This essay will look at women in the context of globalisation it will involve policy legislation and social theory regarding this group. It will define and explain how women have changed the global landscape and what they have contributed to globalisation. It will also have an overview of what is globalisation and the theory that this essay will involve. The theory it will look at is feminism, it will go through the different branches of the feminist theory. The main point that this essay will be covering is the term of globalisation and what this group has given to globalisation. This essay will mainly look at genital mutilation or FGM for short it will explain what it is and what legislation and the countries that are against this procedure, and how this has affected women in society on a global scale and it's link to globalisation.

The term globalisation can be traced back to the early nineteen sixty's and a century later it then had taken a different name known as globalisation. This would became a very popular term in the nineties this is because it captured the overwhelming increasing independent nature of social life on the planet, at the current time within the twentieth century, there were different definition of globalisation in the virtual and printed environment. From a number of different authors believe that quotation was the inevitable process of

the universe laying Western civilisation battling the parochial forces such as nationalism and tribalism (Steger,Manfred, B. 2009).

Globalisation has a bunch of different factors that will make up this theory it can involve financial or economical trade, the exchange of commodities and goods, importing act and exporting of certain items, immigration and Leicester legislation and policy changes in the political environment. These are some of the good changes that come from globalisation, but they are also negative traits that come along with a social theory such as terrorism, crime, negative and social ramifications from different cultures such as FGM or also known as female genital mutilation. women have changed the way the world has viewed certain implications of the negative and positive traits of globalisation in the case of female genital mutilation and women's rights (Yeates,N. 2008).

When it comes to female genital mutilation it is stated that one million of women have had female genital mutilation done to them in their lifetime. Some of these women have unknowingly had this procedure done, it is only now coming to light in the modern error in the vast majority of first world economic countries, who are creating new legislation and

policy to stop this procedure from happening. The main group who are against female genital mutilation are women this is not to say that the male gender isn't against it is. However, it mainly affects women. The act of female genital mutilation is a procedure that is usually performed by a minister or a family member, female genital mutilation is usually done in several different countries such as Kenyan, Ethiopia, Somalia, Egypt and Cameroon. It is also happening in several different countries in the western part of the globe. This is not usually a religious action, instead a right of passage for women. nonetheless female genital mutilation can be linked to Muslim, Christians and Jewish religions, it tends to be a society or a small fraction of the population who believe in this practice (Antabe, Roger, 2019) ((Feminist Majority. No date).

The age that female genital mutilation is carried out will vary, it may be carried out shortly after birth or during childhood or adolescence. It can even happen just before marriage or during a woman's first pregnancy (Dessert Flower Foundation. No date)

The victim of this act could be a child or an adult but may be referred to by different terms in which require a linguistic to understand the cultural and religious meaning of this action

(Dessert Flower Foundation. No date) (Feminist Majority. No date).

There are five types of female genital mutilation, the first type is one which is a clitoridectomy. This will involve the complete removal of the clitoris. The second will include the excision of the clitoris and the labia minora. The third is the infibulation as the narrowing of the vaginal opening through the creation of a covered seal by cutting and repositioning the Labia minora. The last type is five in which is known as the other, it will involve the other harmful procedures to the female genitalia for non-medical purposes such as piercings (Dessert Flower Foundation. No date).

The countries with legislation and policy that stop female genital mutilation are central Africa Republic, Ghana, Sweden, the United States and the United Kingdom. This is not say that other countries do not have legislation against the act such as Egypt who do have a high rate of female genital mutilation, the government are trying to stop this. Within many countries are trying to eradicate the problem (Human right watch. 2010).

When it comes to the United Kingdom and female genital mutilation there are policies and legislation in place to stop

this act, such as the female genital mutilation act of two thousand and three. Then this act was amended and brought into the serious crime act of twenty fifth teen. It states in the serious crime act of fifth teen that female genital mutilation is a criminal offence and is a form of violence against women and girls (GOV.UK. No date).

The united Kingdom's government are committed to ending female genital mutilation, the government strategy to end female genital mutilation. it was called the government ending violence against women and girls or also known as V.A.W.G (Wardere, H.2016).

The strategy is between twenty sixteen and twenty twenty. This strategy is from the government and is underpinning the effective partnership at a local level and a national level also. The government have signed a document that indorses the United Nations call to all states to prevent and to respond to violence against women. Within the United Kingdom there is the legal proceedings for female genital mutilation and there's a place for women who had suffered from this to go (GOV.UK. No date).

The government states that if you were in immediate danger of female genital mutilation, to contact nine, nine, nine. In

which is the emergency services there are also female genital mutilation helplines in the form of organisations such as NSPCC (Citizens advice. No date) (GOV.UK. No date).

In the United Kingdom if you are a health, social care professional and a teacher you will be legally obligated to report cases. in where you know or have reason to have a suspicion that female genital mutilation has been carried out. On a victim who is under eighteen years old, women can also apply for a protection order. It is a civil protector order that could force partners to hand over their daughters passport, so they cannot be taken abroad. It is also stated that anyone who does comply with the civil protection order can face a prison sentence up to five years in a United Kingdom prison (Citizens advice. No date).

The United Kingdom government states that it is against the law that a girl or young woman who is a British national citizen abroad for female genital mutilation. Whenever it is lawful in that country that they are visiting. it is illegal to practice or assist with carrying out female genital mutilation abroad on a young girl or a young woman. Who is a United Kingdom resident, If you are a non-United Kingdom national that was classified as a habitually resident within the United Kingdom, they have the legal right to be in the United

Kingdom and if you're settled here for the time being (Citizens advice. No date).

Even though the practice of female genital mutilation has been around for more than a thousand years, there is data showing that female genital mutilation could end within a single generation. This is from the united nations that are striving for full eradication by twenty thirty-four. This is following the sustainable development programme (United Nations. No date).

In two thousand and eight the u.n.f.p.a joined the u.n.i.c.f that are the largest macro program to speed up the process of the elimination of female genital mutilation. The program that is currently being enforced is being implemented within seventeen countries within Africa and the Middle East. It is also being supported by the regional and global initiatives (Citizens advice. No date) (BBC News. 2019).

It is stated that over the years this program has improved three point three million girls and women who are being supported and empowered by the joint programme. It has benefited from female genital mutilation projects and within the care services. It is also stated that within thirty countries have established a legal framework for banning female genital mutilation, and they

have developed a national budget for funding programmes to address female genital mutilation towards girls and women (United Nations. No date).

The World Health Organisation has developed and undertaken a study of the economic cost of treating health complications from female genital mutilation. The study found that the current cost of twenty-seven countries in which showed the data show that one point four billion u.s.d during a one year gap in twenty eighteen. It stated that the amount will will rise to two point three billion within the next thirty years. The World Health Organisation stated that if female genital mutilation remains in the same situation, it will have an increase of sixty eight percent in the overall cost. In contrast though if countries abandon female genital mutilation the overall costs will be decreased by sixty percent in the next thirty year. From the statistics in this paragraph you can see that the female genital mutilation has a link into globalisation. In the way that it can affect the global economy and the way that politics and legislation is developed. But also from vast majority of legislation changes that are coming from women who are standing up against the act of female genital mutilation (United Nations. No date).

The nuclear family is made up of a man who is the head of the household, then a woman will be a housewife, the man's job is to provide for her. He will give her an allowance such as money, food, and shelter. They will have two children a boy and girl, they use will gender stereotypes to rase their children (arnell, K., 2017).

During the nineteen sixties there was an increase within the divorce rates and with the birth rate outside of the traditional marriage. This is because of the increase of the overall rate of lone parent families that live within the within the western part of the globe (Purvis, J.1995).

This has a direct link to women who were married with children who then entered the workforce in roles as secretaries. This links into the glass ceiling theory (Hartnett, O, Boden, G, Fuller, M. 1979).

women within employment can view the top positions within the respected employment but they will never be able to reach it. Thus, is because women will enter the workforce and it will affect the theory of the cornflake family. In which a husband and his wife, who will rely on him with their children in order to survive. In time this has eventually become a small

majority within the overall of households (Cutas, Daniela & Smajdor, Anna, 2017).

In the nineteen nineties over twenty percent of families were lone parent's. even though certain countries such as the United Kingdom and the Caribbean families had positive matriarch at the head of the household (Bryson, V. 1999).

The gender pay gap and it's link into globalisation is that the key difference between average hourly pay within the United Kingdom. Will not take into consideration over time of women and their male counterparts. both genders that are on the same hourly paid, in which will not include overtime, it is stated that four percent of the gender pay gap stated that women will earn less, on the hour compared to the male co-workers. It is then stated that four percent of the gender pay gap will state that women will make four percent more than males on average (office for National statistics, 2018).

Therefore, the conflicting evidence against the claim that men get paid more than women. It is stated within the equality pay act of nineteen seventy, this was the first legislation within the United Kingdom that which realise the mistake that the past generation, made by not deeming women to have the same equality rights and the same pay rate between women

and their male co-workers. Who worked in the same job (legislation.gov.uk, no date).
Within twenty ten the legislation of the equality pay act of nineteen seventy got reformed into the equality act of twenty ten that brought over hundred and sixteen different separate parts of legislation into one overall act. That helps protect the individual and improves on the equality in society for all of the citizens to have the ability to have equal footing in different aspects of life (Equality and human Right commission, 2017).

If you compare the gender pay gap in different societies and the term of globalisation, you can see that women who stood up such as the suffragettes within United Kingdom. Were able to gain equal footing within the United Kingdom society at the time, but if you compare this to other societies. Who do not have such movements as the suffragettes for instance women who come from Afghanistan. These women are living in a very patriarchal society, even in Saudi Arabia where the woman will not have many rights. You can see that the women come from different societies have different freedom of movement and different opportunities within their lifetime (office for National statistics, 2018).

The first wave of the theory of feminism is aimed at the equality gap between women and men in the ninetieth century. This particular wave of feminism was going to abolish the difference between the genders in the way that they were being oppressed by the patriarchal society at the time. In the way of their reproduction rights, employment and the right to vote. Within first wave feminisms established a thriving and inspirational part of history and created other inspirational and historical movements on a global scale. This wave of feminism looked at the way they were being objectified and being victims of domestic violence and sexual misconduct, in which is a problem within today's macro society. This wave of feminism was a historical part of history and critic dramatic impression within the United Kingdom and also the United States. It created a positive view in which incorporated the young, old and the wealthy within that time of history. It introduced organisations such as the women's social and political and the women's Guild their aim was to develop the full quality within society in particular places as the workforce, education, the home and within their civil rights. Vast majorities of these aims came into practice in nineteen twenty-eight. With the equal entry into the affair act.

It can be argued that the first wave of feminism ended with the death of Simone de Bouvier (Humm, M, 1992).

The second wave of feminism combated a whole number of different complications. That women at the time were facing such as the political and their reproduction rights. They changed the way they approached tackling the issues by using a large number of different radical campaigns on the theories of gender. Such as stereotypes that involved a patriarchal society during this time period, the political viewpoint of the reproduction rights of women shared the same values with the first wave feminism, which with the educational, legal and political factors that affected them at that particular time in history. They both took the same viewpoint that the oppression of women was based with her sexuality. Segue feminism influenced feminists in such places as art that linked into globalisation, with the trade of historical goods, commercial goods and culture. The main influence in this part of the theory was within the art movement at the time with a famous feminist piece called the dinner party, in which created a lot of mixed views towards this particular art (Humm, M. 1992).

During the nineteen twenty's and nineteen thirty's a theory by Freuds that inspired women to become more freely with their bodies and its link to the stereotypical nuclear family, Dworkin had a disagreement against the stereotypical nuclear family and within the and anti-woman theories that were in place and that are currently in place especially in the pornographic industry (Freedman, J., 2001).

Within different parts of the feminist movement such as within the radical feminist branch of the theory in which have a different sociological lens. In the viewpoint of radical feminism deem women who have a stereotypical relationship with a man and that are not a lesbian, are not true feminists. This is stated because they will have to rely on a man for their survival. This is very controversial statement for the radical feminist to make, because it goes against the fight for equality. The viewpoint of traditional feminism and the right for equality rather than complete domination towards men (Anon, 2000).

During the nineteen nineties third wave feminism was known generation X. Who were born between nineteen sixties to the nineteen seventy. During these times the culture within a macro society was changing in certain aspects such as culture

and within the media. This wave of feminism had very strong arguments against second wave feminism, they believe that it had unfinished work that they did not complete during the second wave of feminism. (Chris Bobel, Judith Lorber, 2010)

The most modern version of feminism is fourth which started in twenty twelve, it's current aim is to target sexual harassment, rape culture and body shaming towards women. Instead of how the previous ways of feminism aims to have equal rights for men and women. The fourth wave of feminism are trying to have domination over the opposite sex rather having gender equality between both genders in a macro society (Chris Bobel, Judith Lorber, 2010).

To conclude that women have contributed great efforts into society on a micro level and also on a macro level, they have changed the way the patriarchal world has viewed them and created an equal playing field in certain parts of the world, such as the United Kingdom. This is not to state that true equality is not in the modern world. You can see that in the body of the text, when it comes to female genital mutilation and the mistreatment of women in other countries. There is evidence now of changes actually happening on a macro scale that are improving the way women are living as in organisations such as

the World Health Organisation. Women have created great strides in history, such as with the suffragette movement and within the different sociological theories of feminism. They have also created new legislation such as the equality act of twenty ten in which created an equal playing field for women and men in the workplace and within society. This legislation is only implemented within the United Kingdom. In the sociological theory of globalisation is has shown how important globalisation is when it comes to number of different factors such as history, culture, the economy and the political system.

Reference List

1. Anon, 2000. *Feminist theory.*
2. Antabe, Roger, 2019. Antenatal Care Utilization and Female Genital Mutilation in Kenya. *Sexuality & Culture*, 23(3), pp.705–718
3. arnell, K., 2017. *Duck and Cover A Nuclear Family*,
1. BBC News. 2019. *FGM clinics open across England to support victims*. Available At: https://www-bbc-co-uk.cdn.ampproject.org/v/s/www.bbc.co.uk/news/amp/uk-49677983?usqp=mq331AQIKAGwASDAAQE%3D&amp_js_v=0.1#aoh=15880689094201&amp_ct=1588068916128&csi=1&referrer=https%3A%2F%2Fwww.google.com&amp_tf=From%20%251%24s(Accessed On: 27/04/2020)
2. Bryson, V. 1999. Feminist debates: issues of theory and political practices. Houndsmills: Mackmillan
3. Chris Bobel, Judith Lorber, 2010, New Blood: Third- Wave Feminism And The Politics Of Menstruation. Rutgers university press.
4. Citizens advice. No date. *Female* genital mutilation. Available At: https://www.citizensadvice.org.uk/family/gender-violence/female-genital-mutilation-fgm/ (Accessed On: 30/04/2020)
5. Cutas, Daniela & Smajdor, Anna, 2017. The moral status of the (nuclear) family. *Etikk I Praksis*, 11(1), pp.5–15.
6. Dessert Flower Foundation. No date. *What is FGM.* Available At: Desert Flower Foundation. No date. *What is FGM.* Available At: https://www.desertflowerfoundation.org/en/what-is-fgm.html (Accessed On: 29/04/2020)
7. Equality and human Right commission, 2017, *what is the equality act?*. Available at: https://www.equalityhumanrights.com/en/equality-act-2010/what-equality-act (accessed on the 29/04/2020)
8. Feminist Majority. No date. *Violence against women female genital mutilation.* Available At: https://www.feminist.org/global/fgm.html (Accessed On: 30/04/2020)
9. Freedman, J., 2001. *Feminism*, Buckingham: Open University Press
10. GOV.UK. No date. *female genital mutilation*: resources pack. Available At: *i*https://www.gov.uk/government/publications/female-genital-mutilation-resource-pack/female-genital-mutilation-resource-pack(Accessed On: 30/04/2020)
11. Hartnett, O, Boden, G, Fuller, M. 1979. WOMEN SEX-ROLES STEREOTYPING. Tavistock Publications Ltd.
12. Human right watch. 2010. Q&A on female genital mutilation. Available At: https://www.hrw.org/news/2010/06/16/qa-female-genital-mutilation (Accessed On: 29/04/2020)
13. Humm, M. 1992. Feminism: a reader. New York, NY: Harvester- Wheatsheaf.
14. legislation.gov.uk, no date. *Equal pay act of 1970,* Available At: http://www.legislation.gov.uk/ukpga/1970/41/enacted (Accessed On: 30/04/2020)
15. office for National statistics, 2018, *gender pay gap in UK:* 2018. Available at: https://www.ons.gov.uk/employmentandlabourmarket/peopleinwork/earningsandworkin;hours/bulletins/genderpaygapintheuk/2018 (accessed On: 27/04/2020)
16. Purvis, J., 1995. *Women's history : Britain, 1850-1945 : an introduction*, London: UCL.

17. Steger,Manfred, B. 2009. Globallization a very short introduction. Oxford university press
18. United Nations. No date. International day of zero tolerance for female genital mutilation. Available At: https://www.un.org/en/observances/female-genital-mutilation-day (Accessed On: 29/04/2020)
19. Wardere, H., 2016. *Cut : one woman's fight against FGM in Britain today*,
20. Yeates,N. 2008. Understanding Global Social policy. Policy press. Bristol