in the civil rights movement (Holsaert, Noonan, Richardson, Robinson, Young, & Zellner, 2010). SNCC began to organize youth movement to take direct-action campaigns against segregation and other forms of racism. The contribution of the direct-action movement provides a valuable background to understand the civil rights movement. In that time, the separated facilities that are provided for black people that are significantly inferior rather than white counterparts. For example, the white waiting rooms at train and bus stations were large indoor rooms while the black waiting room that might be an open outdoors with no indoor facilities. Education facilities for black children were similarly low-graded. "Black men especially were never to look a white person in the eye and to remove their hats when standing in the presence of a white person (Holsaert, Noonan, Richardson, Robinson, Young, & Zellner, 2010, p.85)." Sexual oppression is a part of segregation in the Deep South place. If any sexual relationship between a black man and a white woman, the black man could be severely punished or sometimes killed. So sexual objectification of black women was so common. Many of Albany's female activists perform to the movement individual. Family and community traditions of everyday struggle in southwest Georgia's black community, along with a solid religious faith, nurtured and strengthened the civil rights movement. A special contribution of the southwest

Georgia movement derived from the areas deep and intense musical culture, which help to gather black people, especially those who were taking a great risk for the movement.

The civil rights movement in the American South was one of the important and principal movement. Black Georgians shaped part of the southern movement for civil rights to fight racial equality (Sanders, 2018). It started from Atlanta's rural areas, where black activists protested white supremacy. They fight to establish their voting rights because Georgians were denied voting and segregated in most areas of daily life and subjected discrimination and violence in and every sphere of life.

Black organizers from across the country organize together about how to pay attention to the crisis of pretrial detention and collectively get involved in the current money bail system, which inexplicably impacts black communities. The organization set in a goal to figure out how racially injustice bail system affects black communities and their family and their efforts to help and supports to minimize the crisis and to educate the people who do not involve criminalization (Stevenson & Mayson, 2017). Approximately twenty-four groups (Pitkin, 2017) collectively decided to try something new for black mothers and caregivers. Their activity was focused on bailing out as many mothers or caregivers on Mother's Day as they could. Mary Hooks of Southerners on New Ground was rooted in the history of black liberation, where their enslaved black ancestors used their collective resources to purchase each other's freedom (Poole,2019). They try to build a work plan to abolish the money bail system and mass incarceration. Black mama bails out was the initial action that strategizes the national bailout. NBO is a formation of Black organizers (Pitkin, 2017) who are committed to organizing a community-based movement to end pretrial detention and, eventually, mass incarceration. The national bailout collective generated the prevalent education resource to transform the bail curriculum. They conducted

community-based training and workshop throughout the country and approximately bailed out over 200 people following Mother's Day. They try to support their people's emergency transportation to reach their sweet home after bailing out. This initiative and plan have a positive impact that influenced the black communities. Towards objectifying the bailout vision, the organizers took the comprehensive strategy that includes data collection, research, policy advocacy, and updated a system that helps black communities over their issue. They try to make sure some violence over black people. To emancipate black people from incarceration, they took a lot of technical issues to work through that help to reach their goals and vision. They prepared an overview and checklist because every state has different rules and regulations regarding the bailout system. It helps to figure out the bailout system state to state. The overview and checklist will help the organizers to make sense of the timeline of the bailout (Sanders, 2018). It depends on a different location, the context, different resources, and capacity. People easily follow the checklist, and they will be able to know about what the actual condition is existing, and they must prepare themselves for a bailout. Because the checklist determines what steps should be taken and how much time be needed. It can also help to map out supportive services for organizations and providers to reach out to other local organizations that worked with based on their vision and strategy. This introduction also shaped to strategize and articulate their group's vision and goal. The overview also helps to create a bailout plan. It might be helpful to think about creating teams for each different area. Researching to understand the local bail process to help how to construct a bailout involvement specific to the location where they are involved in working with the community. Raise bail funds and establish a consultation network with public defenders, private criminal defense attorneys, community organizations, and other stakeholders of the system. To take action of homecoming greetings is a good option to welcome people after getting out of jail,

obviously a powerful action and community building opportunity. When black people together with the celebration, they got an opportunity to meet with each other to share their knowledge and thoughts. This homecoming celebration, as well as communication and advocacy, are important to build a resource for the black community against their oppression. It will also help the people who are after getting out of jail in resolving emergency housing, transportation, and health care. Communication with the media is an important part of the bailout plan. They create a team who distribute press releases to coordinate with media to publish and broadcast news about the bailout program, taking notes from people who got bails and interviewed them to mobilize social media campaign.

The cash bail system in Atlanta

Money bail is a devastating process for people, especially for low-income black communities (Boone, 2018). When black people's friends and family suffer in jail because of money bail, the situation is destructive for the whole black communities. When they are not able to pay money, usually, black people are twice more likely subjected to indefinite detention. Detention separates black folks not only with their families but also lost their jobs, housing, and even children and even their lives. The money bail system continues racial bias within the criminal justice system that affects black communities rather than another ethnicity (Stevenson & Mayson, 2017). Through this system only benefited the bail bond industry company. People of color who are disproportionately exposed to the criminal justice system and bail bond industry earn enormous amounts of money every day. The bailout plan organization feel to create a supportive service who assist folks in meeting their need depending organizational capacity and budget. They help to navigate the bailout plan and make connections to replicate state supervision. They also prepare a directory of community-based services for community members

to navigate more connections. The supportive services provide an important message to the black people who are in the bailout process and what the necessary papers and documents they need to resolve the case from the court. They try to set up a court tracking system and send the message to remind black folks regarding their court date. They try to provide transportation, childcare assistance if black mothers do not miss their court hearing anymore and legal assistance, including warrant issues and the immigration issue as well. Besides, bailout supportive services (Simonson, 2017) focused on the emotional and spiritual healing of black people who are out of jail. The people who are in mental depression or the traumatic situation, for example, who are experienced in any kind of violence or abuse the providers provide counseling or therapy if needed. The people who lost their job and identification after bailing out they serve employment resources and help to figure out government identification. They also offer a gift card from a local business to meet up their personal needs like food, clothing, restaurant, hair, or nail salons after bailing out. Developing a communication strategy and setting a fundraising goal is one of the most important strategies of the bailout plan. A prosperous bailout is spreading all over the world through communication. A good communication plan also covers establishing fundraising. Through communication, people got an opportunity to educate their community about the unkindness of the money bail system (Poole, 2019). To generate media coverage by using Facebook posts, tweets, graphics to help amplify their bailout efforts and support to those who played the role of the decision-maker. Social media is one of the best platforms to send information Infront all over the world why the bailout plan organization tries to end the money bail system. To execute a successful digital fundraising campaign bailout plan committee sets a goal amount to create a donation landing page, send an email to ask their network, family, friends who are interested in donating money. To expedite the fundraising system, they follow

some tactics like using phone banking, street canvassing, create donation boxes, arranged a house party with the informal concert, connect with local churches to help the people who are in incarceration. Poole (2019), in her article published by the Atlanta Journal-Constitution, mentioned that a southern new ground song is still working for social justice and LGBTQ issues. She also acknowledged a regional nonprofit organization contributed black mama's bailout to raise money to help black mothers and caregivers from jail to celebrate Mother's Day. The southern new ground song is also a part of the national collective organization who are continuously investing their effort in ending the money bail system. Their vision to raise awareness around the crisis of money bail and pretrial detention and try to get involved as many as black people to abolish the distracting bail bond system and mass incarceration. Boone (2018), in an article published by the Atlanta Journal-Constitution, noted that poor black people are victimized rather than other ethnicities. Because they were charged with minor offenses, and they are in cages a short period even though they are not able to afford the money from out of jail. Page, Piehowski, and Soss (2019) acknowledged that the criminal justice system and inequality in the United States is one of the important factors for people of color. Each year the bail bond industry earns millions of dollars from low-income Americans like poor communities of color. They mentioned how the social process relates to gender, race, and class, and especially black poor women are subjected to the criminal justice system. Donnelly and Macdonald's (2018) research found that bail and pretrial detention have a significant consequence for racial disparities in incarcerated rates. The poor black communities who are getting in jail with minor offenses most of the cases they are not able to pay the money before trial may be more likely to accept longer sentences of incarceration. The authors complained that race is a complicated form of disparity in the US justice system because black and Latinos make up the major portion of

prisoners in jail in the US federal and state prisons. They justified that racial differences also play a crucial role in receiving sentences in jail. The study found that black and Latinos received punitive sentences than white. Therefore, black people get the disadvantages of the case progresses. Black people always experience higher rates of conviction. Paradoxically racial disparity may influence the court decision-making process, and pretrial detention may impact the racial confirmation of people who are incarcerated. The black bail policies and practices that are associated with pretrial detention are not only trapping people in the criminal justice system but also exploit them economically, socially. Condemn them to obligation, deprived their family and beloved one, and make them vulnerable to commit a further criminal offense. Pretrial detention and money bail system is a process that exploits to control over black bodies and communities. The National Bail Out collective originated a bailout action that inspired by Mary Hooks of Southern on New Ground Song. Black people believe that until not to change the system, policies, and practices to get black folks in jail, they will continue to expedite their fight against destructive money bail and cruel practices. Another devastating consequence for the black community who pleads guilty. The people who plead guilty are marked with a criminal record that is impacted to sustain their employment, losing their homes, children. Furthermore, if the people who have a criminal record and they ever arrested again, they experienced harsher punishment.

Conclusion

Throughout this essay, I have revealed that the US criminal justice system is playing a discriminatory role where white people are privileged, and people of color are experiencing unexpected consequences. The Black mama bailout project exactly concentrated on eliminating this discrimination against humanity. Their endeavors to establish a society that will be run based

on equality and equity and free from all kinds of discrimination based on color and class.

However, their struggle produces significant rays of hopes for the people of color, and it liberates mothers from jail to bring back to their children though it costs tremendous sacrifices. Thus, the black mama bailout movement is reminding the justification to the society to establish an unbiased criminal justice system that will not allow any sorts of discriminatory identity of color and class.

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Chapter Four

A Literature Review of Marital Sexual Violence of Bangladesh

Introduction

This literature review will contextualize gender-based violence in Bangladesh. Specifically, how married women of Bangladesh are victimized by these kinds of gendered violence such as sexual assault, physical and psychological assault, intimate partner violence, domestic violence, acid throwing, rape, and killing. The first part of the literature review will focus on how gender-based violence is defined and its background history. Secondly, I will focus on the impacts of transnational feminism and will also focus on how its adverse consequences increase gender-based violence. In the third part, this review will be discussed Kimberley Crenshaw's idea of intersectionality, how a woman becomes a woman socially, and she encounters multiple oppression at a time. Such oppressions originated from gender discrimination, race, class, sexuality, ethnicity, and geographical variation. This type of abuse faced by a woman as a reason for she is a woman. Gender-based violence, transnational feminism, and intersectionality are focused on this literature review as three-part of bodies of knowledge.

In defining marital violence or intimate partner violence, the United Nations refers to be behavior by an intimate partner or ex-partner that causes physical, sexual, or psychological harm,

including physical aggression, sexual coercion, psychological abuse and controlling behavior (UN, 2009). Many scholars have defined marital sexual violence in many ways. But most of the definition stated that marital sexual violence is a kind of domestic violence or domestic abuse. For instance, marital rape is considering a severe and widespread form of spousal sexual violence against women. However, there are variations of the legal definitions within the United States; marital sexual violence defined as any undesired intercourse taken by force, the threat of coercion, and doing sexual activities when the wife is not capable of giving consent (Bergen & Barnhill, 2006). Marital sexual violence is a violence that is committed by a spouse or intimate partner. Domestic violence, including physical, verbal, psychological, economic, religious, reproductive, and marital rape. For example, kick a couch or throwing a plate or something at the wall is not directly physical harm. Still, it may well intend psychological harm, such as an action that causes some form of communicative aggression. Intimate partner violence affects women over their lifetime, and that is resulting in significant stress, adverse physical, and psychological health effects. Intimate partner violence can occur in both heterosexual and same-sex relationships. Victim experience of many consequences of physical and mental abuse, including physical injuries, traumatic situations, chronic conditions such as pelvic pain, depression, anxiety, post-traumatic stress disorder. Suicide is also a devastating consequence in all over the world. Most of the female victims killed by their intimate partner and homicide remains a significant cause of pregnancy-related death. Intimate partner violence includes physical violence, sexual violence, stalking, and psychological aggression by a current or former intimate partner. Diana Russell's (1990) interview with 930 women discovered the pervasiveness of marital rape. While Finkelhor & Yllo, (1985) and Russell's (1990) study determined that not less than 12 percent of married women endure rape in marriage. However, they have examined the

prevalence of various kinds of rape; they have noticed that rape by intimate is common.

Mahoney, Williams & West (2001) and Tjaden & Thoennes (1998) concluded that the number of women raped by their intimate partners in the United States to the date would be more than seven million. It's a negative consequence that also affects family and children.

In the context of marital sexual violence, we assume that is decidedly worse. We see the global perspective, according to the World Health Organization, one-third of women have experienced marital partner's sexual violence in their lifetime (WHO, 2011). In Bangladesh, the issue of intimate marital violence is concerning. According to the latest report of the Bangladesh Bureau of Health Statistics (BBHS, 2017), 65% of women have endured marital partner violence. Individuals must focus on family members and their interactions because family functioning such as role expectations, communication patterns, and power status of family members that is responsible for intimate partner violence. Children learn abusive behaviors during childhood. Children observe and imitate the behavior adults' model for them. Another explanation for marital partner violence is a patriarchal society that supports male domination and authority in family, social and cultural system, fosters violence against women, particularly intimate partner violence and threaten women's rights.

Background

The dominant power structure constructs gender inequality over women globally that is importantly associated with violence against women. For eradicating discrimination from society, the government should take charge of strong commitment and involvement. The beginning of the journey to make sure the women empowerment in Bangladesh's inception since independence in 1971 by ensuring the equal rights in the constitution of the country. According to article 28(1) of the constitution of peoples' republic of Bangladesh states: "The state should

not discriminate against any person based on religion, race, class, sex or birthplace." Article 10 proclaims to participate in women in achieving equally all aspects of public life as a fundamental principle of state policy (Ministry of Law, Justice & Parliamentary Affairs, 1972). Bangladesh has joined the international convention for the elimination of all forms of discrimination against women (CEDAW) in 1984 and joined the Beijing platform for action (BPFA) in 1995 to eradicate gender disparity, promote legal rights and enhancing women empowerment.

Bangladesh is one of the largest Muslim populated countries in the world. Islam is the state religion, and one of the principles of Islam is to ensure women's dignity and rights. The government enacts numerous laws to ensure a society free from all kinds of violence against women and accord equal rights to women free and fair involvement in all spares of life. Despite these institutional protections, Bangladesh is not yet free from violence against women, and women's rights are still far away from full equality. Thus, it is crucial to explore the root causes of gender-based violence in Bangladesh.

Gender-based violence

Who are the victims of gender-based violence? Biswas, Rahman, Kabir, and Raihan (2017) identifies the categories of women who endure gender-based violence by their intimate partners. Mostly poor and working-class women and married adolescents, and women who live in rural areas in Bangladesh. Their findings located the root causes of gender-based violence are a patriarchal society, men-made decisions that dominate marital life of the community. In a similar context, Hameid, Shahira, and Rhman (2009) also found a male-dominated culture that is informed by the patriarchal society, and the culture undermines women's equal and constitutional rights in Bangladesh. Their examination indicates the physical, psychological, and economical negative impacts on women those encounters various kind of violence in the workplace.

Sexual harassment by senior colleagues is the most common form of workplace harassment. Gender bias-free working environment and advocacy, and training programs are identified as tools to address workplace sexual harassment. Activists, educators, and policymakers are working to address this social problem. To explore the density of this issue, Hossen (2014) measures gender-based violence of women in Bangladesh, and the percentage of physically assaulted women by their male life partners is about ninety percent. His research finds that violence against women in Bangladesh cannot be separated from the global phenomenon that has social, cultural, geographical, political, religious, and economic aspects. Furthermore, Siddiqui (2009) found a relationship between neoliberal policies and the culture of global moralism that has a significant influence on third world workers. Focusing on the national and multinational perspective of feminism, he found a readymade garment-based economy in Bangladesh. Most of the workers were employed by this fabric industry with low wages, no work protections, and subjected to sexual harassment as a result of male domination culture in factories' top-level management. Readymade garments (RMG) industries are identified as the lifeline of Bangladesh's economy and female-dominated workers of the workforce; mostly women get a low payment

In contrast, Chowdhury (2010) discusses a changing social and economic situation for women in Bangladesh. Her investigation focused on the film 'Ayna' (Translation: mirror) that is advocating to promote human rights and women empowerment defying all forms of oppression of women. She observed the changed situation as an outcome of women's rights advocacy. Local and international organizations initiate these advocacy programs after noticing some significant oppressions of women in Bangladesh society. Rights are often associated with the expression of

personal choice and practice, but this is absent in the Bangladesh culture as the society is dominated by the patriarchy and justifies violence against women (Khan, 2015).

Khan's examination unveiled this patriarchal system that shapes the hidden reality of both public and private sector structures. This patriarchal social and institutional practice is the foundation of all forms of violence against women all over the world but especially in Bangladesh. The second wave feminism in the U. S. brought the issue to the notice of the global community, and the United Nations took the matter in its account. Khan's (2015) investigation of second-wave feminism in the context of Bangladesh, good underscored maintaining a healthy gender balance to keep Bangladesh free from gender-based violence. For ensuring a healthy gender balance in Bangladesh, the government enacted the law The Domestic Violence Prevention and Protection Act in 2010. However, Jahan's (2017) study found that this legislation did not have a significant impact as it failed to make a systematic institutional change in combating violence against women.

Mitali Jahan (2017) explores three broad areas as critical factors that contribute to gender-based violence; these are—1) unequal power between men and women, 2) the stereotypical concept of women subordinate and 3) patriarchal social values. Though the law addressed these root causes, he suggested working to challenge traditional gender roles and a social and political commitment to and gender-based violence.

Marital Sexual Violence

Marital sexual violence is a form of domestic violence or domestic abuse. The World Bank published a document in 1994 that is "any act of verbal or physical force, coercion or life-threatening deprivation, directed an individual woman or girl that causes physical or psychological

harm, humiliation or arbitrary deprivation of liberty that perpetuates female subordination." (Hadi, 2000, p. 787). There is no definitive definition of marital sexual violence. Spousal violence is violence that is committed by a spouse or intimate partner that includes physical aggression, psychological abuse, sexual coercion, and controlling behavior. There are many types of factors that happened in society, and that causes gender-based violence. For example, violence has been legitimized by the cultural system, sometimes violence against women protection law fails to protect women, socio-economic culture plays a role that women as a subordinate and political system could be responsible that women as a marginalized group. While we are discussing and analyzing the historical background of marital sexual violence in Bangladesh, these factors are associated with committing spousal sexual abuse.

Abdullahel Hadi (2000) found that three major factors are responsible for marital sexual violence. These are male dominated family structure, and here force is natural, lack of express to women choice and economic dependence on their husband. Hadi also found that marital sexual violence is more prevalent in rural areas rather than in urban areas because of education. Hadi's study also found that when women who are more economically independent, are more educated, and be more freedom to make their choice, then it is possible to combat marital sexual violence in Bangladesh. He also suggested arranging a microcredit program in Bangladesh that might be an excellent option to reduce violence against women.

Ruchira Naved (2013) explored the nature of marital sexual abuse that is associated with their husband's forced sex, and that causes different types of health issues. The consequence of health issues like physical injuries, pelvic pain, fetus infection, HIV/AIDS, sterilization, and even death. Naved found that family tradition and toxic masculinity are also responsible for

committing marital sexual violence in Bangladesh. She suggests economic independence might be an excellent option to combat violence against women in Bangladesh.

Bangladesh society paints a different image on the prevalence of violence against women. Marital violence and marital rape are interconnected in Bangladesh. As a result, the community permits a man to abuse their wives, and women are socialized to not consider marital violence as a criminal offense. The cause behind spousal violence could be justified if the women commit errors in cooking food, taking care of children, altercations with husbands, and refusing to engage in sexual activity (Jesmine, 2015). Jesmin's study asserts that the tolerance of married women to endure the agony of violence is enforced by societal expectations and religious beliefs. These values are reinforced by a patriarchal society. In this society, women are economically dependent on their husbands. Their access to paid work is limited because employers discriminate against women.

Although women have endured marital violence are bound to tolerate violence, Jesmine (2015) sees some risk factors of this violence associated with women's physical, sexual, psychological, and reproductive health. Her suggestion to the World Health Organization to initiate a unique program in this area for low-income countries like Bangladesh. This unique initiative could help to eliminate health risk factors associated with gender-based violence, especially marital violence. Other international organization's role is also essential to narrow down the socio-economic disparity among men and women. Societal and economic conditions and inequality contribute to gender-based violence. For example, Tal-Ha (2016) discusses a law to eliminate gender-based violence in Bangladesh. But this law created by men, and these men live within the society. Men control the society. Tal-ha assumed that though the law exists the

lack of proper implementation, it is too hard to combat violence against women in Bangladesh, when the roots aspects of male dominated society go unchallenged.

Abu Tal-Ha (2016) conceptualized the problem of physical and sexual assaults in Bangladesh. Though this study, Tal-ha frames sexual violence, a social phenomenon based on social, cultural, geographical, and religious differences but wife-abusing by husband in Bangladesh is widespread from the inception of the country. His study argues that no culture is free from violence against women; it varies from country to country and culture to culture. Violence is denoting a boarder sense of crime; Tal-Ha (2016) narrows down the offense in three aspects—physical, mental, and sexual. Slapping, boxing, pulling hair, and throwing something are cataloged as physical abuse. Threatening with firearms and sharp weapons and creating a suffocating environment intentionally for women is listed as mental abuse. Forced intercourse without a partner's consent is defined as marital sexual assault.

Tal-Ha (2016) believed social and cultural factors are equally responsible for physical and sexual violence. The culture of the society is postulated through the upholding of men's power on divorced women, and that's why women are living in an apprehended realm that forced them to tolerate the physical and sexual assault in Bangladesh. Eventually, this power is endorsed by society, but the society cannot ignore the most painful consequences of death and suicide of women and the harmful effect of an unborn baby as the women are vulnerable for physical and sexual abuse (Tal-Ha, 2016).

Schuler, Lenzi, Nazneen, and Bates (2013) found that intimate partner violence is declining for some reason, including the development of the financial ability of males and females of Bangladesh. It is true that when men and women are equally engaging in income-generating activities, the financial condition of a family becomes higher than in past days. As a

result, they both enjoy increased freedom of choice in their family affairs. At that point, they can become equally empowered in earnings and expense, and they both contributed to the decision-making process alike. Schuler, Lenzi, Nazneen, and Bates (2013) explore this equal power exchange that is bringing them in a situation where they make a balance of power relations between men and women. Another cause of violence is the economic deficiency of men. Schuler, Lenzi, Nazneen, and Bates (2013) established a link between the engagement of women's paid work activity and intimate partner violence, which means the action of women in income generation dramatically helps to bring financial solvency in a family. This paper also found another relationship between the reduction of violence and work engagement. They stated that when women and men were at work, they have less time to engage themselves for quarrels.

It seems that economic factors play an important role in the prevalence of gender-based violence in the family. When a family is inherited sexual assault by culture, then economic solvency that strengthens family ties and reduces gender-based violence put to a question. Naved (2012) observed a sexual assault inheritance culture of Bangladesh, where generation to generation experienced these types of sexual assault of married women in family life. This hereditary sexual assault culture has long and short-term effects on the physical and mental health of women. Focusing on long term effects, especially forced or marital rape by husband, Naved (2012) categorize a list—fetus infection, sterilization, infertility, pelvic pain, sexually transmitted disease.

On the other hand, her short-term list includes—anxiety, shock, depression, sleep apnea, and post-traumatic disorder. World Health Organization (WHO) points out the married rape in Bangladesh is a severe hazard of women. Naved (2012) suggested formulating a prevention program for men to give relief to women for this problem. Another essential way can be helpful;

she underscored establishing women's rights within the family and provided due attention to their choices. A multidimensional approach consisting of providing enormous opportunities for women education, creating a friendly working place, violence-free working environment, and policy formulation empowering women to make them easy to raise their voices against violence (Naved, 2012).

In the context of Bangladesh, violence against women is a systemic issue; that's why the collective or diversified approach rhetoric is taking place to address the concern. In the way of defining the problem, Zaman (1999) found a gap between men and women in socio-political and ideological relationships, and this gap is responsible for violence against women in Bangladesh society. Due to the participation of women in economic, political, and social activity, the difference has been decreased gradually. Violence against women issues is of great concern to feminist groups and non-governmental organizations (NGOs) in Bangladesh. Zaman (1999) asserts that the feminist groups and NGOs are playing key roles to make sure to act to narrow down the gap. The depth of the gap leads to physical torture and rape, a common cause of death and suicide that can sense by recorded police cases in Bangladesh. Besides, dowry is also an associated crime with this gap. Zaman (1999) stated that dowry-related violence against women had been expanded day by day, and sometimes women were killed in failure to meet dowry demands. Feminist groups, government bodies, and NGOs are working in Bangladesh for advocacy and enforcement of the law to protect women's rights and collectively trying to bring social change.

Transnational Feminism

Transnational feminism defines as a feminist notion and feminist activists' movement in the field of theory and practice. The impact of globalization and capitalism across the world

based on nation, class, race, sex, and gender is the primary concern of transnational feminism. Bangladesh is not out of the purview of the global village and capitalistic impact, it may be positive or negative, that's a different debate, but this study will be the focus on how it impacted the Bangladeshi women in their choice and lifestyle. Herr's (2019) study views the information that transnational feminism and third world feminism have appeared as in antagonism situations to second-wave feminism. Because the third world of women is subjected to multiple oppression based on different geographical locations. Third-world feminism emphasized their local and national context. Herr (2019) also observed that transnational feminism plays an important role in third world women. This study argues that transnational feminism must be necessary to focus on third world feminism. Third world women face not only race, class, or gender oppression but also face imperialism and colonialism. Transnational feminism interested the feminist movement in the domestic and international contexts and focused on women groups inside and outside. As a member of the third world, Bangladeshi women are experiencing an impact that originated from the effects of imperialism and colonialism. The British colonial administration ruled Bangladesh over three hundred years. As an impact of transnational feminism, the women of Bangladesh create space to raise their voice, protesting any discrimination against women. When they come forward to talk against the discrimination, they challenge male-dominated culture and society.

Fulu (2016) noticed globalized social, economic, political, religious contexts influenced Muslim society like Bangladesh in changing family relations and established women's rights that causes increasing violence. It also hampers religious ethos. This investigation focused on the Maldives case study on how social, cultural, and political trends are changing within the family and society. These societal changes increase the risk of gender-based violence. It has emphasized on feminist perspective in the local and global context. The influential universal access plays a

dominant role in family structure and creates hazards within society. In respect of religious adherence, Bangladeshi women are expected to stay at home and take care of children. Men are usually responsible for going outside to earn a family wage. There is globalization's impact on human life that is influencing to establish women's rights, to empower women, and intensifies the conflict between men and women. The effects of globalization on women's lives are multifaceted, contradictory, and challenging, although this contradiction and challenges are the best interest for women and feminist activists.

Focusing on feminist struggles in Bangladesh, Azim (2004) questioned how Bangladeshi women are effected by transnational forces? How are women contributing to the sex trafficking business? Although transnational feminism is still working to uphold women's rights and enhancement of women's lives in Bangladesh. The western feminist notion is influencing eastern Islamic society like Bangladesh, and it reinforced western culture, which is against the Muslim community. Women are always expected to be subordinate to male-domination. Though transnational feminism suggests making bargaining in the labor market to settle their due wages, the labor market in Bangladesh is limited and controlled by men, so when came to make negotiation, they lose their jobs and feel them in an uncertain situation.

Bangladesh is a low-income country, and one of the main features of the economy is the labor market. Like others, Bangladesh also experiences an impact of the global economy in creating a difference of rich versus poor, which is accurately phrased by Mogadam (2000) "Global forces like imperialism, foreign aid, multinational corporation, and international market make the difference. The industrial countries have used their political, economic, and military power to create a global economy in which they exploit the natural resources and cheap labor of the developing countries (p. 389)."

Aktar (2019) focused on the intellectual experience of individuals and human rights organizations in Bangladesh. Many international organizations are working on education, engagement, empowerment, and campaign to enhance women's rights. His examination of how "unites for body rights" program rendered education of women's sexual and reproductive health rights and showed men are involved in making sure gender equality and social justice.

Transnational feminism influenced "acid survivors" and acid survivors themselves into "survivor ambassador" and empower themselves as women rights activists. He also acknowledged a significant number of human rights organizations are working on "banning the two-finger test" on rape survivors. Women's movement in Bangladesh is experiencing many challenges of patriarchal societies, conservative religious thinking, lack of awareness about women's rights, and proper advocacy. Although this limitation, many international human rights organizations are working to empower women to establish their rights. Some foreign bodies are working on women's reproductive health services, contraceptives, prevention of septic abortion, sexual education and healthy menstrual, and hygiene management. A collective effort of all women activists' groups of local and transnational is underlined to achieve success (Azim, 2019).

Intersectionality

Kimberley Crenshaw coined the term intersectionality defines how inequality and oppression intersect women's lives at a time as gender, race, class, sexuality, and ethnicity. In addition to her definition, Armstrong, Gleckman-krut, and Johnson (2019) defines "sexual violence reproduces inequalities of gender, race, ethnicity, class, age, sexuality, ability status, citizenship status and nationality (p. 98)". Sexual violence determines not only inequality within gender but also intersect race, class, ethnicity, sexuality, and age. Sexual abuse occurred in different forms against different bodies and across location and time (Collins, 1998, 2017).

Sexual abuse is one kind of gender domination, and it is associated with inequality and intersected race, class, and sexuality. When talking about "intersectionality" and "transnational politics" (Collins, 2017) argues to analyze violence in all forms is critical to understand political domination. She (2015) also highlighted "how the system of race, class, gender, sexuality, ethnicity, ability and age interlocked and make possible the functioning of others system" (p. 101).

Metclfe and Rees (2010) explore a transformation of gender in globalization to change social and economic development. They are focused on how globalization explores power relations and how gender is socially constructed and experienced race, class, sexuality, and ethnicity. The general gender conception of globalization is as gender is neutral. Differently, the neoliberal globalization concept is concerned with gender equality. Neoliberal globalization scholars are concerned that marginalized group is not entirely successful in identifying gender equality but also faced the oppression in different forms. Globalization is reinforced by the vast inequalities embedded in the garment industry. For creating social inequalities, globalization is responsible, and it acknowledged gendered, racialized, and classed. Metclfe and Rees (2010) found gender construction is associated socially and historically.

Besides social and historical context, Kantola (2017) focused on the feminist political economy approach, which able to transform contemporary gender inequality within society. Feminist political economy approaches are working on intersectionality poststructuralism gendered knowledge about the materialistic notion. It has a suggestion; the new feminist approach concerned the political analysis to enhance against multidimensional oppression. Hegemonic masculinity is responsible for gender inequality and women's oppression. The intersectionality approach plays a significant role in gender studies over a few decades.

Intersectionality mostly focused on differences and paid more attention to the marginalized group. Crenshaw's intersectionality survey gives a clear picture of how inequality and oppression intersect on women's lives.

Nahar and Pichter (2011) concern women's lives that is raise talk about infertility. They found a situation where infertile women are treated like criminals, as they are not able to give birth to babies. This idea is created by a male-dominated society and forced them to feel guilty as they are unable to fulfill their societal expectation. Moreover, society determined the women are fully responsible for their condition. Gender identity's unequal position identified among uneducated poor rural women and educated, rich urban women (Nahar and Pichter, 2011). The unbalanced situation in rural poor women is worse than urban rich women. This is happening because of the socio-economic condition of Bangladesh.

Biswas, Rahman, Kabir, and Raihan (2017) focused on spousal violence only, but men's attitudes did not address equally while Hamid, Shahira, and Rhman (2009) figure out the forms of violence and gender inequalities for gender-based violence. Gender-based violence was measured by Hossen (2014), and he suggested to conduct a survey every two years. Siddiqui's (2009) study on violence against women within the RMG factory workers of Bangladesh. The gender, place, and culture are mostly discussed by Chowdhury (2010), and she acknowledged the change of violence forms and paradigms locally and internationally. Khan (2015) found the impact of globalization and feminism on garments workers' lives. Awakening of a local and global movement and feminist movements compel to enact many laws. Bangladesh also passes domestic violence law as a result of the second-wave feminist movement and radical feminist advocacy. Jahan (2017) is disappointed by the poor implementation of the law.

Besides the legal framework, Jesmine (2015) examines the cultural, social, and economic aspects to know the problem more practically. Schuler, Lenzi, Nazneen, and Bates (2013) also observed that when women's financial condition has been developed, violence against women goes down. Tal-Ha (2016) admit the cultural and societal responsibility for the violence. Culturally, Bangladeshi families inherited the violence (Naved, 2012), and the socio-political and ideological gap between men and women is responsible for this common hazard (Zaman, 1999). Besides the influence of family inheritance, social, cultural, economic, and political, Herr (2019) observed a transnational feminism impact on third world women.

Differently, Fulu (2016) acknowledged globalized social, economic, political, religious influence on Bangladesh Muslim society, and that is changing the family relationship, and women are more vigilant to establish rights as a result of violence are increasing. Denying this observation, Azim (2004) uncovers western feminism's influence on eastern Islamic society like Bangladesh, and it reinforced western culture, which is against the Muslim community. Even though social, cultural, economic, political, local, global and ideological dissimilarities being, Akter (2019) found many national and international bodies are working on education, engagement, empowerment, and campaign to enhance women's rights. Kantola (2017) only focused on the feminist political approach to change contemporary gender inequality within society while Nahar and Pichter (2011) concern about different kinds of women suffering. Investigators and academics developed their investigation in broader aspects of women suffering and violence against women. Still, no significant research was found to explore the violence against married women in Bangladesh perspective. Hence, my paper will investigate the most specifically sexual assaults against Bangladeshi married women. This paper will address the sexual assault of married women and what factors contribute to the high rates of sexual assault of

Bangladeshi women. It will explore the organizations that currently exist in Bangladesh to advocate for victims of sexual assault and what health risk factors are associated with the sexual assault of Bengali women. It will also explore the physical and mental health impacts of sexual assault victimization of women.

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