Journal of Media, Culture and Communication
Vol: 06, No. 01, Jan-June 2026
ISSN: 2799-1245, DOI: 10.55529/jmcc.61.74.85

Research Paper

Theoretical reflections on disability and sexuality: a critical-interpretive inquiry in Bangladesh

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Article Info

Article history:
Received: 01 January 2026
Revised: 09 March 2026
Accepted: 17 March 2026
Published: 03 May 2026

Keywords:
Embodied Performativity
Abjection
Biopower
Decoloniality
Subalterns
Disability

ABSTRACT

This paper critically explores disability and sexuality through an interdisciplinary theoretical lens, drawing on Butler, Kristeva, Foucault, and Spivak. It argues that disability is socially reproduced through the mechanisms of representations, power and silencing rather than purely biological deficits. These theories are used to elucidate how disabled bodies are discursively framed as deviant, asexual and dependent in the society. Butler's performativity shows how PWDs internalize these labels and reflects through intensified performativity and bodily embodiment. Kristeva's notion of abjection reveals how disabled sexualities are rendered as unnecessary and threatening to the symbolic order; often producing disgust. Foucault's analysis of deployment of sexuality demonstrates how medical, legal and institutional discourses regulate disabled intimacy and interpersonal relationships. Finally, Spivak's concept of subaltern showcases how people with disabilities - particularly in South Asian contexts are still under the epistemic shadows of the dominant tropes and denied authority to speak about their desires and consent. This paper invites a deconstructed embodied way of rethinking the sexual citizenship that strengthens marginal disabled voices, their autonomy, pleasures and political agency.

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1. INTRODUCTION

Disability is not only a medical condition but a socially and culturally curated experience shaped by norms, institutional regulations and power relations [1], [2]. Over the decades, disability studies have

resisted the bio-medicalized deficit models instead emphasized on the social, relational, cultural and political dimensions of disabled lived realities. This shift speaks about the interaction between bodies, environments and social expectations rather than individualized aspect. Within disability studies, this paradigm shift to social, critical and relational models has now focused on issues of access, inclusion, and rights. However, embodied and intimate aspects of people with disabilities' (PWDs) lives especially aspects related to sexuality, desire and inner selfhood remain underexplored in the Global South contexts [3].

This study provides meaningful insights for inclusion in Bangladesh as well as South Asia. By accumulating the narratives of this study, the findings reflect the realities of PWDs in the sector of embodiment, intimacy and ethical agency. Existing disability programs and policies tend to cater education, employment, accessibility and rehabilitation but ignores the psychosocial dimensions of their lives that shapes well-being. Integrating these aspects into policy mapping can inspire more inclusive approaches and stances to sexual and reproductive health, right-based special education, and social protection. Such policy designing may address structural stigma alongside other social barriers that inhibit their psychosocial and spiritual growth through safe enabling environment.

2. RELATED WORK

Recent scholarship in disability and sexuality studies has shown how PWD's lives are subjected to control and surveillance, normative expectations around gender, class and culture. Feminists and critical disability scholars argue that sexuality is a major site through which social regulations and norms of normalcy, productivity and respectability is enforced upon them. However, much of this critical literature remains Eurocentric; whilst Global South contexts have been largely unexamined where postcolonial structures and social stigma related to the moral frameworks on family and relationships can significantly affect PWD's intimate lives.

Disability is deeply ingrained with moral policing, family honor, gender norms and religious-cultural expectations in South Asia, particularly, in Bangladesh [4]. PWDs are often deemed as non-sexual, dependent individuals morally vulnerable so desexualized in Bangladesh while discussion around sexuality and intimacy, consent and vulnerability, family and relationships are silenced or invisible largely. For women with disabilities, these dynamics are more intensified because of the intersection of gender, poverty, class inequality, patriarchy and stigma, leading to exclusions from public dialogue and private recognition [5].

Though policy oriented research and discourses in Bangladesh has contributed significantly in disability inclusion in education, employment and public health, but private lives of PWDs and embodiment remains marginal within the academic inquiry. Prevalent studies prioritize institutional outcomes over subjective meaning making, sparing limited space for the PWDs how they navigate their personal lives, understand intimacy, vulnerability, ethical stance and what their agency on this is. Feminist disability scholars argue that such exclusions create epistemic injustice by treating PWDs as policy cases rather than the narrators of their own subjectivities. It strips them of their independent thinking [6], [7].

Sexuality is an aspect rendered as a space to be suppressed through norms of normalcy and moral obligations. Interdisciplinary research on sexuality and disability highlight that disabled bodies are subjugated to heightened surveillance and control, often they are denied of any sexual agency and framed as socially risky [8], [9]. However, much of the scholarship is based in Euro-American contexts constraining its applicability to the South Asian settings where kinship structures, moral economies, and postcolonial histories shape intimate lives in different ways [10].

Responding to this evident gap, this study explores the lived experiences of PWDs, their intimate lives through in depth interviews and personal narratives with participants in Bangladesh. Instead of treating sexuality as a hidden isolated domain, this study seeks to understand this through the relational and ethical framework rooted in family relations, social expectations and cultural norms. Based on the narratives, the study analyses how PWDs negotiate moral boundaries and make sense of their sexual agency within restricted social environments. Methodologically, this study adopts qualitative interpretive approach using purposively selected interviews and framing these narratives as theoretically significant

cases to explicate them through the critical lenses of feminist ethics and critical social theories, allowing these theories to perform as interpretive ground. This approach aligns within disability scholarship that prioritize the voices of marginalized population [11].

3. METHODOLOGY

This study employed a qualitative interpretive research design to explore the private life experiences of young people with disabilities through theoretical lenses drawn from postmodern thinkers, disability studies, feminist theories and critical social theory. The aim of this study is not thematic discussion or statistical analysis, but developing theoretical insights into how disability, sexuality, agency and embodiment are experienced within the cultural and social context of Bangladesh.

Fifty In-depth interviews and two focus group discussions were conducted with both male and female participants with disabilities, among whom eight people were physically impaired and others were visually impaired persons. These participants shared their personal experiences from where narratives emerged on intimacy, vulnerability, embodiment and social regulation.

Data were analysed using theory-driven narrative and phenomenological interpretive approach, instead of analysing codes or frequency or prevalence, the analysis focused on identifying recurring themes, patterns and ethical concerns within participant's narratives. Key ideas from contemporary disability scholars and feminist ethics were used as analytical tools to interpret how participants articulate agency, vulnerability, desire and constraints.

The cases studied are not intended to be representative of a broader population but are approached as theoretically significant cases that enable in-depth analysis with conceptual questions central to disability studies. Ethical guidelines were maintained throughout the study. All the written accords of the study's aim, objectives, their roles where read aloud to them. All identifiable information was anonymized and special considerations were adopted to avoid any stigmatizing representations of their lived experiences. The study was approved by the institutional review board of department of Sociology, University of Dhaka.

4. RESULTS AND DISCUSSION

The first theme focuses on the embodied performativity of PWDs from Butler's perspective, the second theme discusses a case study of queer sexuality and further prolongs the discussion connecting it with the notion of abjection conceptualized by Kristeva and gives a Foucauldian analysis of power and social control in shaping their lives in the third theme, The final theme discusses on queer sexuality while discussing Spivak's framework in analyzing PWD's resistance and agency; provides future directions for research engaging subaltern PWDs and other resistance theories. The other section includes conclusion, acknowledgement, funding and author's statement. Table 1 shows the demographic characteristics of the participants. It reproduces the demographic characteristics of the sample previously reported in as the present study uses the same sample pool.

Table 1. Demographic Information

Characteristics	Value (%)
Age (in year)	
15-20	14 (28.0)
20-25	28 (56.0)
25-30	8 (16.0)
Mean = 22.08, SD = 2.704, Range = 5	
Sex	
Male	20 (40.0)
Female	30 (60.0)

Type of disability	
Visual impairment	42 (84.0)
Physical impairment	8 (16.0)
Relationship status	
Single	28 (56.0)
Married	20 (20.0)
In a relationship	12 (24.0)

Table 2 shows the theories; I have used to establish arguments for the marginalized PWDs, to explicate their sexualities and lived experiences.

Table 2. Linkage between the Theories and Emerged Themes

Theories and Perspectives	Social Thinkers	Linkage and Themes
Gender Performativity	Judith Butler	PWD's Embodied Performativity
The Notion of Abjections	Julia Kristeva	The Notion of Abjections in Queer PWD's life
Deployment of Sexuality	Michel Foucault	Foucauldian Analysis of the Queer Relationship
The concept of Subalterns	Gayatri Spivak	Subaltern Resistance in PWD's lives: can they speak about their sexualities?

4.1 PWD's Embodied Performativity

I am linking Butler's notion of gender performativity to disability by analyzing how PWD's repeated bodily acts fabricate and entangle identity (Butler, 1988). The public appearances of disabled bodies- on buses, in universities, hospitals or other social spaces- the normative expectation of them is to stay passive and dependent; as if PWDs are waiting to be rescued. Embodied resistance occurs when they prefer to walk and perform alone, that they usually are accustomed to do things by themselves and they defy the roles of passivity, interdependence and pity, using their bodies as an emblem of resistance and contestation.

Judith Butler in her most cited work (1988) has famously quoted Simone de Beauvoir; "One is not born, rather, becomes a woman", she actually exposed the truth beneath the layered statement. Two self-aware women going under similar epistemic realization that gender is not what we get ascribed from birth and marked with, but, it is something more profound- social and political, cultural and theatrical, financial and ecological, It's engraved mentally and framed socially through repetitive reminders that one is a woman, and she has to behave like one through showing dominant ideals in her daily performances, what Butler termed it as embodied performativity (Butler, 1988) [12]. Now, If I synthesize Butler's embodied performativity intersecting it with disability and PWD's sexuality, then I get similar kind of social temporalities. Persons with Disabilities must depict a depended scenario of themselves, where they can't speak or think for themselves, hence they don't have a say in their sexual and reproductive health concerns.

From childhood, they hear that they are weak and internalizing this belief they embody the 'Weak-depended-fragile' identity and perform it in their daily affairs. This is tragically true for marginalized Bangladeshi women with disabilities, most often, they are denied of their sexual and reproductive health rights, they are thought as asexual who do not have any sexual feelings and urges, so they silently accept this, internalize the belief within themselves and show no signs of sexual urges in their lives, living miserably at a corner of a shelter home. Most of them were abandoned in childhood, their parents left them after learning about their disabilities-especially those who were visually impaired. Some of them, got married to other visually impaired men, but, as a woman they had no say in their marriages, no right to birth control and family planning. The man in the relationship whether disabled or not decided for them. They are doubly marginalized- firstly, as a woman, secondly as a woman with disability [13].

They are made to believe that they are not enough, indecisive, naive and fragile for making any informed decision. Figure 1 shows Butler's concept of performativity in PWD's lives.

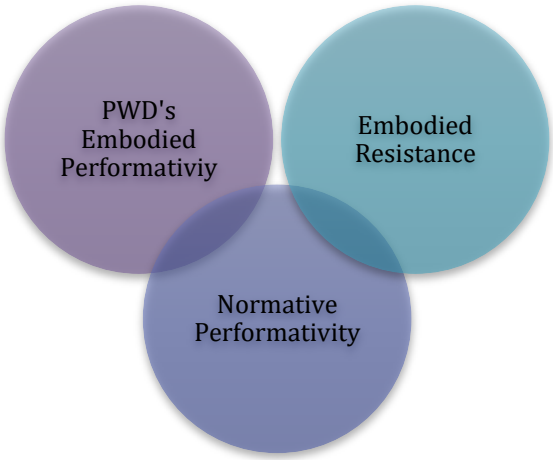


Figure 1. Butler's Performativity in PWD's Lives

During the interviews, I met an amazing brilliant young woman with visual impairment, who was married to another man with visual impairment. They both studied in the same university, the woman was listed in the merit list ahead of the man and she was pursuing a degree in Law studies. Despite studying in such an eye opening, socially aware discipline, she had no say when asked about contraception and family planning, she said she is not the one to decide, her husband decides everything. The same was emphasized by another married woman with visual impairment, who was also married to a man with visual impairment. That's how they reflect normative performativity – forced to think themselves weak and deciding to stay in the pits of despair by performing the idea of embodied weakness repeatedly.

I met another woman with visual impairment during the data collection phase; who was also studying in a renowned public university in Bangladesh. She was married to a normal-abled abusive partner who had no education, no job, and no residence, yet he dared to abuse her physically and mentally. He used to demand dowry from her family. They would agree to fulfill his demands for saving her marriage. She would not utter a word and when asked why she was so silent, she said, My husband married me because of my disability as he thinks he can do whatever he wants. Even his parents encourage me to stay silent. They console me saying, 'whichever body part is beaten by your husband will shine in afterlife. It's a virtue to keep quiet.

When I asked why she did not leave or get any help, she said she is waiting for her death and meet God. This is purely, stimulated death-drive (Thanatos) making her suicidal. So, she is silently enduring the pain inflicted upon her and repeatedly performing as an obedient wife leading to an overstimulated death drive, which is tragic and must be prevented through counselling and psychological help. In the study of Laub and Lee, they argued that trauma can be manifested as death-driven instincts through self-destructive tendencies and impulses [14].

Yet, through Butler's lens, we can say that disability entangles gender performativity. Disability for women in Bangladesh plays the role of a double-edged sword where they are mostly seen as non-sexual, burdensome people incapable of family building capacity and relationship maintenance. They are blamed more than men if they give birth to a disabled child further compounding their distress and marginalizing them. Still, through marriage, motherhood, or visible self-representation on digital media, many of them exert their powerful presence and reclaims their distinctive identity simultaneously. Such acts then are counted as embodied performances that challenge and resist both ableism and patriarchy [15].

4.2 The Notion of Abjections in Queer PWD's Life

Kristeva (1982) gave a breathtaking theory that opposed all binaries, broke boundaries and deconstructed the very structural layers of symbolic meaning and order concerning the prevalent beliefs on disgust and rejection in the society and the cultural apparatus behind it [16]. The cultural functioning and reasoning behind the logics, I would like to term it as 'Cultural Apparatus' akin to Althusser's 'Ideological Apparatus' [17] where culture is used to maintain societal control, manipulation and

hegemony. Through her notion of abjection; she has uncovered the deepest layers of human psych discovering and probing for what we frequently disregard, disgust and reject, what we fear and deem as horrors of life validating the rejections, what is moral and immoral, pure and impure, accepted and unaccepted, ethical and unethical. Figure 2 shows the process how abjection works in marginalizing PWD's sexualities.

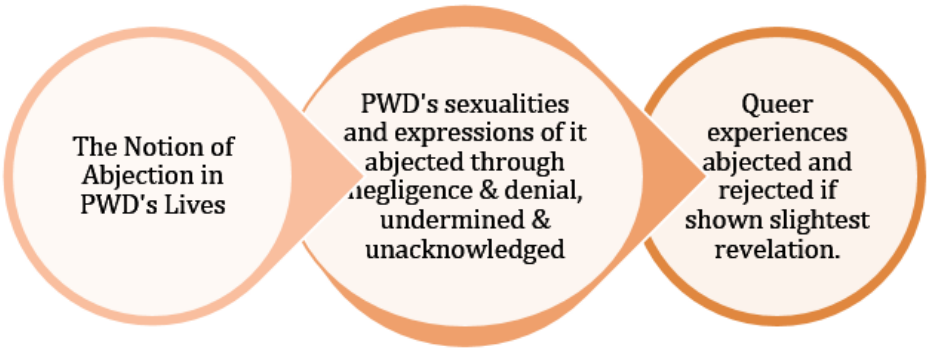


Figure 2. Kristeva's Concept of Abjection in PWD's Lives

Krsiteva's theory can be assumed as a prolongation of psychonanalytic framework of Freud, Jung and Lacan. She defined abjection as a process by which we push away things that invoke feelings of disgust and fear in us that erode our sense of stability and order, threatens our identity and selfhood relating to our body, senses, feelings, sexualities and death. She in her most celebrated book "In the Power of Horrors" (1982) has discussed how a morbid body or a corpse is feared and disgusted, any bodily morbidity or deformity surprises us with discomfort. Similarly, in a Kristevian lens, we can see, that, many of the PWDs in the study could relate to the scorning stipulations of the society abjecting their existence and presence, they have felt the rejections when society did not accept them cordially especially in the healthcare centers, in the public and social spaces including the educational domains and most importantly within their family, community and peers – both the public and private spheres. They had to listen harsh stereotypical comments on their sexuality if they shared any concerns. One young man with visual impairment shared his experience:

I naively once told about my wet dreams to some of my friends to understand why it happens and they spread rumors about me. Now, I am banned in my class, all the female classmates avoid me, as they think I am some kind of eve-teaser.

Abjection serves as tool of exclusion and silence. Mary Douglas in her book "In Purity and Danger: An Analysis of Polution" (1966) discussed the cultural notions for judging some objects and people to be impure, dirty, discarded [18]. Her findings inspired Kristeva later on to extend her notion of abjection, where she states, and 'It is certainly not about cleanliness' (1982) Douglas cites example from Jean-Paul Sartre's ontological example of slime in "Being and Nothingness" (1943), which is neither fluid nor solid, that challenges our ontological logic of identifying things in binaries- the liquid/solid state, the pure/impure (In Bangladesh the Pure/Impure binaries are largely implied on categorizing people, especially women by their character and personality- based on the openness/conservativeness they embody, moral/immoral, living/dead, male/ female, straight/bisexual, heterogeneous/homosexual etc dichotomies). In the similar stance, during my qualitative inquiry, I have found a queer group with visual impairment based in an urban hostel. They shared about their life experiences, the challenges they faced for expressing their sexualities. I am going to link their experiences with Krsiteva's notion of abjection and discuss it from her angle. Sitara (Pseodonym); a 22-year-old PWD recounted on her experiences living in that hostel:

We were all abandoned by our families, so my hostel mates were my family. I did not know about my sexual and reproductive health, but, I gained knowledge on my sexuality from the seniors who taught me how to experience self-pleasure and how to satisfy each other. Though, not everyone was like us, and it

was hidden, but, if somehow others knew they would tell the hostel supers, and they would separate us. But, it was an open secret and we anyhow would secretly meet. The other girls would avoid us, and we would live secluded. Later, when I left the hostel, I never admitted about my homosexuality. I tried to build relationship with boys, but they are just opportunists. Some of the girls who were like me completely abandoned that side and opted for heterogeneous relationship, few married, and the others maintained a secret relationship like me in disguise of a sisterly unit.

This narrative shows that the queer participants had to give up their raw desires to fit in t in the symbolic order. That's how they built split identities, one in the front stage and the other in the backstage if analyzed from Goffman's dramaturgical sense [19]. Some of them embraced this sexual experience; making it their hidden identity and involving themselves in secretive indulgences, while others chose to abandon it. These facts indicate that it is a situational stimulus due to the proximal closeness and affectivity that developed between the same sexes genders in that hostel. Because they were visually impaired by birth, and most of their life, they had to live in arranged residences, they were institutionally socialized, and learned about love and romance from the queer seniors. Several female participants shared captivating accounts of their queer experiences and the vulnerabilities they faced while navigating relationships with other visually impaired girls. During the Focus Group Discussion, a number of participants reported that they adopted the queer group culture in the hostel and experienced same-sex sensual pleasures and adventures. They formed a group to defend themselves from the vigilant superintendent and other girls.

They had liberal views on the relationship and through shared bonding, group activism, and collective experiences they would sustain the clandestine relationships. Queer participants did not want to share their identity and would distance themselves from other girls who were not like them to protect themselves. 'Group culture and activism inside the girl's hostel influenced them and shaped their views on sexuality and relationship as group activitism was important to the queer girls as it helped them to survive abjection, rejections and disgust circulating around their sexualities in the hostel. Another participant noted, Sometimes it is a burden to hide our truer selves and identity, but bisexuality and queer identity is a taboo in Bangladesh and is considered morally unethical and heinous deed. Even our religion [Islam] also forbids it, but what can we do when we are created in such a way? (Sara, a 21-year-old visually impaired girl)

This again fits well in the dichotomous binary of good and evil of the society for which abjection is generated over and over again in the social destiny that establishes and reinforces the social expectations. Ultimately, abjection is an ideological weapon and tool that created the mechanism of exclusion, set rules for inclusivity and accessibility in the society to maintain the dominant hegemony, cultural ideals, and abstract subjectivities predominant and pre-existent throughout the history and geography that is established through the cultural reproduction.

4.3 Foucaldian Analysis of the Queer Relationship

From a Foucauldian perspective, a lesbian relationship between two visually impaired women can be interpreted through the intersection of sexual normativity prevalent in the society and the ableist power rather than assuming it as psychological deviation. The concept of "Deployment of Sexuality" coined by Foucault highlights how institutional regulations and disciplinary practices in medicine, psychiatry, and rehabilitation produce discursive knowledge in the medical and ableist moral discourses that normalizes which type of sexualities are deemed as acceptable and others as aberrant [20]. Within these speculations and practices, women with disabilities are often rendered invisible in the intimate spheres, their social image constructed as asexual or incapable of autonomous decision making in relationships or expressing love languages, and overall dependent – a process what Garland-Thomson (2009) termed as 'Normate Gaze', where able-bodied heterosexuality acts as a socially idealized accepted standard [21]. The emergence of lesbian relationship between two visually impaired women in this study disrupts and challenges this gaze by asserting PWD's bodies as a site of desire, pleasure, autonomous agency and resistance.

McRuer (2006) argued that normative norms around heterosexuality rely on the presumption of able bodies, whereas disability is accepted only when it aspires to normalization. A lesbian relationship

between two visually impaired women thus acts as a crip-refusal – a rejection of both heterosexual norms and social expectations that frame sexuality as legit when it mirrors customary roles and abled-bodied norms [22]. These types of relationships exist in society invisibly who don't seek acceptance or inclusion nor exposure, but acts as alternatives to the dominant tropes. Again, Haraway's 'Situated Knowledge' can come into scene where she argues that perspectives can be produced situationally from the positionality of the people ranging from their class, gender, socio-economic background, body, autonomy, culture and location shapes their experiential knowledge [23]. Hence, we need to deconstruct the dominant structuralist viewpoints and bring out the epistemic voices for the marginalized. Figure 3 shows the relationship between Foucaldian concepts 'Deployment of Sexuality' and 'Discursive- Situated Knowledge' that allows which form of sexuality shall prevail and what must be the dominant sexual roles in the society.

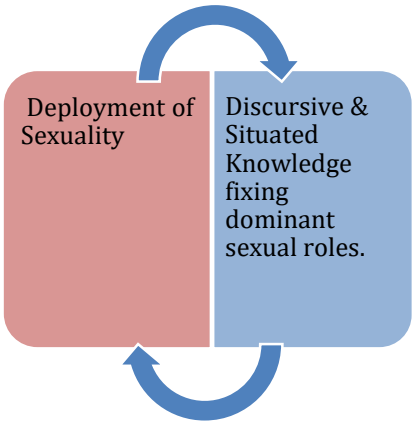


Figure 3. Foucaldian Framework for Understanding PWD's Sexuality

Scholars such as Meekosha, Shuttleworth and Soldatic (2013) emphasize not to over-explain disabled sexuality otherwise it will reproduce epistemic violence by positioning non-normative intimacies as threats requiring moral justifications [24]. In Foucauldian terms, the tendency to classify or evaluate the relationship reflect disciplinary power rather than ethical concerns. Instead, the relationship should be interpreted as a counter-conduct – a lived experience of two visually impaired women who resisted dominant sexual discourses and produced a subjugated knowledge about their body embodiment and sense of pleasure.

4.4 Subaltern Resistance: Can the PWDs Speak about their sexuality?

Reframing Spivak's question "Can the subaltern speak?" (Spivak 1988), I ask embracing an angle from the social model of disability; 'Can the PWDs speak about their embodied lived experiences especially about their sexuality?' Especially, those who are rendered as the marginalized subaltern [25]. The subaltern women, ethnic people, the homeless people with disabilities, and those belonging to the displaced communities, the Harijans, the Bihari people and others embodying a displaced identity, or perhaps queer people who are silently living a masked life in Bangladeshi society, can they speak? These things need further probing and research.

Future directions is to perform ethnographic case studies and participant observations on these marginalized groups. During my fieldwork on PWD's sexual and reproductive healthcare experiences, I found a few queer couples, who were young girls aged between 22-24 with visual impairments. They had love affairs while living in a girl's hostel, petrified for the conventional societal rules and religious conservation they hid their identities and now pretend to be heterosexual and lead a normal life, where secretly they continue their romances in disguise of a sisterly unit. Figure 4 shows how PWDs often resist their subalternity through exercising their autonomous agency and will power.

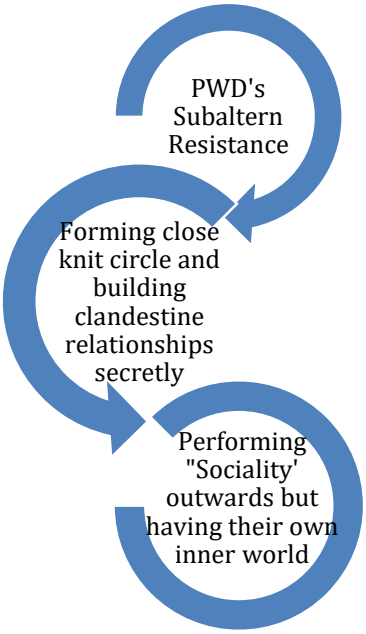


Figure 4. Spivak's Subaltern Resistance in PWD's Lives

Research can be conducted on indigenous individuals with disabilities in the Chittagong Hill Tracts who embody intricate multilayered subaltern identity- ethnic, linguistic, and corporeal. Their resistance might not always take form of verbal cues, but it may manifest in preservation of their culture, language, ancestral traditional practices. Stemming from these thoughts, they may also avoid state-run facilities and services by forming informal affiliations and support networks. These activities challenge the notion that views disability as an issue to be solved rather viewing it as a component of political affair that needs to be emphasized on [26]. Contemporary disability and trauma scholars, including Meekosha (2011), caution against medical models that interpret embodied distress as dysfunction, emphasizing instead how social expectations around sexuality marginalize bodies that refuse normative forms of intimacy [27].

Ethically, this study is analysed through the lens of feminist scholars and decolonialization that acknowledges research itself as a space of power. The aim of this paper is not to normalize queer disabled intimacy within dominant sexual tropes but to allow such relationships to generate theory from the margins, voices to be heard from the subalterns, from the marginal and contributing to the epistemic justice in interpreting their world rather than reflecting comparative deficit or frame anything in the ethos of morality.

This aligns with Goodley's (2014) concept of crip-relationality, which means persons with disabilities develop ethical and epistemic knowledge situationally from their lived experiences rather than conforming to externally imposed norms upon them [28]. In other words, the women studied in this study enunciated a form of queer subjectivity from their own situations and relational insights: their sensual experiences, agency and pleasure became central to them – a form of resistance, a discourse that challenges the customary assumptions of family, community, and state's positionality on the notions of sexuality and intimacy – on what's thought to be legitimate and what not to be.

Cultural enunciation here is also performative and intentional. By living and expressing non-normative intimacy though kept hidden in the eyes of society, these women engage in a crip-queer resistance [29]. In a country like Bangladesh where the issues on sexuality and comprehensive sexuality education is still a taboo topic – disability and non-heterosexual relationships are doubly abjected and marginalized here [15], [30]. Finally, this enunciation is situated and relational, reflecting the specific socio-cultural constraints in Bangladesh, limited sexual education, domination and subjugation by family and community, and structural inaccessibility to resources that shape their lives and lived experiences. This

study showed that visibility is not always a prerequisite for legitimacy, but expansion of cultural imagination of how PWDs view intimacy, sexuality and relational ethics in Bangladeshi society.

5. CONCLUSION

The postmodern theoretical frameworks used in this study offer a detailed lens in the interpretation of the qualitative insights recurred from the field observations and reflexive interactions with the participants during IDIs and FGDs in Bangladesh. Foucaldian notions demonstrate how family, welfare and medical institutions regulate disabled bodies through silence, surveillance and limited access to SRHR information and services. Butler's concept embodied performativity showcases how PWDs resist these normative constraints and socio-cultural constructs through embodied practices, digital presence, media visibility, and building families – unsettling the normative hegemonic ideas of them prevailing in the Bangladeshi society. Kristeva's notion of abjection further elucidates how disabled sexual bodies are deemed as threats to social orders, explained from both evolutionary psychological perspective and psychoanalytical lens, whereas, Spivak's subalternity draws focus to the epistemic injustices that tends to erase the disabled voices on their sexuality within the policy literature and practices. Collectively, these frameworks invite for a reconstruction of Bangladesh's SRHR discourses – from charity model toward recognizing their agency, giving them political recognition by placing PWDs as contributors, not mere recipients of aid and acknowledging their voice as agents of resistance.

Acknowledgement

The author is thankful to the study participants.

Funding Information

No funding was granted for this study.

Author Contribution Statement

Name of Author	C	M	So	Va	Fo	I	R	D	O	E	Vi	Su	P	Fu
Farheen Akter Bhuian	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓

C: **C**onceptualization
M: **M**ethodology
So: **So**ftware
Va: **Va**lidation
Fo: **Fo**rmal analysis
I: **I**nvestigation
R: **R**esources
D: **D**ata Curation
O: Writing - **O**riginal Draft
E: Writing - Review & **E**diting
Vi: **Vi**sualization
Su: **Su**pervision
P: **P**roject administration
Fu: **Fu**nding acquisition

Conflict of Interest Statement

This is a single handedly written paper, so, the author declares no conflict of interests.

Informed Consent

Informed consent was obtained from all participants after explaining the study objectives, procedures, and their right to withdraw at any time.

Ethical Approval

The study was approved by the institutional review board of department of Sociology, University of Dhaka. The approval code is (Soc/AC – 11.02.2023).

Data Availability

Data can be availed at reasonable request from the author.

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How to Cite: Farheen Akter Bhuian. (2026). Theoretical reflections on disability and sexuality: a critical-interpretive inquiry in Bangladesh. Journal of Media, Culture and Communication (JMCC), 6(1), 74-85. https://doi.org/10.55529/jmcc.61.74.85

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