

Abortion and Patriarchal Social System: Abortion as a result of Social, Economic and Authoritarian Power and its Effect on Women's Physical and Mental Health

Hiramony Akter & Maria Tahsin

Abstract:

Abortion is currently a widely discussed topic. Not only in urban but also in rural areas women often have abortions. Abortion has a profound effect not only on a woman's body but also on her mind. A woman is forced to have an abortion due to compulsions. In Bangladesh, Abortion is prohibited in both public and religious spheres. Which can only be done to save the mother's life. But even then, women are secretly having abortions in various unsafe ways. Moreover, in the social system of patriarchal Bangladesh, women are always subordinate to men. She has to suffer physical, mental and social pain. But even then, she is killing her tangled treasure with her own hands. Because under the social structure, women are just silent spectators. To look at the social-cultural issues of abortion, researchers talk to people in this research area and try to find out the reasons behind it by listening to their experiences. As the research area is located in a rural area, researchers try to see the socio-cultural context of abortion and find a wide influence of women's subordination, power structure and patriarchal mentality. Although abortion has a profound effect on a woman's body. She is trapped in a structure and decides to have an abortion.



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1. Introduction:

Bangladesh is a developing country. Most of its people are located in villages. The people of the village live in the center of their traditional culture, religious sentiments and ideological values. In this patriarchal society, men play an important role in all the decisions of women. Women's reproductive health is a complex stage. At present, abortion is a discussible topic in women's reproductive health. Globally about 46 million women have abortions annually (Miller et. al., 2005). Although modern technology is something new in our historical context, the practice of Abortion has been around for a long time. There were no restrictions on abortion before the present time. But despite the current ban, people are having abortions in various ways.

Anthropology is the study of mankind that highlights the overall aspect. Medical Anthropology in anthropology is a relatively new field of study. Medical anthropology is not a branch of Anthropology. It uses a wide range of theoretical contexts. Medical anthropologists are involved in basic research on health and healing methods. In most cases, a medical anthropologist is transformed into a cultural Anthropologist (Brown, 1998). There is a deep connection between health and culture. Medicine is a cultural approach; this theoretical model highlights the issue. Even medical methods, both social and cultural. Our innermost being is influenced by Psychological practice, external issues such as social, economic and political. Again, health care involves different beliefs, methods, cultural concepts. This is how the practice of health care is governed by the rules made in society. Although reproductive health is a biological issue, it is managed culturally. Culturally different education, norms, values and economic issues help to organize abortion extensively. As a result, it has become a topic of interest in the field of social science.

Rural women in Bangladesh are mostly devout. In Islam, abortion is forbidden in comparison to sin. Moreover, the state of Bangladesh has also banned abortion by law. Even then it is seen that rural women have abortions. Which is increasing day by day. In the case of abortion, various functions act as influencers. Economic prosperity, easy access to information, ideal family thinking and indecision etc. In the past, abortion seemed normal in the cultural sphere of the city but it was not noticed in the village. At present these issues can also be noticed in villages. However, the issues of abortion present different contexts based on the village, city, class and everything.

Abortion is not as easy for women as described. Various obligations force her to go through this process. She has to go through various complications during and after abortion. Which affects her physical and mental health. They have to face various social abuses. The mother-child relationship is the best relationship in the world. Yet why would a mother deliberately kill her child? What happens next to her mental health? Research has mainly focused on the socio-cultural analysis of abortion and try to see what factors have influenced it.

Law of abortion: A legal framework:

Abortion is a work that has many meanings and significance. Different cultures contain this phenomenon in different ways. The main interest in Anthropology is look at human behaviour and cultural practices across cultures. Abortion has been banned in Bangladesh since British colonial law in the mid-19th century. This can only be done to save women's lives. However, an MR policy has been adopted by the government since 1971. Since 1984 MR policies and services have been introduced in some cities through government family planning clinics. Both in 1979 the government of Bangladesh added it to the national planning programme (fact sheet, 2012). Since it is legally prohibited it is not known exactly how many

women have abortions each year. Because they do it in secret. In 1995-1996, 3.8% of legal abortions were performed in Bangladesh every year. Which amounted to 3.3% in 1991 according to hospital records. Nationally, the annual abortion rate in Bangladesh was 16.2 per 1000 women (Hussain, 2012). According to a survey, 70% of abortions are due to the illicit relationship. In 53% of cases, abortions are performed to save the life of the mother, in 30% of cases due to the risk of the disabled child and in 16% of the cases due to economic reasons (Ahmed, 1979). Although the use of modern birth control methods greatly reduces unintended childbearing, deliberate abortion is on the rise in many developing countries due to a lack of proper use. In developing countries, about one-third of all pregnancies are considered unintentional and 19% are terminated through abortion (Hussain, 2012). Involuntary pregnancies are affected by factors such as personal belief, lack of access to social services, religious and cultural values, etc. (Baginsk, 2007). On the other hand, the level of women can be noticed in the use of birth control methods in Bangladesh. Where boy's impasse it on women without using it. Even men have a monopoly on all family decisions where women have not any role to play. In the case of sex too, women's choice takes the price of dislike. This dominant relationship between men and women is hindering the use of birth control methods that endanger women by increasing the chances of miscarriage (Huda et al, 2010; Ahmed et al, 1996).

2. Methodology:

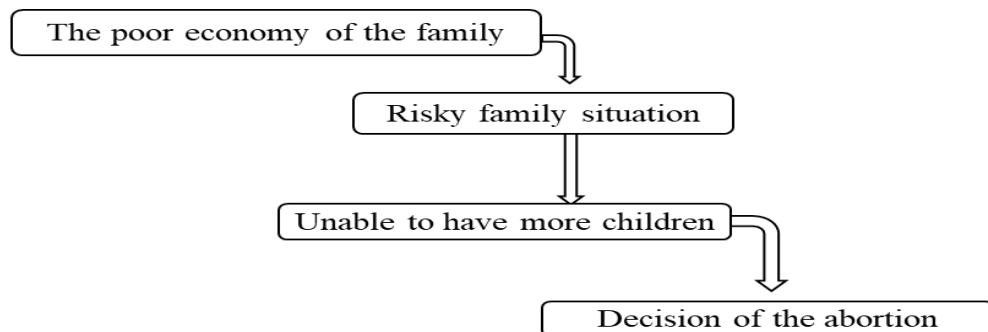
The survey has completed Research work with a main and some special purpose in mind. The main purpose was to know the factors behind abortion and its effects on women's physical and mental health. Some of the specific objectives are to know the cause of abortion in women aged 18-40 based on occupation, class, and age, knowing the gender inequality in the use of birth control methods and the role of men in abortion, knowing the mental health of women after abortion and their position in the eyes of society. The socio-cultural background of the area where the abortion takes place plays an important role in the management of abortion. The research area exists in rural areas. People in rural society are always afraid of insults and stigma. Rural economy, ideas and values everything has an impact on abortion. To understand these issues researchers have observed three villages under the Raipura police station in Narsingdi district. Most of the villages under Raipura police station are dependent on agriculture. Despite the touch of modernity, the people here still use non-belief methods in their way of life. It is a big struggle for them to survive.

The research has used some anthropological methods to bring up the data with a purpose in mind. One of the methods of ethnography research is participant observation. Interacting with them over a long period of time in the area studied in this way so that their lives can be understood and recorded (Spradley, 1980). Researchers have been studying the research area 2017-2018 for two consecutive years. Build relationships with them by embracing their culture. Abortion is a sensitive issue. No one wants to talk about this easily. That's why the researcher made the place of their faith. Moreover, there are some more methods. Such as unstructured interview, case study and observation method etc. All of this has been used seriously in the research work. Besides, the researcher has observed the movements, expressions, speech patterns and other behaviours of rural women. These methods play an important role in retrieving qualitative data. The total respondents were 30 women and 10 men. The research interviewed 10 men to understand the role of men in abortion and how they view abortion and abortion women.

3. Findings and Analysis

Abortion as a result of social, economic and authoritarian power: Research on rural women in Bangladesh shows that the issues that work for married women who want to have an abortion are 46% of informants that birth control methods do not work for lack of knowledge in using methods, lack of information from family planning staff, economic reasons and husband influence etc. Which affect family planning directly and induces abortions (Huda, et al, 2010).

Figure-1: Family economy and abortion.



Source: Fieldwork, 2017

The poor economy of the family:

Researchers have talked to 30 women who have already had an abortion. For 15 of them, the survival of the family was crucial. As a result, they ended their child through abortion, thinking of the family's financial difficulties. They did not agree to bring another child into the world in such a state full of poverty, so they destroyed the child. The research shows that about 70% of aborted women belong to the lower class. The main source of their family income is agriculture, driving and garment work. Whose family's monthly income is 7000-8000 taka. Moreover, most are based on joint families where husband, wives, their parents and children live. One of the purposes is to survive. From the analysis of Marxism, we know that it has an idea that it is 'base' and 'Superstructure', where he meant economics as base and culture, institutions and other practices as superstructure (Morrison, 1995). According to Marx, economics is the basis determiner of everything. From this point of view, when a family lives in a poor economy, its impact on all family decisions can be noticed. Kulsum Begum, age 30, number of children are two sons and two daughters, said that my husband's occupation is agricultural work. I myself also works as a homemaker in people's house. I take a pill called noddod 20 as a birth control method. But due to a lack of money I cannot buy this medicine every month. Moreover, taking official medicine or injections makes my body feel weak and dizzy. My husband also does not pay attention to this. As a result due to negligence, the baby came into my womb. I think about it. The financial situation of my family is not good and there is another new member of it. My husband is not interested in bringing my baby into the world. On the advice of my husband, I talk to an elderly local woman. She introduced me to a kabiraj. Who doesn't take any money? Who told me to put some roots in the tree and keep it in my womb for 24 hours? This tree is called the Chitki tree in the local language. This caused the baby to come out of my womb through a lot of bleeding. **(source: Fieldwork, 2017)**

Ideal family:

The research has found that the reason for abortion among the lower middle class is the idea of forming an ideal family. An ideal family means 2 children to them. They think that having more children will make people laugh at them and make them feel inferior. Moreover, it is a

symbol of dignity. Dignity and ideals play a role in abortion. Dignity in the world today works so much among people that it also plays a role in the case of abortion. Nurjahan Begum, 40 years. Educated with a secondary degree. She says that I have one son and two daughters. My husband lives in a foreign country. My husband comes to the country every three years. My husband uses a condom because I will get fat after taking the pill. Suddenly a baby came into my womb. I have a big boy and a girl. Now people will laugh when a child is born. Moreover, if the number of family members increases, the dignity of the family members will decrease. Then my husband and I brought five pills from the hospital. It is eaten in two nights. Within a day or two, the baby comes out through bleeding. (source: Fieldwork, 2017)

The expectation of a son:

In our patriarchal society, wealth, rights, lineage all develop gradually through children. Where wealth is shared, girls are lagging in everything. As a result, a son is essential to retain the property rights of a family. This creates neglect towards the girl's child and increases the expectation of the boy child. This has been seen in the research that rural women have made complex decisions such as having a child repeatedly in the hope of having a son and abortion if the expectation is not met. Selina Begum's husband is a garment worker. In her words, I have four daughters. I became pregnant again in the hope of having a son. Because I was always worried about the security of my property. Five months after my pregnancy, I can find out through tests that I will have a daughter again. Hearing this, my husband tortured me a lot. The family's financial condition and the number of family members influenced him to tell me to kill the child. I then have an abortion through a local hospital worker. (Source: Fieldwork, 2017).

Husband's neglect and abortion:

At the rural level, women live under the will or reluctance of their husbands. The husband can marry another if he wants. Wondering where to go, women silently accept everything from their husbands. Research has found in the study that they had an abortion due to the negligence of their husbands. Josna Begum's husband is a day laborer. She said that I was black to show that I had to get married to many dowries. Gradually, I realize that my husband married me only out of greed for money. My husband had no love for me. On the other, I know that my husband is addicted to another girl. Then I plan to have the baby. If I had a baby, maybe my husband would love me. But the opposite is true. My husband hears this and tortured me a lot and told me he would marry another. I could not understand what to do in this situation. According to my sister's advice, I have aborted my 3-month-old baby. (Source: Fieldwork, 2017)

Fear of public shame and abortion:

Research has seen in this study the fear of public shame in several cases. What people will say, what people will think, these issues are so strong in rural areas that people make all their decisions and even their way of life in that way. There have 7 women who had abortions for fear of public embarrassment. Anjuman Begum is 35 years old. In her words, I have three daughters and one son. I have married two daughters who also have a child. I used to take the pill as a birth control method. The baby came into my womb because I did not take the pill by mistake. Now my husband and I think that our children are older, and my daughter is also married. It would be a great shame for us to have children now. We plan to ruin the baby by thinking about how to go in front of the people of the girl's father-in-law's house. What do people say? Eventually, we performed abortions locally. (Source: Fieldwork, 2017)

Mother-in-law's dominant power and abortion:

In-laws dominate our rural areas. Although she is a woman, as the head of the family she dominates the marriage. The mother-in-law may not play a significant role in the decision-

making of the women in the urban areas as they are single-family but the mother-in-law has a huge impact On the rural women in the rural area. Halima Begum has three sons and two daughters. According to her words, my husband lives abroad. He came to the country after a long time. I also became very emotional due to coming after a long time. As a result, I accidentally became pregnant. Even so, I had to take two children before. My mother-in-law does not like my nature. Her son worked as a laborer abroad for a long time. The lack of our family does not end, he cannot come. The same thing happened again, I got pregnant again by mistake. As a result, my mother-in-law got angry and said, Will my son stay abroad forever? You have no worries. Even those, I didn't think about abortion. But the mother-in-law let me eat some sap without informing me. A lot of bleeding starts after eating its Juice. I later learned that I had an abortion. **(Source: Fieldwork, 2017)**

Folklore-based birth control and Abortion:

It was found in the rural level research that rural women use some folk knowledge in birth control. For example, if the baby is breastfed, the baby does not come into the womb, if the women have sex after 15 days of menstruation, the baby does not come into the womb and if the boy throws the spam out of the vagina, the baby will not come into the womb. But all of this is ineffective. These are very difficult to control. These beliefs or knowledge had a role to play in this research on abortions. Amina Begum is 40 years old. She said, I have four daughters. The little girl drinks breast milk. My mother-in-law told me that the mother would not get pregnant again if she has a new born baby. So, I did not use any other method. But in the meanwhile, I got pregnant again. Thinking it would be difficult to raise two children together, I had an abortion in the hospital. **(Source: Fieldwork, 2017)**

Uncertain life and abortion:

The lives of rural women do not require much reason or time to be uncertain. When her husband leaves her, dies, or marries another, her life becomes uncertain. She is bound to another marriage to secure herself again. The new marriage cannot bring anything happy for her. The research found out among the informants in the research area that the reason for the abortion was that for various reasons she becomes lonely and remarried. But her new husband's behaviour suddenly plunged her into an uncertain life that forced her to make an abortion decision. The survey takes information from 30 women. Among them were about 10 women who got remarried and lost their children for various reasons. Khorsheda Begum's husband died leaving a son and a daughter. She said I married the girl at a very young age. The boy is small. In this situation, I remarried. My current husband's character was not good which I did not know before. My husband has an affair with another girl. In the meantime, I became pregnant. I feel uncertain because of my husband's character. As a result, I did not bring another soul into the world. I then went to the hospital and had an abortion. **(source: Fieldwork, 2017)**

Ignorance about birth control methods and Abortion:

The researcher has noticed a huge impact on this topic in this research. In addition to folklore knowledge of birth control, they also take birth control pills as advanced medicine in modern medicine. But research has found 6 informants who take birth control methods but the baby leaves. The researcher talked to staff at a local clinic about this. She said that women need to follow the rules. When taking the pills which are not followed properly. Moreover, when talking to women, they say they only buy pills but they are not told the rules. Jobeda Begum used injections as a method of birth control. Even then the baby came into her womb. She was 35 years old. In this situation, she said, I have an abortion at the risk of my life. My family's financial situation was not good. When spoke to a hospital worker to find out why it has

occurred. They heard from Jobeda that she did not take the injection on time. As a result, this happened. **(source: Fieldwork, 2017)**

Alienation and abortion:

In this age, alienation has a daily occurrence. Looking at the TV or the paper, it is seen that the husband is killing the wife and the wife is killing the husband for adultery. The sacrifice of foreigners is now the child of the womb. Which has been found in this research. Since people are very aware of the use of birth control methods in the case of extramarital affairs, the incidence of abortion is not very high in this case. The research has found three cases in the study area where the husband became suspicious of the wife's unborn child after hearing that the wife was involved in a love affair with someone else and the wife was forced to ruin the unborn child. Minara Begum has five daughters and one son. According to her words, my husband is a driver. I became involved in another affair while at my husband's house. It may know my husband. Meanwhile, I became two months pregnant. After hearing this news, my husband became suspicious of my unborn child. As a result, I was subjected to various forms of torture. I was forced to have an abortion. **(Source: Fieldwork, 2017)**

Contempt towards the girl child and abortion:

In our patriarchal society, we give more importance to the son. Because they make money and can take care of their parents. Daughters, on the other hand, move to their husband's house after marriage and cannot contribute much to the family. As a result, parents give more importance to their son. Shamsunnahar's husband is a businessman. She said, I have three daughters. I re-conceived in the hope of having a son to hold on to my husband's business. When I was 6 months old in my pregnancy period, in the interest of my husband, I could find out by ultrasonogram that I would have a daughter again. My husband became angry with me and ordered me to destroy the baby. I did not agree. It was very risky for me. But my husband informed me that he will not be able to take the responsibility of 4 daughters in any way. I was forced to have an abortion at the risk of my life. **(source: Fieldwork, 2017)**

Life's ambitions and abortion:

People now want to have a lot of power and dignity in this capitalist world. Wants to make a lot of money. As a result, if there is any obstacle in the way of this desire, they cannot accept it or tries to remove that obstacle. Bilkis got married while she was in college due to her father's poor financial condition. She said, my husband has a private job. Seeing my interest in reading he assisted me in my studies. He himself wants his wife to be a great doctor. I accidentally conceive. In this situation my husband and i became worried. Then my husband tells me it's not been a month; you have an abortion. Thinking about studying, I also agreed. As a result, I had an abortion. **(Source: Fieldwork, 2017)**

Table-1: List of causes of class-based abortion

Class	Causes of abortion	Percentage
Middle class	1. Ideal family 2. Fear of public shame 3. Alienation	15%
Lower-middle class	1. Expectation of a son. 2. Mother-in-laws dominant power and abortion 3. Uncertain life and abortion	25%
Lower class	1. Poor Economy 2. Husband's neglect 3. Folklore based birth control and abortion. 4. Ignorance about birth control	60%

Source: Fieldwork; 2017

The survey has done class-based research in the area of study and found that the number of abortions here is higher among the lower class. Those who are forced to have abortions due to poor economy, neglect of husbands, ignorance in using birth control methods. Among the lower middle class, the rate is 25%, with sons having abortions for child expectation, mother-in-law's domination and uncertain life. Awareness works more in the middle class which results in less abortion here. However, the fear of public shame, ideal family worries and extramarital affairs result in abortions in this class. If we look theoretically, we will see that Claude Meillassoux, in his books, *Maiden's Meal and Money* (Malony et al., 1981), puts forward the theory of 'Theories of reproduction' where he highlights the interrelationship between production and reproduction. Where Engels says that the low status of women in society is due to their lack of ownership in the means of production. Meillassoux, on the other hand argues that control over production is less important than control over reproduction. He works on the 'Domestic Agricultural community'. The unit of the household there is patriarchy. Social reproduction namely, food, seeds, and women. The men of this social control these three. The survey has noticed this patriarchal control in the research area (Moor, 1990).

Birth control methods, the role of men and the effects of abortion on women's bodies:

The methods of family planning are being used extensively in Bangladesh. Almost all married women use a modern method of birth control. Seven out of ten women also use or follow at least one traditional method (Huda et al., 2010). The gender inequality in the use of birth control methods in the area of research shows that all 30 women have used birth control methods themselves. Their husband awareness of this matter cannot be noticed. Their thoughts are limited to their physical relationship with their wives. They are not aware of what women are using birth control methods, how it works, whether it is having a bad effect on their body. Full mia, age 36. When he was asked whether he used any method as birth control? He says, there are many methods for women. Why would I use? What I learned from his wife is that Full mia doesn't want to use this method because he doesn't feel good about it. (Source: Fieldwork, 2017)

Men's indifference to women in the use of birth control methods:

The use of birth control methods requires money. Moreover, some cheap pills have a bad effect on the female body. Which makes the little expensive and improved methods work better. Most of the women in the study area are housewives. Those who have to depend on their husbands for money. Husbands, on the other hand, have no interest in this, that causing her to become pregnant. Again, then she kills the child through abortion by thinking about the husband's money. Husband-centred is the life of a woman. As a result, a woman has to go through a complicated situation. (Source: Fieldwork, 2017)

Husband's reluctance to use birth control methods:

Birth control methods are available for both men and women. But in our rural context, it is seen that women mostly use birth control methods. The survey learned from 30 informants that they use birth control methods themselves. Husbands don't. The reason behind this they don't feel comfortable using the external methods that men have. As a result, women are forced to follow birth control methods. (Source: Fieldwork, 2017)

Husband's frank consent to abortion and indifference to the woman's body:

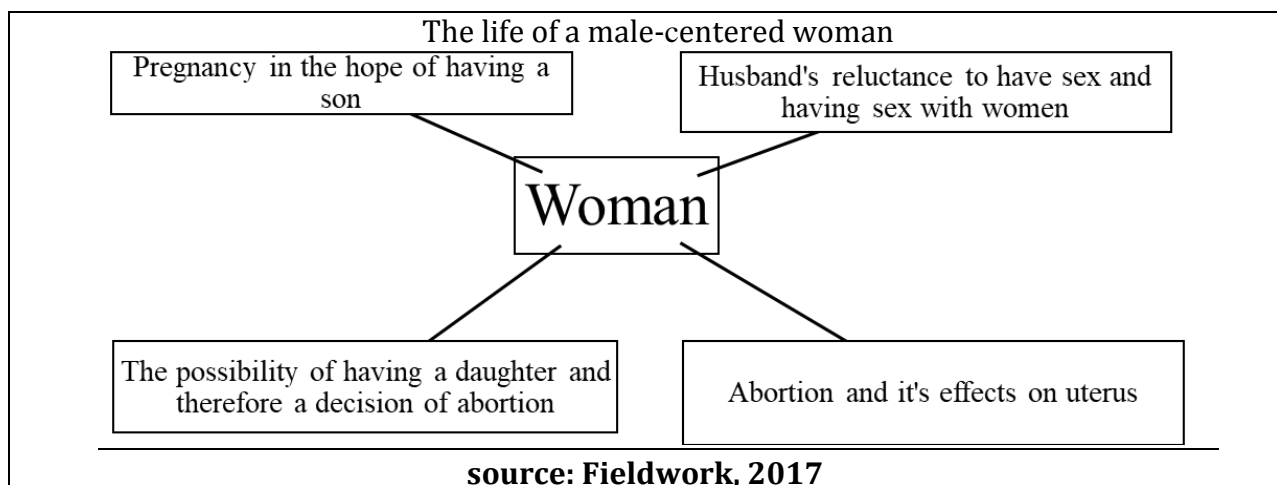
The survey has received data from 30 women who have had intentional abortions themselves. Although they had abortions for a variety of reasons, one thing they all agreed on was that their husbands openly agreed to abortions. Though a woman does not hesitate to do her big complicated job due to her husband's financial situation, her husband remains indifferent. Selina Begum conceives again in the hope of having a son. Knowing that she would have a daughter again, her husband became angry with her and forced her to have an abortion. She

has to face many physical and mental problems while having an abortion. When her husband Mohammad Ali was asked, he said that if she had a daughter again and again, she would have to have an abortion. It is difficult for me to feed many people in a world of scarcity. (Source: Fieldwork, 2017)

Husband's attitude towards women after abortion:

Just as a husband shows indifference to a woman by considering her condition before the abortion, so a husband neglects a woman by considering her needs after an abortion. Knowing that Selina Begum will have a daughter again. She had an abortion by surgery in the D&C method. As a result, the entrance to her uterus becomes much larger. After the abortion, her husband started abusing her. The reason is that he says he is not getting any satisfaction from having sex with her. He has sex with other girls. Although she had no role in abortion, she had to endure all the hardships after the abortion. (Source: Fieldwork, 2017)

Figure-2: The life of a male-centered woman.



Effects of abortion on women's body:

Having an abortion may reduce a woman's family size. Maybe she doesn't create any new burden on her family's financial situation through this. But the effect it has on the body and mind remains for a long time. The survey has found a common denomination in all of its informants and that is chronic bleeding. As a result, they had to take hospital treatment. Jobeda Begum, one of the informants of this study said that "I had an abortion through the hospital. I had a lot of bleeding for 3 months after the abortion. I got so sick that I never thought that I would survive." (source: Fieldwork, 2017) When abortion is done in four or five months, it has to be done through hospital treatment. This requires surgery. In this case, MR and D&C procedures have to be followed. MR is usually in two and a half months and D&C is done in four months, which cause chronic pain in the uterus. Even after an abortion, there are problems with having a baby. About 3/4 years after the first abortion, the baby can be taken. During this time the baby has not conceived again. Which has been known from the informant. Another informant of this research is Amina Begum. In her words, "I knew that if a baby drinks breast milk, a mother does not get pregnant again. As a result of this method not working, I had another pregnancy while my baby was still young. Which led to my abortion. But after the abortion, I could not get pregnant even after trying various ways. I have three daughters. Boy hopes I try to take the baby again. But I could no longer conceive." (source: Fieldwork, 2017) Among those who went to the hospital and had abortions using MR and D&C methods, almost everyone said that their uterus was much larger than before. Which

leaves them very uncomfortable. Even husbands are not interested in sex. It brings a kind of annoyance to every movement. The survey found two informants in the study who found fever and aversion to food in their body after an abortion. This feeling was in their body for a long time. They always feel exhausted. Nothing seemed good to them. Kamala begum another informant said that "I was forced to have an abortion after my husband married another girl. After my abortion, I always had a fever. I could not eat anything. I suffer for two months at a time. My body became very weak due to not being able to eat. (source: Fieldwork, 2017) One informant says that a hole was made in her uterus after the abortion. Pills used in abortion are effective. Which is used in the case of 1-2-month-old fetuses. There is a four pill that can be taken in two nights. Through this, the fetus comes out with bleeding within 12 days. This causes excessive vomiting. An informant had an infection in the uterus due to an abortion. On the other hand, some local ingredients such as tree roots, young coconut, fruit juice, papaya are also used for abortion. Which is very risky. These use in the research area also results in the death of a woman. In this way, women have abortions from the realm of patriarchal society and as a result, their lives go through various complications. (Source: Fieldwork, 2017). Theorist Edwin Ardener in his Muted group theory shows that women remain silent. But just because they are silent does not mean that they want to be silent. Rather our so-called patriarchal society structure forces them to remain silent. They cannot go out even afraid to risk her life. Because she is a silent spectator to the reality of society (Moor, 1990).

The mental state of abortion women and society's attitude towards them:

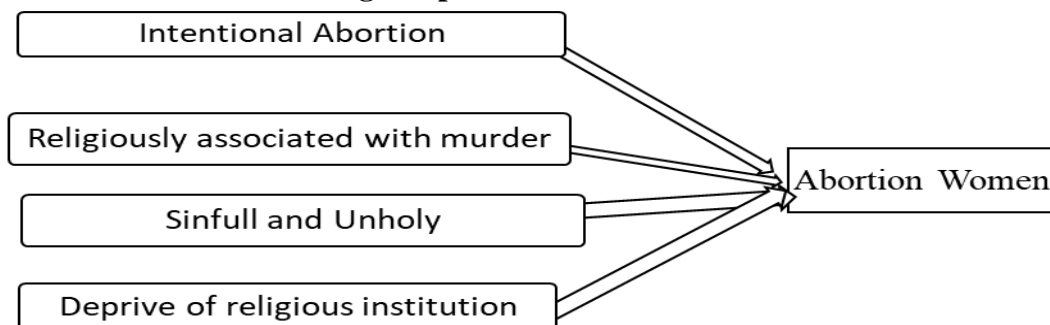
Due to the long stay in the research area, it also observed an incident. Suddenly one day there was a rumour about something in the village. The body of a small child was found packed in a village pond. Which is basically this buzz. A woman is telling everyone in the village that you know what Rafiq wife did? She ruined the baby. On top of that this kid packs up in the dark of night and left in the pond. The baby's eyes have not yet opened. How beautiful! What a heart! Didn't she remember the times of sleeping with the son-in-law? She will near have a place in paradise. The one who is the owner of that pond is standing in the street and saying loudly, 'Why the fruit of the sin of Rafiq's wife is in my pond. Didn't she remember when she falls in love with her husband at night?' The village was full of such obscene words all day. Go to the woman out of curiosity. She was closing the door and crying. Her expression meant that she herself was suffering for the child. People were talking about her. Incidentally, she did not leave the house until then. (Source: Fieldwork, 2017). In literature, the mental state of a woman who has an abortion is described by a variety of words. These are 'negative physical effects, negative feelings, emotional problems, mental health problems, etc. Negative health mainly highlights anxiety, guilt, and remorse. Clare and Tyrell show that women who are more sensitive to religious and cultural values are more likely to have psychological problems after abortion and miscarriage. From a religious and political standpoint, abortion is viewed differently with death (Davis, 2007). This research area has also found some negative mental health that women carry for a long time. They are emotionally broken. They suffer from less mental depression for their own work than for the attitude of the people in the society. Salma Begum is the wife of a farmer. She said Due to my own negligence I ruined a child through abortion. My post-abortion mental state was that everyone in the village called me Ejid. Everyone laughs at me for not even having control over my own sex. Many also comment that the fear of God does not work in me. All this hurt me so much that I could not sleep at night. At one point, I even thought of committing suicide. But thinking about the rest of the children, I came back again and again. (source: Fieldwork, 2017) The mental state of the aborted woman, the depth of her mind cannot be expressed in a single word, point, or something. To

understand his condition, one needs to know her whole social and family perspective. Because emotion and mental health is a matter of realizing.

The attitude of people in the society towards abortion women:

Social stigma is deeply involved with the dynamics and position of the social process. Women also have to face this stigma as a result of abortion. Those who have abortions, those who help with abortions, and those who support this work are all seen as bad in the eyes of society. Alison Norris said that women define femininity through abortion and are looked down upon in society (Norris, et. All 2011). There are some important issues associated with childbirth that have developed culturally. These are motherhood, femininity, ideal woman etc. When a woman kills this child while it is still a fetus, she is seen as bad in the eyes of the society and it is thought that she has tarnished the motherhood. As a result, she is seen as bad in the eyes of society. Religiously we are a sensitive nation. Religious rules are involved in all our values. Women in particular, just as much as they mean religious, they also despise those who disobey religion. In religious culture, various religious ceremonies are performed. These may include Milad mahfils, religious rituals etc. Every one of these religion participates in all these ceremonies. Where the subject of holiness works. A woman in the area under study could not attend the event due to an abortion. She was not allowed to participate. Kamala begum has an abortion due to her husband's second marriage. In her words" I stayed at my father's house. One day my brother's wife organized a milad in our house. Most of the women in the village participate here. I went there too. But the women of the village objected. If I had, they would not have performed milad. I am sinful and impure. If I were there, Allah and his messenger would not come here. Hearing all this, I came out in silence. (Source: Fieldwork: 2017)

Figure-3: Abortion from a religious point of view..



(Source: Fieldwork: 2017)

Our social belief system has taught abortion women to look at it this way. At some point, everyone may mix with her but this belief in her, thinking her impure will remain for a long time. In various ceremonies or religious ceremonies which they will express.

The condition of aborted women in the family:

Women who have abortions are ridiculed in all aspects of society and culture. Bitterness is heard from all places. He goes through the same thing in the family. Selina begum reconceived in the hope of having a son after six daughters. Knowing that she would have a daughter again, she had an abortion on the advice of her husband. About her condition in the family, she says ' My mother-in-law looks down on me. Even though she was allowed to have an abortion. She scolds me when I have a little quarrel. She often tells my brother in law's wife to be brave like me. I know that she tries to understand it negatively. If there is a little trouble in

the family, my brother in law's wife tells me that everything is possible by me. I do not hesitate to sin. But I did not have an abortion as a hobby". (source: Fieldwork, 2017)

Abortion is not just the death of a child; it is also the death of a mother. That is more dead than alive. Theorist Jordan's Birth is a biosocial event shows that although birth is a biological issue, it is managed culturally. Abortion is also a 'biosocial event' where childbirth is a natural thing. This issue is being eliminated by a woman through abortion (Jordan, 1978). Which is considered a heinous act by both religious and social perspectives. The attitude of the family and the people of society aggravate the condition of an aborted woman as much as she is emotionally broken to have an abortion herself.

4. Conclusion:

Reproductive health is one of the most important aspects of medical Anthropology. It involves the physical and mental health of women. Moreover, abortion is one of the most interesting topics of research as part of reproductive health. The research has started on abortion at the rural level, keeping in mind the theoretical framework of medical anthropology and the type of anthropological research. Conduct research work to find out what issues under patriarchal society motivate a woman to have an abortion and what effect it has on her body and mind.

The survey has associated abortion with the concept of 'biosocial' where pregnancy is a biological or natural matter, it is socially or intentionally managed by individuals. The rural economy is dependent on agriculture, women depend on their husband's income for everything. Although it is difficult for a mother to kill her unborn child voluntarily, she is forced to do so by the wrath of the economic, family and patriarchal society. The economy has played an important role in this. To the people of the research area, their survival is above all else. They are struggling to survive. Ignoring her religion, law, conscience and love she is killing her unborn child before it is born. Abortion affects the mind of a woman more than the body. Although she was emotionally devastated by abortion, the people's attitude towards her made the condition more complicated. Abortion creates a different attitude of her family, society and her husband towards her. In all cases, she is considered a criminal. Religiously comparing abortion with 'murder' creates her position in society as a killer. Moreover, in the life of a man-centered woman she has to live her life depending on the decision of the man. Where inspired by a man forced to have an abortion, the man again neglected the woman because of his lack of physical satisfaction. Women have to use birth control methods despite feeling bad. Men do not want to use birth control methods because of the dissatisfaction with physical contact. As a result, women have to endure all the pain.

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