

Mail Order Violence: The New Front in the War to Tame the Male Gender Role

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Mail Order Violence: The New Front in the War to Tame the Male
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Abstract

For more than a century, the momentum of the women's rights movement has gained ground at a speed that apparently has proven difficult for socially prescribed gender roles to adjust to. The traditional family consisting of the male head of household as the breadwinner and dominant ruler of the home, and the wife as the subservient procreator and homemaker has evolved into an institution of equal power and partnership for many, but not all (Jehle & Miller, 2006). This paper argues that with fewer women available and willing to adopt a subservient role in American society, men are responding, in part, by turning to international marriage brokering, or what is more commonly referred to as, "mail order brides" (MOB) (Blais, & Dupuis-Déri, 2012; (Thomas, 2008; Greenwood, 2008). The growth of the international marriage brokering industry has grown tremendously in the last decade, and with it, concerns over the safety of the women brought to the United States under such contractual agreements (Greenwood, 2008). The International Marriage Broker Regulation Act (IMBRA, HR 3402 § 831–833, 2005) that was signed into law in 2006, along with provisions of the Violence Against Women Reauthorization Act (VAWA, HR 3402, 2005), was a step in the right direction, as it finally provided MOB's at least the same resources to redress domestic violence as it does to American

women (Greenwood, 2008). This paper not only addresses the growing MOB industry, and the need to enforce strict sanctions for IMBRA violations, but also discusses the potential long term social effects on evolving gender roles in future American households, and even more importantly, the perpetuation of domestic violence.

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Introduction

The growth of the international marriage brokering, or “mail order bride” industry has grown tremendously in the last decade, and with it, concerns over the safety of the women brought to the United States under such circumstances. The International Marriage Broker Regulation Act of 2005 (IMBRA, HR 3402 § 831–833, 2005), that was signed into law in 2006 along with provisions of the Violence Against Women Reauthorization Act (VAWA, HR 3402, 2005), was a step in the right direction for these women, many whom unwittingly entered into contracts of enslavement and domestic violence (Heiman, 2011; Greenwood, 2008). The new IMBRA mandates are crucial steps in the right direction in safeguarding these women by providing them with the same resources to remedy domestic abuse as American women (Greenwood, 2008). And while it is hoped that this legislation has the effect of reinforcing the ideals of equality and mutual respect to the holdouts of the dominant minded men in American society, it still falls short. These foreign brides are often escaping poverty and oppression in their native countries, leaving their current situation better, or at least no worse, than the ones they would return to if they choose to leave their abusive marriage (Crandall, Senturia, Sullivan & Shiu-Thornton, 2005). What is worse, their silence and acceptance perpetuates the male dominant gender role that American women have fought so hard to overcome.

For more than a century, the momentum of the women's rights movement has gained ground at a speed that apparently has proven difficult for socially prescribed male gender roles to adjust to. The traditional family consisting of the male head of household as the breadwinner and dominant ruler of the home, and the wife as the subservient procreator and homemaker, has evolved into a modern family with an equalizing balance of power (Ivey & Yactus, 1996). But, as this paper argues, not all American families readily accept this progressive ideology, and the dominant male gender role perseveres (Jehle & Miller, 2006; Ivey & Yactus, 1996). For many men, the patriarchal family system is so entrenched in how they identify themselves within society, that the idea of sharing equal ground with women as a domestic partner, within their domain, their home and life, is inconceivable (Ivey & Yactus, 1996). With fewer American women disposed to men seeking a traditional family, men are turning to international marriage brokering, or MOB's. The result is the perpetuation of male dominance and control that often leads to domestic violence that goes unchecked due to the extreme lack of options for these foreign women, many who speak no English at all (Greenwood, 2008). To truly halt this practice, and continue the efforts of American society in equalizing the role of men and women in healthy American families, the IMBRA must not only strictly enforce the safeguards signed into law to protect these foreign brides, but attach

considerable sanctions that are both reparative physically, psychologically and economically, but also holds the male so accountable that it has a deterrent effect on this enterprise completely (Greenwood, 2008). This paper attempts to reveal the dangers of the international marriage brokering market for American women as well as the foreign women it so often enslaves, and will explore ways to restrict this market's ultimate, adverse effects on American society.

Literature Review

To better understand the nature of the problem of international marriage brokering and its effects on American society, a survey of cases of MOB domestic violence that have commanded U.S. attention is in order. Using these cases as a backdrop, the IMBRA can then be reviewed and evaluated for its application and usefulness. With the IMBRA conservatively estimating that 8,000 men use brokers to find foreign spouses, and 16,500 applications for foreign fiancée visas from over 400 marriage brokerages are submitted each year (Heiman, 2011), the question that must be asked is why are so many American men seeking non American wives (Greenwood, 2008). Research that attempts to answer this question will be reviewed along with the following cases. These answers are at worst terrifying, and at best they seriously challenge the idea that the equalization of gender roles is nearly achieved in the U.S. Ultimately, this review offers clues and opens further discussion regarding to what extent this industry will effect the future power distribution, and the perpetuation of violence, within American families. The following case reviews underscore the persistence of the dominant male gender role in America, and the newest pipeline of commodities to remedy the demand.

**Fox v. Encounters International; Natasha Spivack, No. 05-1139,
(April 13, 2006)**

Nataliya Fox, a 29-year-old, divorced Ukrainian national married James Fox of Virginia, U.S. after being introduced by Encounters International Inc. (EI), a Maryland based international mail order bride brokerage, and its owner, Natasha Spivack, a Russian, mail order bride turned matchmaking entrepreneur (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006). After one year of marriage, the birth of Nataliya and James Fox's child resulted in a less active, though not non-existent, sex life for the couple. Frustrations mounted within the household, which resulted in Mr. Fox physically assaulting Mrs. Fox on several occasions (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006). As is common with many marriage broker agencies, EI hosted quarterly socials for new and formerly matched couples. Mr. & Mrs. Fox attended these socials quite regularly. During this abusive second year of marriage to Mr. Fox, Mrs. Fox made a point to pull Spivack, EI's owner, aside for private conversations, revealing the abusive situation that she was in (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006). On these occasions, Spivack informed Mrs. Fox that her compliance would save her a lot of grief with her husband as this is the norm in American culture. Spivack also informed Mrs. Fox that her options were simply either try to adjust to her situation, or return to the Ukraine, without her infant child of

course (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006).

Tragically, Mrs. Fox learned there were other options when she landed in the emergency room after a brutal beating by Mr. Fox. This time, Mr. Fox choked her, held a gun to her head, and threatened to send her back to the Ukraine without their infant child (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006).

The Virginia hospital referred Mrs. Fox and her child to a women's shelter who educated Mrs. Fox on her rights under the Violence Against Women Reauthorization Act (VAWA) (2005) and the IMBRA (2005) (Greenwood, 2008). Mrs. Fox was also referred to *Tahiri Justice Center*, an advocacy group out of Washington D.C., for the protection of foreign women and girls who seek to free themselves from abuse. Attorneys at Tahiri advised Mrs. Fox of the VAWA waivers for foreign spouses that leave their husbands due to abuse, and, that she had grounds to sue EI for failing to inform her of resources and legal relief mandated by the IMBRA when the abuse was brought to the attention of the owner, Spivack (Tahiri Justice Center, 2004-2005). Another violation of the IMBRA providing grounds for Mrs. Fox's case, was the failure of EI and Spivack to conduct a background check of their bachelor clients, and provide those findings to potential brides. Mr. Fox had indeed been convicted of domestic violence in the past (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006).

Mrs. Fox won the first law suit against an international marriage

brokerage where a federal jury found them to be responsible for injury suffered through the abuse of a foreign bride (*Fox v. Encounters*, 2006). The Maryland jury in this case awarded Mrs. Fox \$430,500 in damages (Tahiri Justice Center, 2004-2005). For other MOB's that find themselves victimized by their new American husband's, restitution will never be paid as illustrated in the following cases.

State of New Jersey v. Lester S. Barney, No. A-2397-05, (October, 2007)

Alla Chenhanov, 21, a MOB from the Ukraine, married Lester Barney, 54, a four time divorced man of New Jersey. After four years of marriage, Mrs. Barney had a son Daniel. When Daniel was 4-years-old, Mr. Barney filed for divorce, but not until after searching foreign bride websites for his next wife who would replace Alla (*New Jersey v. Barney*, 2007).

A New Jersey judge awarded Mrs. Barney temporary, physical custody of young Daniel, with shared custody arrangements with Mr. Barney every other weekend until final custody is awarded (*New Jersey v. Barney*, 2007). Mr. Barney threatened Mrs. Barney several times over the course of the 8-month custody battle, which resulted in a restraining order against Mr. Barney (*New Jersey v. Barney*, 2007). Finally, in September, 2003, after failing to appear at the final custody hearing where Mrs. Barney was awarded custody of Daniel, Mr. Barney appeared at Daniel's

day care center. When Mrs. Barney arrived to pick up Daniel, she was stabbed to death by Mr. Barney in front of their young son (*New Jersey v. Barney*, 2007). . Mr. Barney was sentenced to life in prison (63 years and 9 months) for the first degree murder of Mrs. Barney, and a consecutive four year sentence for endangering his son (*New Jersey v. Barney*, 2007). Mrs. Barney's mother flew in from the Ukraine for the trial, and made a victim's impact statement prior to Mr. Barney's sentencing. She blamed herself for encouraging her daughter to marry an American man so as to have a better life than she would have in the Ukraine. This case reflects the hopes and dreams of countless foreign women that risk their very lives for the hopes of a better life, opportunity, and love in America (Greenwood, 2008; Tahiri Justice Center, 2004-2005).

Thomas Robert Lane v. State of Alabama, No. CR-05-1443, (February, 2010)

Thomas Robert Lane married Theresa Lane, a Filipino immigrant he met through a MOB service in the mid 1990's. After nine years of marriage, Mr. Lane grew bored with his wife, and went back on the Internet to find a replacement (*Lane v. Alabama*, 2010). Mrs. Lane moved in with a friend, and Mr. Lane stayed in the family home. Mr. Lane began to get very impatient with the time it was taking to finalize a divorce because he had a new Filipino fiancé picked out to replace Mrs. Lane (*Lane v. Alabama*, 2010). He began to harass Mrs. Lane's divorce

attorney in person, by phone, and by email and one occasion, showed him a picture of his new fiancé and stated “she is waiting” (*Lane v. Alabama*, 2010).

On the morning of October 12, 2003, Mr. Lane went to the apartment that Mrs. Lane shared with her roommate, prior to the roommate returning from an overnight babysitting job the night before . Once inside, Mr. Lane drowned his wife in the bathtub (*Lane v. Alabama*, 2010). The autopsy performed the following day revealed that bruising, blunt force trauma, petechial hemorrhaging, and foam around her mouth, indicated that she fought desperately for her life before finally succumbing to drowning (*Lane v. Alabama*, 2010). Mr. Lane was sentenced to death for the capital murder of his wife, though the sentence was later commuted to life in prison (*Lane v. Alabama*, 2010). Had Mr. Lane gotten away with murder, the fate of his new fiancé would be precarious. This case is but one example of how the consumers of the MOB industry resembles the attitude of a child bored with a toy; simply dispose of it, and order a new one online. The good news is that there is legislation, like those spelled out in the IMBRA, which attempt to rectify the abuses of this industry by men seeking to exploit foreign women (Greenwood, 2008).

International Marriage Broker Regulation Act of 2005 (IMBRA), HR 3402 § 831–833

The IMBRA was enacted and signed into law in 2006 after cases of abuse and death like the cases discussed earlier brought the attention of MOB abuse to lawmakers (Jehle & Miller, 2006). One of the most important requirements of the IMBRA is that it requires international marriage brokers to take preventive measures to avoid abuse (Jehle & Miller, 2006). One such responsibility is the requirement for marriage brokers to do a criminal background, and national sex offender registration check, prior to allowing paying clients to have contact information for foreign women on their websites (HR 3402 § 831–833). The results of these checks must be shared with the potential bride so that she can make an informed decision regarding the release of her information, and must then give permission to release her information in writing. (Jehle & Miller, 2006; HR 3402 § 831–833, 2005). In addition, and as a subset of the VAWA (HR § 3402, 2005), international marriage brokers are required to provide potential brides with the Department of Homeland Security Pamphlet on domestic violence, which explains the right's of immigrant women and provides contact information to resources should these MOB's find themselves in abusive situations (HR § 3402, 2005). The case of Nataliya Fox discussed earlier is a perfect example of the consequences of failing to provide documented histories of domestic violence (Tahiri Justice Center, 2004-2005). In this case, two mandates were ignored by the international marriage broker, EI, in that Mrs. Fox was never informed

of the domestic violence history of Mr. Fox, nor was she provided with the Department of Homeland Security resource pamphlet, even after she asked EI for help in her abusive situation (Tahiri Justice Center, 2004-2005; *Fox v. Encounters*, 2006).

The IMBRA also calls for cooperation and responsibility of the federal government in protecting foreign brides from abusive marriages (Jehle & Miller, 2006). Specifically, the law calls for the Director of Homeland Security to develop a database to track and limit the amount of foreign visas that are requested by any one citizen for the purposes of marriage (Jehle & Miller, 2006; HR 3402 § 831–833, 2005). To once again reflect on the earlier cases of Theresa Lane and Alla Barney, the patterns of their husbands/killers was to quickly dispose of them because they already had a new MOB waiting impatiently to replace them (*Lane v. Alabama*, 2010; *New Jersey v. Barney*, 2007). Fortunately these men were both convicted and imprisoned so that they can never shop online for another bride or harm another woman. After reviewing the cases above, and reviewing the mandates of the IMBRA, it would seem that restrictions and requirements placed on international marriage brokers and their customers are both desirable and logical. But opponents of these new mandates for the MOB industry say that by protecting foreigners, the IMBRA is violating the rights of free speech of American men (Jehle &

Miller, 2006; 2010). Researchers Alayna Jehle and Monica K. Miller examine both sides of this debate in their work, *The Controversial International Marriage Broker Regulation Act of 2005: protecting the rights and interests of all parties*, (2010). They find that there is some validity to the claim that these IMBRA mandates obstructs free speech and violates privacy rights, despite the obvious need for regulation in this industry. Jehle & Miller consider the lack of such prerequisites for American men marrying American women, and therefore statutorily, foreign women are better informed and protected from abusive marriages than American women. In fact hundreds of American online dating companies do not require any such release of personal information or criminal background checks, so opponents contend, international agencies shouldn't be required to either (Jehle & Miller, 2006; 2010). One answer is that American women already possess knowledge of the American legal system, and understand their rights to prosecute, and seek protection and damages from an abusive partner (Jehle & Miller, 2006; 2010).

Furthermore, American women are citizens who do not fear deportation if their marriage fails (Jehle & Miller, 2006; 2010). In fact, the VAWA provides an exception, or waiver, to deportation of MOB's who divorce as a result of domestic violence at the hands of their American husbands.

This is a crucial piece of information that Nataliya Fox never possessed until after several beatings and serious injuries (Tahiri Justice Center,

2004-2005). In her case against EI, she testified that had she known she would not be deported, and forced to leave behind her infant son, she would have left her husband after the first beating (Tahiri Justice Center, 2004-2005).

Another concern of opponents of the IMBRA regulations is the way they paint American men as evil abusers of women (Jehle & Miller, 2006; 2010). Jehle & Miller (2010) report that only about 6% of men that marry women they meet on foreign MOB websites are known to have abused their wives. The majority of MOB customers are well intentioned American men who arguably should not be held to demeaning searches and personal exposure because a relatively small percentage of men are abusive (Jehle & Miller, 2010). But when one considers the estimated 16,500 k-visa (fiancé visa) applications issued each year which is nearly 1,000 foreign women brought to American homes for abuse and/or exploitation (Heiman, 2011). Furthermore, just as a significant percentage of American women victimized by intimate partner violence do not report it to officials, one can only imagine the percentage of MOB's who fear deportation likely suffer the abuse quietly (Jehle & Miller, 2006; 2010). With these statistics, one would think that well intentioned American bachelors who are genuinely concerned for the MOB industry, and the dignified impression and reputation of American men globally, should be supportive of such measures to reduce the risk to MOB's. Supporters of

the IMBRA mandates realize that the rapid growth of the international marriage broker industry is a potential pipeline for ill intended American men looking for a domestic slave if gone unchecked and unregulated (Greenwood, 2008). The speed in which this industry has taken hold and grown in the past 15 years is staggering. In 1999, 200 MOB companies were operating in the U.S., and by 2010, that number has doubled (Tahiri Justice Center, 2004-2005). If this trend continues, the American family may eventually take on a new look, but with old characteristics of unbalanced power distribution and economically dependent women.

The controversial response to the IMBRA reflects the attitudes of American men and women on marriage and family to an extent. American men who oppose the IMBRA mandates could be evidence that a desire exists, to some degree, to return to gender inequality, and male dominance in the American family (Ivey & Yaktus, 1996; Blais, & Dupuis-Déri, 2012). This may also reflect a political backlash of men opposed to women's equality (Thomas, 2008). For American women, the IMBRA mandates reflect the continuing need for gender equality, and a lack of tolerance for the oppression and exploitation of women (Jehle & Miller, 2006; 2010). How these attitudes will ultimately collide, and how the MOB industry will fare as a result of such a collision, remains to be seen. A closer examination of the historical plight of women's equality, and the response of some American men to this movement, might help us

predict the direction this MOB trend will take, and its potential effects on the American family and socially prescribed gender roles (Blais, & Dupuis-Déri, 2012; Thomas, 2008).

A Comparative History

A central argument of this work is that the growth of the MOB industry correlates with the success of the women's rights movement, and the changing makeup of the American family. With more and more American women working outside the home, and fewer willing to take on the subservient role of housekeeper and caretaker, men are turning to women from under-developed nations who are more willing to fill this position (Greenwood, 2008). A comparative history of the women's rights movement and how it correlates with the growth of the MOB industry will reveal evidence to both the merit of this argument, as well as the belief that an antifeminist countermovement, or "backlash", may be at hand (Blais, & Dupuis-Déri, 2012; Thomas, 2008).

Women's Rights and the Changing Female Gender Role

The Women's Rights Movement took hold in the United States in the mid 19th century, when at that time, women were strictly engaged in matters of the home (De Haan, 2010; Chun, 1997) but began to congregate to give and receive support in surviving their mundane, oppressed and submissive lives. This sorority evolved from that of local support groups, to a growing number of organized action groups who challenged legislators and state governments for equal rights under the law. At the turn of the century, this movement continued its forward momentum and by 1950, *The American Birth Control League, Planned Parenthood*

Federation of America, and the *National Council of Negro Women* was formed (De Haan, 2010; Imbornoni, 2007). These groups collectively lobbied against federal law prohibiting information on contraception, and job discrimination, racism and sexism (Imbornoni, 2007). Along with this movement was a countermovement in the making, comprised of men that resented the demands of the modern women, and who realized their structurally supported place in power was vulnerable (Blais, & Dupuis-Déri, 2012).

By the second half of the 20th century, the movement for the equality of women hit the fast lane. In 1960 the Food and Drug administration approves birth control pills, and President Kennedy appoints Eleanor Roosevelt as the chairwoman for the Commission on the Status of Women (Imbornoni, 2007). By 1963, the report issued by this commission reported substantial discrimination against women in the workplace, and made pointed suggestions for implementing change. These suggestions included paid maternity leave, equal hiring practices and affordable day care (Imbornoni, 2007). Also in 1963, the Equal Pay Act is passed, requiring employers to pay women the same as men for doing the same work, and Title VII of the Civil Rights Act bars employment discrimination based on sex or race (De Haan, 2010; Imbornoni, 2007). Men began to feel the pressure. Not only were they losing leverage at home, but they faced a new competitor at work. In fact,

the Equal Employment Opportunity Commission (EEOC) was established to investigate complaints of employment discrimination, and impose penalties to violators (Imbornoni, 2007). The *Feminine Mystique*, a book authored by Betty Friedan (1963), who soon after co-founded the National Organization for Women (NOW), became a best seller, and further incited the women's movement with its depiction of frustrated and unfulfilled housewives, suffocating within the societal constraints of the time (Imbornoni, 2007).

By 1968, and well into the 1970's, other victories further disrupted the status quo of the American Family, when state after state began to adopt "No fault" divorce and marital rape laws (Imbornoni, 2007). Then, in 1973, conservative tensions reached an all time high when the Supreme Court established a women's right to a safe abortion under *Roe v. Wade* (Imbornoni, 2007). From this point moving forward, conservative, antifeminist frustration grew into outrage, with opponents of abortion on religious grounds joining forces with men in publicly denouncing this feminist shift and the breakdown of the American family. (Blais & Dupuis-Déri, 2012; Thomas 2008).

Gender Roles, Intimacy, and the American Family

Clearly not all American men are opposed to equal rights for women. American women are enjoying careers and financial success outside the home more than ever before, while men are engaged in child

rearing and household duties to an extent never before seen. But the percentage of men taking on menial homemaker duties does not come close to offsetting the numbers of working mothers (Blais, & Dupuis-Déri, 2012). This demonstrates that a level of acceptance exists of women in non-traditional roles, but not to the extent that men are willing to fill those roles at home in their absence. In other words, society seems to accept women doing a “man’s job” but perhaps not as inclined to accept men doing a “woman’s job”. This too adds to the changing make-up of the American family, in that children are being raised not by mother’s and father’s, but by nannies and public day care facilities (Walsh, 1998). Though research suggests that children are not harmed by the contemporary need for alternative day care, the decision and burden of obtaining adequate child care falls largely on American women, and reflects on mothers when it goes wrong (Walsh, 1998). Again this reflects that it is widely acceptable for women to work, provided they fill the child care vacancy with someone other than the father. Even the nannies and au pairs are largely female immigrants leaving underdeveloped countries to care for the children of first world men and women with high paying jobs (Hochsild, 2000).

The stress of the changing times on couples and families, with both parents working outside of the home, and less time for intimacy, is reflected in the divorce rates in the U.S. Divorce rates peaked between

1975 and 1985, arguably the height of the women's movement (De Haan, 2010). The intimacy of marriage is likely affected by the Women's Rights Movement in two ways. First, women are exposed to more men and potential mates in the workplace. Research on mating, attraction and even extra-marital affairs, reveals that women mate with men that can provide the best resources, and therefore power is attractive (Elmslie & Tebaldi, 2008). No longer confined to the home, women have more opportunities to ascend the economic ladder through occupational networking and fraternization. Second, men find themselves in tougher competition for women, especially after suffering one or more divorces (Chun, 1997). In turn, frustrated and embittered American men find the foreign market a viable option for finding intelligent, beautiful women (Chun, 1997).

While the plight of women's rights has endured globally for centuries, a windfall of change erupted in the mid 20th century that proved too fast, and too furious, for some men to absorb and adapt to (Blais, & Dupuis-Déri, 2012; Thomas, 2008). Radical change is often met with resistance, but survival is ultimately the goal when the path of resistance fails (Blais, & Dupuis-Déri, 2012; Thomas, 2008). Resistance has unfolded through intimate partner (IPV) and domestic violence (DV) by men in desperate attempts to physically control and maintain traditional family order (Crandall, Senturia, Sullivan & Shiu-Thornton, 2005; Marano, 1993). Survival for the hold outs of the patriarchal social

hierarchy who can afford it, in some cases, means conceding to defeat and giving up on ever returning American women to the subordinate role of family maker, and bringing foreign women in to fill these vacancies instead (Chun, 1997). In this way, antifeminist men neither have to take on any of the vacant subservient roles, nor agree to participate in a contemporary family model that equalizes the power distribution and gender roles (Blais, & Dupuis-Déri, 2012). The growth of the international marriage broker industry, not surprisingly, coincides with the momentum of the Women's Right's Movement (Chun, 1997).

The International Brokered Marriage Market

The "picture bride" dates back to the old west when pioneering men working on the railroad wrote home of loneliness, and a matchmaking of sorts ensued via pictures and letters until a suitable bride was sent to set up camp with (Chun, 1997). Once the west was settled and women emigrated and populated the U.S. this practice fell out of favor due to a lack of necessity. By the 1970's however, the picture bride resurfaced in American culture in response to the Women's Right's movement, when antifeminist men found American women to be materialistic, selfish and more concerned with career than starting and raising a family (Blais, & Dupuis-Déri, 2012; Chun, 1997). This stereotype of the American woman was a major marketing scheme for MOB agencies. Advertising

subservient women quiet and eager to please her American husband, with traditional values of marriage and family, quickly exploded the consumer base of white, middle class, American men.

Initially, Asian women, largely Filipina and Thai, graced the catalogs of this growing industry (Chun, 1997). These impoverished nations were easy targets for pipelining the new commodity, with more than 20,000 women between the ages of 18 and 26 leaving the Philippines to become MOB's (Chun, 1997). MOB agencies monopolize on the impoverished infrastructure of underdeveloped nations by exploiting their women desperate to get out. Furthermore, these agencies nurture the structural inequities of gender roles in the U.S. by marketing these submissive women to dominant, American men (Chun, 1997). By the early 1980's Russian and other eastern European women were exploited as the cold war ended and these markets opened (Chun, 1997). The MOB industry swelled as a result. In fact, the Immigration and Naturalization Service reported that from 1988 to 1991, immigrant women from Russia and the eastern bloc grew from 2,950 to 56, 980 (Chun, 1997).

By 1986 there were 100 MOB agencies in doing business in the U.S., and grew to 200 agencies by 1992 (Chun, 1997). By 1995, there were 500 MOB agencies operating in the U.S. which largely reflects not only the growing antifeminist counter culture of American customers, but also the ease of business the Internet brought to this industry (Blais &

Dupuis-Déri, 2012; Chun, 1997). The internet has made it easier for MOB agencies to expose their goods to the American market, resulting in savings to the consumer. This brings the cost down to anywhere from \$3,000 to \$10,000 to buy a bride (Chun, 1997). This covers the cost of purchasing the address and contact information of a selection of brides, scheduling a package tour through the MOB agency to meet the selection of women, and assistance with immigration papers and fiancé visas if a bride is decided upon. Here is one of the advertisements of such a tour scheduled for February 1996, by *Apple Blossoms*, a MOB agency specializing in Filipina women:

My name is Wilma and thanks for your interest. I have many, many friends in Asia that would love to meet you and possibly marry, just like I have done with my American husband. My friends don't care how old you are or how much money you have. They ask only for sincerity and honesty. We promise to personally introduce you to twenty or more beautiful, traditional girls who are waiting to meet you. Our special tours accomplish what we promise and much more (Chun, 1997).

The agency selects only the most attractive women to add to their catalogs and websites. The women are allowed a certain amount of text space to say something about themselves. Consider this self description taken from the 1995 issue of *Apple Blossom*:

Maria Claire (19) Philippines/ 5'3; 105; Hospital attendant (nursing aide grad). Catholic. "I'm kind, honest, and humble to everybody and most of all loving and caring. Never been touch and never been kiss except to the one I'm looking to. In shorts, single and still negotiable." (Chun, 1997).

In addition to this self description, the agency has the required description of each woman alongside her picture as well. This description includes height, weight, and sexual tendencies or desires (Chun, 1997). This information is gathered from women via a questionnaire they are required to fill out about themselves before being listed in the catalogs or on the websites. Some of these questions include information regarding the shape of their breasts using descriptive such as “flat”, “round” or “full”, and their tendencies in the bedroom such as “aggressive”, “permissive”, “adventurous”, “shy”, etc. (Chun, 1997). Further questions cover whether or not the potential bride believes in women’s liberation, would accept pre-marital sex, or would marry a black man.

If any question exists that the MOB industry capitalizes on American men unable or unwilling to participate in the contemporary society of equal gender roles, one only has to read a catalog, investigate a MOB website, or browse through one of their tour package brochures. The following is an excerpt from the tour brochure of a California based MOB agency called *Asian Experiences*:

Congratulations! You have taken the first step towards discovery of an eternal treasure! This will happen when you find your number one Asian lady whose main objective in life is to please her husband. The enthusiasm shown and the pleasure they derive in accomplishing this goal is almost embarrassing! ... We wouldn't be at all surprised if you entertained thoughts of polygamy! (Chun, 1997).

Gone largely unregulated until the passing of the IMBRA (2005),

the MOB industry has exploded (Greenwood, 2008). As the cases discussed earlier illustrate, the existence of the IMBRA is not enough if the MOB agencies are not being held accountable due to no oversight of industry practices that carry strict sanctions for violators. Worse yet, these IMBRA requisites do little to dissuade a foreign woman desperate to escape the poverty and oppression of her underdeveloped country, and willing to put up with the abuse out of fear of being deported (Crandall, Senturia, Sullivan & Shiu-Thornton, 2005). This industry, with its rapid growth and ever increasing influx of immigrant women must be steadied or stopped, before a reversal of equality, and in imbalance of power in the American family, takes hold of society.

Implications and Recommendations

Genuine attempts should be made to further study the underlying sociological reasons that some American men seek foreign brides rather than embrace the American shift toward gender equality. Until this fundamental resistance to equality can be addressed and resolved, the antifeminist countermovement will continue, and likely cultivate new markets for exploiting marginalized women (Blais, & Dupuis-Déri, 2012; Thomas, 2008; Chun, 1997). To what extent the continued growth of this industry will affect the balance of power in the American family will be discussed, along with its potential for perpetuating DV. A discussion surrounding the potential impact on the American justice system will follow.

Implications for the American Family

Americans are racially diverse as a result of imperialistic white men. Europeans arrived in the 15th Century and began the colonization of the U.S. by systematically stripping land from Native American tribes until they were ultimately confined to reservations in the Oklahoma Territory, or taken as domestic slaves by the white man (Wulf, 2011). In efforts to reduce the cost of labor and increase profits, white men kidnapped young men and women from their African homeland, imported them to the U.S., and sold them to plantation owners and share croppers as slaves (Wulf, 2011). The mid 1800's saw an influx of cheap labor in the

form of Chinese immigrant employed for the building of the Transcontinental Railroad (Wulf, 2011). The post Civil War era suffered an economic downturn and lack of jobs that forced the passing of the Chinese Exclusion Act of 1882. This act halted the immigration and employment of Chinese men largely due to the efforts of labor groups such as “*The Workingmans Party*” and “*The Supreme Order of Caucasians*”. From 1942 until 1964, the “*Bracero Program*” was established to provide cheap and widespread labor to white farmers and ranchers during the war by opening the borders for Mexican nationals to fill the positions left by American soldiers deployed overseas (Wulf, 2011).

All of these imperialistic measures taken by white men have unwittingly fashioned the current racial make-up of America. With the newest racial exploitation of Asian MOB’s (and to a lesser extent eastern Europeans), it is not a leap to envision the future American family with a larger representation of Asian family culture (So, 2006). The irony in this notion is that the white American male is the largest demographic of anti-immigration groups, while arguably being solely responsible for third world migration to the U.S.

Multiracial families in the U.S. is a natural result of migration from underdeveloped countries seeking better opportunities, and is in and of itself not a negative result of third world exploitation (So, 2006). The

bigger concern is the imbalance of power, and unfair division of labor in the American family that the entrance of third-world immigrant women will eventuate. American women have lost the attention of many conservative American men due to the increased difficulty in oppressing them, and exploiting them as domestic laborers (So, 2006). The determination of the American women to be treated equally within the family has been both cause for tremendous growth in the culture of equal partnerships, co-parenting, mutual respect and a fair division of labor on the one hand, and a backlash of determined, steadfast, patriarchal men, bent on holding on to their structural place of power on the other (Blais & Dupuis-Deri, 2012). The latter produced the newest demand for immigrant labor, but this time not for profit, but instead for personal, sexual and gendered dominance (Blais & Dupuis-Deri, 2012; So, 2006; Chun;1997). Previous migrant labor pipelines were severed by the powerful white men legislating prohibitions (like the Chinese Exclusion Act) that served to protect their interests. It is the American woman, and not necessarily the majority white male, that seeks to protect the interest of gender equality in the U.S. While legislation like the VAWA and IMBRA have made progress in regulating the MOB industry, middle and upper class white men are advocating deregulation (Jehle & Miller 2010).

American culture reflects the racially diversity of its migrants. One cannot emphasize enough the impact of African culture in modern

American music, dance, art, sports and politics. The MOB industry will also bring with it the cultural influence of these immigrant women, and in this case, this cultural impact will directly and immediately affect the American family.

The Asian culture, more specifically Filipino, Thai, Korean, Chinese and Vietnamese, is patriarchal. These women who grace the pages of MOB catalogs and website profiles seek an American man for their perceived handsomeness, faithfulness, and equitable treatment and respect for their women compared to that of Asian men (Greenwood, 2008; Chun, 1997). Both in their native country's, and in Asian American communities here in the U.S., they are the domestic laborers within their family, and cater to the male head of household in exchange for economic support (Leung & Cheung, 2008; Chun, 1997).

A California study of Asian American women revealed that the prevalence of spousal abuse and IPV in Asian American families range from 9.7 to 22.4 percent (Leung & Cheung, 2008). This study also found that these rates only reflect the most profound abuse since so many Asian women do not regard abusive behavior by a spouse or partner as domestic violence, but rather a culturally acceptable part of intimate relationships and marriage (Leung & Cheung, 2008). In fact, another California study measured the differences in homicide victimization between Asians and non-Asians from 1991-1999, and found that unlike other groups, Asian

American homicide victims were more likely to be female, married and killed by a family member (usually their spouse or intimate partner) (Bohsiu, 2008). Table 1 provides a comparison of Asian versus non-Asian homicide victims in California from 1991-1999.

TABLE 1. Background Comparison Between Asian and Non-Asian Homicide Victims in California: 1991–1999

	Asians <i>N</i> = 1,805 (5.6%)	Non-Asians <i>N</i> = 30,298 (94.4%)
Gender		
Male		
Female	23.4%	16.9%*
Marital status		
Married	34.2%	22.7%*
Not married		
Location of homicide		
Residence	31.9%	29.2%*
Nonresidence		
Relationship with offender		
Acquaintances	47%	51.8%*
Nonacquaintances		
Relationship with offender		
Family	16.4%	12.4%*
Nonfamily		
Relationship with offender		
Dating relationship	4.6%	3.9%*
Nondating relationship		
Relationship with offender		
Intimate partners	8.8%	6.7%*
Nonintimate partners		

*Significant at the .05 level in a chi-square test.

Source: Violence & Victims, Dec2008, Vol. 23 Issue 6, p743-757, 15p, Chart found on p749.

Consideration must also be given to American children born of MOB families, and the new foundations laid for future patterns of the family dynamic (Ivey & Yaktis, 1996). A look at the impact of family members and intimate partners on Asian American youth reveal that these

relationships have the biggest impact on youth violence (Mayed & Pasko, 2012). Of particular interest is that findings also reveal that violence is conceptualized differently by females and males in these ethnic groups (Mayed & Pasko, 2012). More specifically, Asian males employ violence to enhance their social status within their communities. Asian females have learned to use violence to garner protection, and also to reinforce relationships with boyfriends (Mayed & Pasko, 2012). While these studies are of youth in inner city Asian American neighborhoods, it nonetheless emphasizes the balance of power and patriarchal control of the family system of their culture. Though this discussion largely surrounded Asian MOB's, the newest market of eastern European MOB's will offer more of the same since these women are underemployed, poor and uneducated. An attractive target for men seeking women they can control (Moreland, 2011). With the American family being the first to be impacted by the culturally patriarchal MOB's, the Women's Rights Movement that has maintained forward momentum since the mid 1960's may be stymied at best, and at worst reversed. The children produced by MOB marriages are raised in patriarchal nuclear families with mothers as role models for subservience, and fathers as the dominant leader and bread winner. This family model is a flashback of what it was in the 1960's when American women first took a major foothold in their future equity. The eventual reinvention of the American family could result in a

raditional, patriarchal identity once again (So, 2006), but so too could other American institutions if left unchecked.

Implications for the American Justice System

As previously discussed, the Women's Rights Movement of the 1960's and 1970's created a countermovement of men who advocated for the continued status of men in society, and masculinity and dominance within the American family. The side effects of American males feeling their control slip through the progress of legislation protecting abused women from what used to be "private matters" has been an increase in reports and incidents of domestic violence (DV), perhaps in a frustrated effort to regain control. Legislation coined the *Battered Women's Movement* (BWM) naturally resulted as society responded more formally to such reports (Crowley, 2009). Orders of protection (also known as restraining orders), mandatory arrests that removed the discretion of law enforcement officers to act in DV incidents, and "no drop" laws requiring prosecutors to prosecute abusers even when the victim refuses to press charges, all have provided a legal tourniquet around men who have challenged the equal rights of women (Crowley, 2009). The majority of American men support legislative efforts that have increased protection for women victimized by IPV and DV (Crowley, 2009). There are, on the other hand, a growing number of men that do not, at least to some degree. The degree of opposition to the women's rights movement ranges from

men who have formed the Father's Rights Movement (FRM) who counter the BWM with the argument that all men are being painted as abusers, and that the BWM has become an industry for profit generating revenue for women's advocates groups, shelters, attorneys, judges, etc. (Crowley, 2009), to men who refuse to acknowledge women as equal, and will hold their place of dominance using force and violence if necessary.

Somewhere within this range lies the man who chooses to order a bride from overseas that promises traditional marriage and family values (Greenwood, 2008; Chun, 1997)

Law enforcement agencies in the U.S. have evolved from handling DV calls with non-intervention (leaving it a private matter between a man and his wife), mediation, which was an approach that ultimately coerced the victim to comply with the demands of the perpetrator, to mandatory arrest, which has been the standard operating procedure nationally since the mid 1980's (Erez, 2002). As a result of mandatory arrest legislation, an increase in DV arrests between 1985 and 1989 increased 70%, and continues to be a major category of arrest and focus of training for law enforcement agencies (Erez, 2002).

Indeed the increased burden of enforcing DV legislation goes beyond the front line of law enforcement due to the prosecution of batterers and the added task of issuing protection orders for victims. Further taxing the U.S. court system is the family court cases that are

resolve divorce and child custodial issues that arise from the dissolution of families affected by DV (Erez, 2002). Public mental health and social services designated to provide crisis intervention and counseling to family members of DV have had an explosion of cases since the 1980's, with state budgets scrambling to keep up with the costs (Erez, 2002). Consideration must now be given to the implications of importing third-world women willing to enter relationships of unequal power and domestic subservience in a country with mandatory arrest and prosecution laws. Realizing that these women will be far less likely to report incidents of DV for fear of deportation and separation from their children (Thronson, 2012; Greenwood, 2008; Chun, 1997), statistics have shown that DV escalates, and will eventually be brought to the attention of law enforcement and the criminal justice system (Erez, 2002). One U.S. Congress directed study revealed that an estimated 77% of marriages of the MOB industry will experience DV (H.R. REP. NO. 103-395 (1993), 1993 WL 484760). What is worse is that by the time this escalates to the point of desperation, or death as we have previously discussed with MOB's, much damage has already been done (Tahiri, 2005-2005). This damage has long lasting affects on not only the MOB, but of the children born of this domestic arrangement (Thronson, 2012). There is a mountain of research to support that the patterns of abuse within families repeat themselves, as does the perceptions and beliefs of gender inequity (Ivey &

Yaktus, 1996).

To further complicate meting out abuse of MOB's, are immigration laws that support the full control of sponsors of immigrant women. In efforts to combat marriage fraud, immigration laws require a two-year period of conditional residence of all fiancé visas (Thronson, 2012). Ninety days prior to the expiration of the two-year conditional period, a petition must be filed jointly with the spouse and the immigrant fiancé, giving American men who sponsor MOB's ultimate control for that period of time (Thronson, 2012). Within such legal restrictions and the social isolation that comes with leaving family and support systems behind in their native countries, it is difficult to perceive that the American criminal justice system will make much headway in controlling an increased rate of DV as a result of the explosion of the MOB industry (Thronson, 2012; Greenwood, 2008; Chun, 1997). Only with the aid of strict regulation of the MOB industry, will the perpetuation of male dominant gender roles through the exploitation of third-world women be stifled. Additionally, without strict regulation of the MOB industry, the criminal justice, public mental health, social services, equal rights, and institutions of marriage and family, will suffer from the overwhelming burden of abused and exploited immigrant women and their children.

Implications for the Future of Gender Equality

The long term effects of the MOB industry on equality and gender roles in the U.S. is an area of research that is severely lacking.

Discussions to date have been speculative in nature, and no research in terms of statistical projections currently exists. Research into the pervasiveness of antifeminism and the politics of masculinity (Blais, & Dupuis-Déri, 2012; Leach, 1994) can help in estimating the full potential client base of the MOB industry, from which eventual populations of MOB families can be calculated. What we do know, is that research reveals the typical MOB client is an older, white male, politically conservative, fed up with the Women's Rights Movement, 57% of which have been divorced at least once, and looking for more children with a younger bride (Tahirih Justice Center 2004–2005; Schwamkrug, 2003; Chun, 1997). What is more difficult to calculate is whether or not a new and growing population of traditional, submissive housewives, who bear and raise children in patriarchal families, will ultimately hinder the progress of gender equality in the U.S., or worse yet, reverse it.

One area that has garnered attention from researchers is the so-called double standard of commoditization of women's body's (Stansell, 2010). One hard won battle of the Women's Rights Movement was the right to remove government and legislation from the decisions made regarding women's bodies', such as the right to a safe and timely abortion. It is difficult to counter this with the argument that third-world women

should not be allowed by law to “sell” themselves as wives to American men. While American law continues to statutorily deny women the right to engage in and profit from prostitution, the international marriage brokers are the only parties profiting from the MOB industry, and technically, only for the sale of an address, telephone number, or group trip to a singles party in an exotic area of the world. What should be alarming, are the marketing tactics of the marriage brokers, and the intentions of the American male consumers. Marriage brokers market women as commodities using sales lexicon like “guaranteed”, and “investment”, and American men pay for the product that is advertised. Moreover, consumers of the male order bride industry have made formal complaints and requests for their money back when they found their product “defective” in that “it” turned out to be a woman with a mind of her own and no desire to be controlled (Schwamkrug, 2003; Chun, 1997). Other MOB clients resort to violence when their “product” does not live up to the sales pitch, including murder (Tahirih Justice Center, 2004–2005; Schwamkrug, 2003).

Whether or not equality in American ideology will prevail, and the dominant male gender role is ultimately tamed, will largely depend on the ability of the U.S. government to regulate and control the MOB industry, and the criminal justice and public welfare system is able to hold violent oppressive men accountable, and save the exploited women and their

children.

Recommendations

One of the biggest failures of the IMBRA is the lack of government oversight of the hundreds of international marriage brokers doing business in the U.S. Furthermore, no sanctions have been clearly outlined to international marriage broker agencies that violate the IMBRA mandates (Greenwood, 2008; Tahiri Justice Center, 2004–2005). The language of the IMBRA and the VAWA makes it clear that the U.S. has growing concern over the MOB industry, and will take steps to protect women from abuse on American soil. Unfortunately, these steps have done little more than bring some public and political attention to this industry. Responses to the IMBRA by MOB agencies range from aligning themselves politically with embittered American men claiming the Act paints them all as abusers to speaking out aggressively against American women behind the legislation (Jehle & Miller, 2010). One broker responded to the regulation of the MOB industry as “communist” and a “typically female” plot (Kohl-Welles, 2003). Responses to the IMBRA by customers of the MOB industry are more diverse. A few U.S. MOB clients have stated that anyone “above board” would have no issues with complying with the new requirements of disclosure of a criminal background check to potential brides (Kohl-Welles, 2003). Other U.S.

clients have joined the verbal lashing practices of the brokers. One client, a U.S. Air Force reservist, responded to MOB regulation with the following statement:

What a bunch of narrow-minded women installed in power positions, stepping on the rights of all American men! It's the liberal women that is the fault of the Sept. 11 bombing of New York! If you hate American men so much you should be exported to Afghanistan and take Jane Fonda, Madam Albright and Janet Reno ... and all the MADD (Mothers Against Drunken Driving) along too. Fifty years ago when American men drank beer and run over kids playing in the streets this country was far better off then [sic] now with liberal women running things. One foreign woman went down (i.e., was murdered) and now all American men must pay the price? (Kohl-Welles, 2003).

The above comment reveals there is an attitude of masculinity and male dominance that still permeates the U.S., and obviously drives the MOB industry. In order to address the danger of this industry to foreign brides, the immediate need is on establishing oversight and a sanctioning structure for MOB agencies that violate the IMBRA mandates. The long term goal of taming the male dominant role in the U.S. must also continue to be addressed to ultimately eliminate the need for MOBs, and the abuse and exploitation of women altogether.

IMBRA Enforcement. Individual states have taken the initiative to establish requirements for any international marriage broker doing business with their residents (Tran, 2012; Kohl-Welles, 2003). But a federal oversight may present a more unified approach to regulation, and prevent brokers from exploiting states with weaker legislation. If states

develop their own regulations for MOB agencies, such as licensing and certification in order to do business with residents, this could indeed fill any enforcement gap not covered by federal oversight (Tran, 2012). Washington, for example, has enacted strict regulations for MOB agencies wanting to do business in their state, by enforcing and enhancing requirements of the IMBRA (Kohl-Welles, 2003). One important gap Washington fills in the language of the IMBRA where it states that foreign women must be provided with a criminal background check of U.S. consumer men before their contact information is provided. Washington added the requirement that in addition to criminal background checks, any instances of founded child abuse and/or neglect, and issuances of orders of protection will also be provided to potential MOBs before contact information can be provided by brokers (Kohl-Welles, 2003). Furthermore, states may be better equipped to investigate agencies that are doing business within their borders. Currently, very little is known about the more than 400 international marriage brokers operating within the U.S., such as who they are, where they are from, and where exactly they operate (Tran, 2012). State registration and licensure may be the ideal way to identify critical information regarding who owns and operates MOB agencies, and in turn reveal information and trends of such agencies that would give direction to such control (Tran, 2012). For example,

detailed information obtained from licensing MOB agencies may reveal owners are individuals with a history of DV, child pornography, prostitution, or any number of other patterns that might not otherwise emerge, and can be helpful in further development of appropriate restrictions. Furthermore, this could go a long way to prevent the use of this industry as a pipeline for more sinister, covert human trafficking.

Federal oversight responsibility must be established, in addition to state enhanced requirements, to ensure that comprehensive enforcement of MOB industry regulations nation wide. One measure set to enhance the IMBRA of 2005 is a bill introduced to congress late summer of 2013 by Rep. Rick Larsen and Sen. Maria Cantwell, both Democrats from Washington State (Jacinto, 2013). If passed, this bill will require the results of criminal background checks, along with any histories of DV and protection orders, to be revealed to potential brides in a face-to-face interview with Immigration and Naturalization Service (INS) officials as part of the application process for the fiancé (or K1) visa. This will eliminate the vulnerability to abuse that current IMBRA mandates that only require having the MOB agencies to ask consumers to volunteer criminal history information (Jacinto). In addition, this bill will eliminate what Larsen calls the “wife lottery”, the practice of applying for several K1 visas simultaneously, and marrying the MOB whose visa is approved first, by limiting the number of K1 visas that can be applied for (Jacinto,

2013).

What is essential about this bill, is the placement of implementation squarely in the hands of INS under the authority of the DHS, who are also responsible under the IMBRA of 2005 to provide rights, resources, relief, and advocacy information to MOBs in their native language (Jacinto, 2013; Tran, 2012; HR 3402 § 831–833, 2005). This is an important move in establishing federal enforcement, and laying the groundwork for developing a sanctioning structure for marriage brokers who are found to have misrepresented their U.S. clients to would-be MOBs.

Currently, the DHS enforces immigration laws and sanctions and sanctions violators using a well established sanctioning structure that involves loss of privileges, adjusted immigration status, fines, imprisonment. For example, INA Act 274C spells out penalties for document fraud for anyone that produces or aids in the production of documents with the intent to deceive INS for the purposes of aiding the entry of an alien. Penalties for violating this act range from \$250-\$5,000 per fraudulent document and up to 15 years in prison. Similar penalties of fines and imprisonment are also currently established under INA Act 278 for individuals who aid in the entry of any alien for immoral purposes. Sanctioning for violations of the IMBRA could be worked into these

preexisting enforcement structures already enforced by INS under the authority of DHS.

Ultimately, much like the women's rights efforts took an international stage, so too should efforts at restricting and regulating the MOB industry. Former president of the Philippines, Corazon Aquino passed the Republic Act 6955, commonly referred to as the Anti-Mail-Order-Bride Law, in 1990 which outlawed the MOB industry exploiting her country. This legislation served only to send the industry underground since neither the Filipina women nor the consumer nations of the Filipina MOB made efforts to comply. The international relationships supporting the equality of women need to move beyond international advocacy and interest groups, and into a global cooperation involving multinational concerted efforts (Tran, 2012; Schwamkrug, 2003; Chun, 1997).

Strengthened Social Equality Policy. The reality that the MOB business is exploding at such an alarming rate sends a clear message that resistance to gender equality is widespread in the U.S. Consider the following statements made by an early twentieth century physician and founder of psychoanalysis, Sigmund Freud, and the television evangelist Pat Robertson in a fund raising letter he wrote in opposition to the proposed equal rights amendment to the Iowa Constitution:

We must not allow ourselves to be deflected by the feminists who are anxious to force us to regard the two sexes as completely equal in position and worth. (Freud, 1927)

The feminist agenda is not about equal rights for women. It is about a socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism, and become lesbians. (New York Times, 1992)

Time alone (in this case 70 years) is not enough to tame attitudes of male dominance as reflected in the above quotations. It could even be argued that anti-feminism has reached an extreme and radical intensity for some. In fact, organizations like the *Southern Poverty Law Center* (SPLC) who advocates for equality and tolerance, manages to add more anti-feminist groups to their list of “hate groups” each year.

The good news is that public women’s rights advocacy groups have elevated the status of women tremendously in the last half century, and there is no reason to believe the efforts of such groups will not continue. Women’s rights advocacy groups, especially those like the Tahirih Justice Center who seek to protect and empower oppressed, vulnerable and marginalized women, will go a long way to curtail the male dominant attitude. With the continued efforts of politicians like Rep. Rick Larsen and Sen. Maria Cantwell, legislation should continue to amass that seeks to protect women from abuse and exploitation, and continue the forward momentum of gender equality.

Radical groups opposing equality for non-whites, Jews, immigrants, GLBT, etc. have been organizing since the birth of the U.S.,

yet the national response has been legislating equal rights for all of these groups. The U.S. has demonstrated a progressive attitude and intention to diminish the power of these groups, and the modern reflection of this can be seen in the many victories unfolding for gay marriage rights nationally. The strengthening of this national progressive ideology can overcome this MOB trend over time.

Conclusion

The Women's Right's Movement in the U.S. has made a global impression and stands as a model for other nations to emulate (Imbornoni, 2007). As global leaders in gender equality efforts, nearly all other nations are decades behind in achieving equality, and the U.S. is marked as a beacon of hope to women world-wide. American men refusing to loosen their grip on male dominance capitalize on the desperation of women in underdeveloped nations, where they continue to be oppressed, and dream of opportunities available to western women (Greenwood, 2008; Chun, 1997). For these men, harnessing traditional gender roles in the form of MOB's is a means to fertilize America for patriarchal re-growth. Not unlike the historical capitalist behavior of importing cheap labor to increase profits, secure success, and maintain social power, many American men are again exploiting vulnerable immigrants toward similar goals (Wulf, 2011; So, 2006). And true to white-male-dominant form, reactionary American men vehemently oppose the entrance of immigrants and their alleged parasitic effect on social and economic resources, unless they are MOB's, in which case regulation is an impingement on their personal freedoms (Jehle & Miller, 2010). But the MOB industry taxes the U.S. social and economic resources just as much, if not more, than other forms of immigration. The resources necessary to respond to and repair the increased cases of DV, IPV, orders of protection, child welfare

and custody, and divorce cases resulting from the MOB industry are daunting.

Global capitalism places the U.S. squarely at the top of the Global class system. Just as women from the lower class of U.S. society suffer from lack of opportunity and are vulnerable to oppression and exploitation, so too are women in the lower classes globally, like the Filipinas and Ukrainian women that grace the MOB catalogs and web sites (So, 2006). In other words, until global equality is achieved, any industry that serves to maintain the upper class and perpetuate the oppression and exploitation of the lower class, like the MOB industry, will flourish (So, 2006). This means that in order to maintain the position of the U.S. as global leaders for gender equality, increased efforts must persevere in restricting and regulating the MOB industry.

The INS, under the direction of the DHS must accept the challenge of oversight and enforcement of the IMBRA and any future acts of congress that curbs the abuse and exploitation of immigrant women. In doing so, the perpetuation of the male dominant gender role will be quelled, and the equality of women, as well as the balance of power within American families can someday be realized.

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