

WOMEN STRUGGLE FOR SUPREMACY OR EQUALITY IN CONTEMPORARY WORLD: PROSPECTS AND CHALLENGES

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Abstract: Islam is defined as a complete way of life. It entails a lot of activities including warning to polytheists and reward to obedient believers who worship Allah, follow the creed and establish good and commendable relationships with humankind. Because Islam covers the whole worldly and heavenly activities of mankind, Allah reminded the Prophet (PBUH) of the rights and responsibilities of male and female and their limits at various stages in life. Gender autonomy or discrimination in some aspects of human activities in Islam is neither negotiable nor tenable to win legislative support in conventional law or to become norms. Therefore, Islam leaves no option for man to practice some of his inspired views that are contradictory to Allah's even where conventional legal framework is reviewed and sanctioned its practicability. Where such were given a trial, there had been repercussions in the form of irrevocable, naturally swift punitive measures against the perpetrators. The paper aims to study gender discontentment, including challenges and prospects in the modern world. It will draw conclusion with useful recommendations from the divined backgrounds. This study will be descriptive, analytical and critical while shaping its framework from liberal feminism and social constructivism. However, divine judgment will be the epitome of

ratification for clarity of what may seem to be vague in the understandings of gender and rights in Islam.

INTRODUCTION

Human beings are created by the Almighty Allah with certain characteristics that feature on both sexes where some are similar and other few ones are different as a result of functions of such characteristics. Men are strong and powerful and that makes them spectacularly different from women as regards the nature of work men do. Women in the other hand are soft, non aggressive passionate and are subordinate to their men in some issues that are related to family needs and decision. Women take care of their children and other members of the immediate family and manage the home while men work for income to provide means for sustainability of the family. From the time in memorial, way of life has been like that until recent time when women feel they can be competitive with men on numbers political, economic social and even physical engagements. The feelings were overwhelmingly acknowledged by women because they see the new paradigm as determinant to self empowerment which indicates a call for autonomy. Caldwell (1996) suggests that increase in women's autonomy will lead to mortality decline and improve health outcomes for women and their children (Caldwell, 1996). Though,

what is morally right is something that has a good after-effect and what is immoral is anything done but with bad after effect.

Therefore, the call for self administered independent life is felt to be a rich source of immorality and it pointed out by some scholars of theology that it will be some problems for not only the women but of global concerned where every person and the government will donate moral and social assistance to correct the outcomes of the long term effect.

PROBLEM OF THE STUDY

From the understanding of what some people, especially women call gender discrimination, the most pressing demand of women is to seeking recognition in political positions to ensure a place of honour as sole authority not as in the position of subordinate or supportive class either in the family level or in the entire process of running the society at large. The other important call is the use of male sex pronoun for identifying human position. Wherever there is the absolute need to address human beings, the masculine language "He" for the position of either sex is always used, so it seems discriminatory, absurd and regarded as biased to women's integrity because they see the expression portraying women as irrelevant group in the society. Another controversial argument of women group is the strong willingness to observe and apply sections of human right laws that protect their interests, particularly those that empower them to initiate and implement their own convenient decision as regard personal life and family with or without their spouse consent. Though violence and all sort of abuses against women are inclusive in the rights pursuing for recognition by the women folk. Section of society both in the west and all other developing nations feel this empowerment as reasons capable of initiating violation of moral codes in the society. It also negates not only the status quo but the natural way of life if observed from different civilizations.

However, Islam firmly maintained clarity on the rights of women and the extent of their roles in societal involvement whereas the family involvement seems a natural and non contestable industry for women, but these roles are not satisfactory enough for women, they are calling to be represented in almost all human endeavours. I think, they like to be seen everywhere outside the family circuit.

THEORETICAL PERSPECTIVES

Feminist approaches to international relations share something in common with Marxist approaches even though the large majority of feminists are not Marxists. The only one of major similarities between Feminists and Marxists is that Marxism and most varieties of feminism are self consciously

emancipatory perspectives in that both look forward to the creation of social order free of the inequalities, domination and injustices that characterize the contemporary world (Shimko, 2005: 58). Whereas, Liberal Feminism looks at the roles women play in politics and asked why they are marginalized. It wants the same opportunities afforded to women as afforded to the men (Baylis & Smith, 2006:284). Baylis and Smith described the third version of feminism as "Standpoint feminism" as retrieved from (Zalewski, 1993a; Hartsock, 1998). Standpoint feminists such as Ann Tickner, wants to correct the male dominance of our knowledge of the world by re-describing the six objective principles of international politics developed by Haps Morgenthau according to a female version of the world. The constructivist outlook can be formulated based on three general claims: (1) the ontological thesis that what appears to be "natural" is in reality an effect of social processes and practices; (2) the epistemological thesis that knowledge of social phenomena is itself socially produced; and (3) the methodological thesis that the investigation of the social construction of reality must take priority over all other methodic procedures. Locher and Prügl (2001) argued that Feminism and constructivism share a commitment to ontology of becoming that can serve as a common basis for conversation. They suggest that there are also profound differences between feminists and constructivists. First, most IR feminists approach gender and power as integral elements in processes of construction, whereas most constructivists consider power to be external to such processes. Therefore, failure to conceptualize power and gender as social and pervasive section leads constructivists to miss an important part of the empirical reality of power politics. Second, constructivists tend to ignore the implications of a post positivist epistemology, whereas for feminists the question of "Who knows?" is crucial (Locher and Prügl (2001).

Shimko (2005:58) posits that Feminism is a perspective on social phenomenon focusing on issues of concern to women while theoretically emphasizing the importance of gender.

The term gender usually refers to the social construction of difference between 'men' and women (Baylis and Smith, 2006: 281).

HISTORICAL BACKGROUND OF FEMINISM

On the account posted online on the historical background of feminism by Melanie Lord, Anthony Greiter & Zuflo Tursunovic they claimed in their collective work that the origins of the feminist movement are found in the abolitionist movement of the 1830's. Seneca Falls, New York is said to be the birthplace of American feminism. Elizabeth Cady

Stanton and Lucretia Mott spearheaded the first Women's Rights Convention in Seneca Falls, NY in 1848 (Lord et al)

The convention brought in more than 300 people. The discussion was focused on the social, civil, and religious condition of women. The conventions lead to the Declaration of Sentiments

modeled after the Declaration of Independence. The convention marked a 22 year battle to gain women the right to vote in the United States. Marianne Weber (the wife of Max Weber) was a feminist. Weber thought that women should be treated equally in the social institution of marriage, along with all the other social institutions. She made it clear that marriage was between a man and a woman. The contemporary feminism movement began in the 1960's

OBJECTIVES

(a) The study aims to debunk the conventional thought in relation to the religious and natural human moral values. (b) The study will also look into the pervasive effects of the acclaimed inspirations of female gender in the contemporary world (c) Observed Prospects and Challenges in the in gender issues

ARGUMENT OF THE GROUPS UNDER THE GENDER ISSUES

The argument now is in what direction do women seek rights, freedom and empowerment? Actually the demand of each school of thought is different from one to the other. For example: Feminists fight for the equality of women and argue that women should share equally in society's opportunities and scarce resources.

The Radical observes that Inequality stems from the denial of equal rights and that the primary obstacle to equality is sexism while Marxism maintains that Division of labor is related to gender role expectations. They posit that Females give birth. Males left to support family the advocates regarded Men as Bourgeoisie and Women as Proletariat. Surprisingly, Socialists view women's oppression as stemming from their work in the family and the economy, to them, women's inferior position is the result of class-based capitalism. Lastly, Postmodernism attempts to criticize the dominant order as they believe that all theory is socially constructed. The group rejects claim that only rational, abstract thought and scientific methodology can lead to valid knowledge.

CRITIQUE

The United Nations' Universal Declaration of Human Rights; article 3 states that *Everyone has the right to*

life, liberty and security of person (UDHR). The content of this article indicatively allows every single individual to live and run his life at his or her own liberty in any way convenient or that he/she so desires. The clause does not include the capacity of the authority in the position of the state to have anything to do either to correct, stop or use state power to help in correcting or virtually restraining individual while choosing to enjoy his/her own chosen interest under this article 3. Observation of the article 3 and other related ones that are equipped with outright freedom for individual causes to speed up the operation and indiscriminate practice of free rights which have thus resulted to moral decadence worldwide particularly in all UN member states who are signatories to such rights. It has given preference to swift and widespread of abuse of self at individual and family level.

The human rights laws and the call for its enforcement by all member states under the UNO leadership gave rise to women's inspiration to embark on various ways for seeking rights and freedom at the expense of their parents, husband and even their children for more rights despite the fact that children are regarded as golden property of parents from whom they derive joy and pride throughout their life time. For instance, women started their request of freedom from the concept of empowerment and according to the UNDP, a United Nations agency, it claims that its set goals for women's empowerment is defined as "coordinating of global and national efforts to integrate gender equality and women's empowerment into poverty reduction, democratic governance, crisis prevention and recovery, and environment and sustainable development (UNDP). It is also stated by the agency that it focuses on gender equality and women's empowerment not only as human rights, but also because they are a pathway to achieving the Millennium Development Goals and sustainable development (UNDP). As evidences to backup purported intention of the for women's empowerment, UNDP published on its web page that in 10 states in India, UNDP joined forces with the ministry for local governance and civil society organizations to support women elected to public office in more than 2,600 village councils.

In Ghana, UNDP and the Japanese government helped more than 200 rural women to set up six training centers where they learned to produce goods that are now being exported around the world. In a West African country; Mali, UNDP made Installation of Multi-use engines to drive women's empowerment in 1,000 Mali villages as part of a Mali Government programme, supported by the United Nations Development Programme (UNDP), that has received more than US\$20 million in funding from Norway,

Denmark, the Netherlands, France, and the Bill and Melinda Gates Foundation, among other partners. The latest phase of the project began in 2008 and will run until 2012. UNDP and partners are expanding similar programmes to Burkina Faso, Ghana, Senegal, Guinea, Niger and Togo. The positive impact that energy access can have on the lives of the rural poor was underscored by a United Nations General Assembly Resolution, which designated 2012 as the year of universal sustainable energy access. Likewise, improving energy access for the world's poorest populations is one plank of UNDP's poverty reduction strategy (Ibid, 2011). The village of Kazybek, at the foot of the mountains in Naryn province, Kyrgyzstan, endures extremely harsh winters, with temperatures averaging around -20C° and sometimes dropping as low as -40C°. "Previously, the kindergarten was only open during the warmer seasons and closed for nearly five months in winter" says Akylai, a young mother. However, thanks to a new heating system installed as part of a UNDP-sponsored project, residents of Kazybek can now send their children to kindergarten throughout the winter. This allows parents, especially mothers, to spend more time generating income for their families. Taken these UNDP projects as concept for women's empowerment, if it is only in these ways women's empowerment is sought in every society, it could be said to be enough source of strength. A strength that is capable to make the generality of literate women become intelligently relevant, economically powerful and morally fulfilled for the need of their family's sustainability. Thereafter, the future of every woman is provided with basic necessities like human valuable passionate supports and kindness by the men folk because, behind every successful woman there must be a man and vice versa. It seems women's desires are far more than what the nature had laid down when almost all advocates of the perspectives of gender Issues are basically asking with louder voice for equality and independence in nearly all the human endeavours.

ANTECEDENTS LIMITING THE CALL FOR GENDER EQUALITY

Religious Aspects

In the Old Testament of the Biblical doctrine, it was made mention of who woman is. In fact, the focus of the study is to use divine revelation to substantiate our argument against the validity of the theoretical perspectives but since Allah had ordained all believers to believe in all the Books revealed before the Qur 'an, this made it mandatory to use at least one of the books in conjunction with the injunction of the glorious Qur'an.

In the book of (Genesis 2: 20-24) the man gave names to all the cattle, and to the birds of the sky, and

to every beast of the field, but for Adam there was not found a helper suitable for him. 21) So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22) The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23) The man said, "This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man." 24) For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

The significant of these verses are numerous but the study shall be brief for what is required on academic understanding related to the focus of the study. Thus below is an interpretation given to those verses by a respondent online.

It was not good for man to be alone. God created us to be man's helper, to meet his every need, body mind and soul that we might grow together in spirit and in truth that we might encourage one another and spur one another on in all things. And that we might more fully in our finite minds understand the inner workings of God and His role in our lives. In women, we see humanity in its weak form, easily misled and beguiled, in man; we see God's strength and unswerving authority. We need man's headship and guidance to keep ourselves from falling away, and man needs God's headship and guidance to show them how to lead us in all truth and righteousness (Source: www.intothelight.org).

In a reaction to people's expression of independence and human rights there is a scholarly work of Robinson, (2010) on book review where he reacted to what some section of people regarded as misguided use of self. He posted the following paragraph that relates to the abuse of human rights from the point view of individual who perceived himself/herself as the ownership of his/her body and soul with the belief of having the freedom to use them for whatever they so desire.

In the beginning God created man after some time He saw that the man was lonely God took a rib from the man and created a woman. Therefore, He created a woman from man and for man. God did not make man for man and woman for woman. If He had, He would have told you so. God never said that a man could take another man for his wife And He surely didn't say that two women could get married and be together for the rest of their lives. What you heard God say in His Word is "A man should leave his father and mother. And he must cleave to his wife He must put no one on this earth before her. And it is after death they will depart". God never said two men or two women could get married and have a new start. He heard many of you say it is your choice to

have whom you want for your mate. But, I say to you today, He has given you a choice. But, choosing a same sex mate is not one... If you live your life in that manner, God says it is an abomination (Robinson 2010).

Women are created as intelligent beings and could stand the test of brilliant performance in many ventures of human endeavours. But the demand for immorality like in sexual relations with same sex creates stereotype that sends wrong message to the emerging generations and in fact has drained the ethical and moral values of humanity. Apart from the fact that homophobia will reduce the population as a result of the members' inability to reproduce, the availability of what must be the appropriate number of required intelligent individuals that could be readily trained for various professions may be inadequate and that will put a very significant question mark on the fate of man as the only indispensable factor who must coordinate and integrate all other means of production for development and advancement of humankind.

ISLAMIC PERSPECTIVES WHICH OPPOSED THE WOMEN SUPREMACY

Positions of women in other civilizations

Shittu (2008) stated that in some other religion, women were regarded as nothing different from unwanted materials in the Athen. Equally in some part of the world, men doubted whether women could be regarded as human beings. In Hindu culture, women are recognized as most harmful set of creature and there is no creature more sinful than women. Similarly in Chinese scripture, a woman was called the "water of woe" that washes away all good fortunes. She is regarded inferior to man and considered exterior minor whose children did not belong to. In Roman civilization, a woman has no independence. A married woman and her property are under the control of her husband. In the English common law did not place women on a balanced pedestrian and it reads; "All real property which a wife held at the time of marriage became a possession of her husband. Similarly, in the Arab Jahiliyyah period used to buried their female daughters alive, because it was an occasion of grief and gloom for the Arabs. The Qur'an said; *"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!"* (Q16:58).

Women status in Islam

Furthermore Islam is the only religion that protects and gives women their rights and at the same time upgraded their status suitably. Islam permits and regards women as partner to men in marriage the husband has to clothe, accommodate, feed and must

also treat her as his wife and she is entitled to inheritance in the family and has rights in various levels either as sister, children, mothers or wives unlike in other religions or civilizations. Islam has completely removed all such kinds of oppression and gave them special status /rank as due for mankind. Allah says;

"O mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has at-Taqwa...." (Al-Qur'an 49:13)

Similarly in another verse Islam stated the equal treatment between mankind regarding reward and punishment. Allah (SWT) mentioned; *"Whoever works righteousness – whether male or female- while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do* (i.e. Paradise in the Hereafter). (Al-Qur'an16:97).

Moreover, it is not permitted to include women as part of the property of inheritance and they were also entitling to their rights. Allah said:

"O you who believed! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open Fahishah (illegal sexual intercourse or disobey their husbands); and live with them honourably...." (Al-Qur'an4:19)

Women in Contemporary World

As mentioned by Kauthar (2006) in her Book titled *'Muslim Women at the Crossroads..'* made mentioned in the Fourth world conference on women (FWCW) that there should be equal participation of men and women in all structures and institutions. However from the statements, there should be equality of men and women necessitates their equal representation and participation in all institutions of society but according to the rules and regulations governing to the shariah. Sani (2004) stated that women marches took place in London and Liverpool called 'International Women's Day' demonstrated on the street demanded four basics aims such as equal pay, equal education and job opportunities, free contraception aborting, then free 24 hours nurseries. Similarly they added three more financial and legal independence and all kinds of discrimination against lesbian and women's right to define her own sexuality. Moreover they also struggled to bring dramatic change to the titles of men to women for example; 'chairperson' instead of 'chairman', 'Congress woman' instead of 'Congressman' (etc)

these are some of the aims which women's liberation movement are struggling for in order to make equality between the sexes so that women could be liberated from all kinds of discrimination from men. This creates some problems and effect to their life in the society.

Modibbo (2008) stated that the purpose of creation of man is made firmly clear and this sheds light on the equality of man and woman. Allah has created mankind to worship Him alone. The Quran says: *"I have only created Jinn and Men, that They may serve Me."* (Qur'an 51:56). And also enjoins them to work for their survival economically, spiritually and socially. Similarly, in another verse Allah says; *"O mankind! We created you from a single (pair) of a male and a female, And made you unto Nations and tribes, that ye may know each other Not that ye may despise (each other). Verily, the most honoured of you in the sight of God is (he who is) the most Righteous of you...."* (Qur'an 49:13)

Therefore, faith makes all people equal in the kingdom of Allah (SWT), but there is leadership, rank and degree tied with greater or less responsibility and that depends on true knowledge and insight. In another verse, it says; *"Ask the followers of the Remembrance if ye know not!"* (Qur'an 16:43). In addition verses (1-5) of Suratul-Alaq teach mankind at every given second and stages new knowledge entirely. Similarly, our understanding and capacities come as gifts from Allah (SWT) Modibbo (2008).

Furthermore, Islam opposed women supremacy because of their weaknesses, flexibility and biological differences with their men, the opposite sex. Fatimah (2003) made mention that some scholars are against women participation in politics and their election into positions of leadership, and they based their argument on sayings of Prophet (SAW), *"a nation which makes a woman to run its affairs never prosper"* (Hadith). Hence no single woman had ever been appointed to lead as governor during the life time of the Prophet (PBUH) as well as period of the *Khulafaur-Rashidun*, since prophet never practiced it, therefore the *Sahabah* did not implement it. Islam gives right and distributes duties to each and every member or individual in the Muslim society according to his/her nature. In supporting this Yahya (2006) commented that the shariah shields Muslim societies from the circulation of vice and immorality among its individuals and communities, this is because of its role in preventing Muslim society against exploitation, Therefore women has limited role to play in every community especially when it comes to family issues, education as well as in the health sectors.

Kauthar (2006) is of the view that women should be given a choice whether they want to work outside or they like to manage the house alone, but this does not mean that women's empowerment means integration of women in all types of workforce and neglecting the families.

CHALLENGES

Equally women supremacy brought about the issue of discouraging the husband in limiting his social life to himself, his only one wife, two or three children, they were careless about extended family relationship. Sometimes if any socially member of the extended family especially from the Village pays them a visit such a brotherly spirit is discouraged as added by Dauda (2008).

Similarly some of these women struggling for such kind of positions even went to the extent of discouraging their husband from marry another wife even if he is financially sound particularly those who don't acquire Islamic knowledge properly, but by opposing him means she is indirectly encouraging the husband to engage with another lady in illegal way. *Subhanallah!* Concerning the polygamy, Islam permits four wives but on condition that man should deal justly among them accordingly. Allah said; *"Then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. (Al-Qur'an 4:3).*

However, No matter how angelic, pious, humble and transparently honest you are, if you do not have money or some rank within the socio-political circles those ladies in position or power even if she is your wife will simply forget you said by Dauda(2008).

According to Sani (2004), Muslim women should not be allowed to contest for any political position which included parading from one corner to another campaigning. And they are not permitted to become the Head of any political seat where men are predominant, she must stay at home because it involved intermingling between her opposite sexes, Likewise, she cannot come out at any given time she wishes like man, unless with authority of the husband. This is in order to protect her dignity and status. Prophet (SAW) said; *"The best of you is he who is the best to his family, and I am the best among you to my family"*. (Hadith).

The position of women today led to the destruction of some families and the serious breakdown of public morality by presenting their naked body without Hijab and mingling on the roads with their boyfriends or girlfriends especially in our present day society which encourages the so called women struggle for the supremacy and equality. Similarly, in some

manufacturing or sales promotional companies, advertisement pasted on the billboards or showed in the moving pictures in most media houses in which young and married sales girls are advised to strip naked in postures to attract visitors in order to sell goods and services is another means of promoting immorality which invalidates woman dignity. It is a disgrace to motherhood. This resulted to the commitment of adultery and fornication; a situation which goes on to prolong disrespect for women as well as reducing their chances of manning position of authority in the public sector. In conclusion, Islam has also forbidden women from becoming leaders of men. Allah says; "And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of the townships" (Al-Qur'an12:109).

It is also mentioned in the tradition of Prophet (SAW) that; "when the news reached the Prophet (SAW) that the Persians have made the daughter of Kisrah as their Queen, he said: *"that Nation will never prosper which hands over its affairs (of government) to a woman."* (Bukhari).

In addition, Dauda (2000) highlighted all the four schools of Islamic law, unanimously agreed the fact that a woman should not be appointed to lead men, the four schools' collective decision is based on the Hadith of Prophet of Allah (SAW) saying; *"A woman should not lead men, nor should an evil doer lead the righteous people"*. (Hadith).

On the aspect of women's underrepresentation, various scholars argue few points that may have likely responsible for such exclusion despite the fact that women's original and natural environment where most people say they could be best represented is the immediate family domain.

Why women remain underrepresented in elective office in proportion to their presence in the population. Barbara Burrell studied female candidacies in national elections in her work titled *A woman's place is in the house: Campaigning for Congress in the feminist era*. She analyzes the number of women who run for a seat in the House, the amount of money they raise for their elections, and the percentage of the vote they receive. From her findings, she concludes that "women are equal to men in their success rates and in their fund-raising efforts". She then argues that the low proportional representation of women in Congress is due to a lack of women candidates, not to their poor success rate, as many scholars have argued" (Burrell, 1994); (Dolan & Sanbonmatsu, 2009).

From the above conclusion of the scholar, the laxity of women candidates to vie for elective political seats

in the House of Representatives is pointing to the fact that women are not independent despite the rate of their success in the election or in whatever position they aspired. The reason could be traced to disapproval of their husband who may not like to see his wife administering a public office in male dominated decision-making level morally appropriate. Some men may feel what the regular absence of mother could cost the development of the children and the entire family.

The same idea of Burrell was shared by (Fulton, Maestas, Maisel, & Stone, 2006; Pearson & McGhee, 2004) that underrepresentation is not due to the lesser quality or insufficient campaign funds of female candidates but (Darcy et al., 1994; Palmer & Simon, 2006) held a different view by pointing to the important institutional and structural aspects of American system of government and politics that have helped or hindered women's attempts at gaining greater representation. According to Dolan & Sanbonmatsu, (2009) in their article entitled *Gender Stereotypes and Attitudes Toward Gender Balance in Government* They cited the view of Simmons altogether that those who saw more women in office as a negative did so because they believed that women's place was in the home and that women would be too soft, too flighty and inconsistent, and not business-minded enough to be successful at governing (Simmons, 2001).

At the same time as reported from the findings of Gallup Poll Monthly since 1975 according to Dolan & Sanbonmatsu clearly show that the public has, in general, become more comfortable with the idea of having more women in office and even see benefits to the country as a whole (Ibid, 2009; Ibid, 2001).

PROSPECTS

The reasons that people give for thinking that the gender of officeholders matters to governing are illustrative of the power of stereotypes. People who thought that more women officeholders would lead to better government said this because they saw women as more reliable and conscientious, less corrupt, and less easily manipulated than men. They also indicated that women would be more likely to think about social justice, poor people, and fiscal responsibility (Simmon, 2001).

Women are being looked up to as section of the society that should be able to get the rights for decision making and responsibility especially of matters that concern their immediate family so that women may start to recognize themselves as empowered fragment of the society.

Table 1: A list of female presidents and prime ministers who are presently in power as of August 9 , 2011.

#	Country	Leader	In office since:	Notes
1	Ireland	President Mary Maltese	Nov. 11, 1997 -	elected
2	Finland (1)	President Tara Halonen	Mar. 1, 2000 -	elected
3	Germany	Chancellor Angela Merkel	Nov. 22, 2005 -	elected
4	Liberia	President Ellen Johnson-Sirleaf	Jan. 16, 2006 -	elected
5	India	President Pratibha Patil	Jul. 25, 2007 -	elected
6	Argentina	President Cristina Fernandez de Kirchner	Dec. 10, 2007 -	elected
7	Bangladesh	Prime Minister Sheikh Hasina Wajed	Jan. 6, 2009 -	elected
8	Iceland	Prime Minister Jóhanna Sigurdardóttir	Feb. 1, 2009 -	appointed 2009, elected 2009
9	Croatia	Prime Minister Jadranka Kosor	Jul. 6, 2009 -	appointed
10	Lithuania	President Dalia Grybauskaite	Jul. 12, 2009 -	elected
11	Kyrgyzstan	President Rosa Otunbayeva	Apr. 7, 2010 -	coup
12	Costa Rica	President Laura Chinchilla	May 8, 2010 -	elected
13	Trinidad and Tobago	Prime Minister Kamla Persad-Bissessar	May 26, 2010 -	elected
14	Australia	Prime Minister Julia Gillard	Jun. 24, 2010 -	appointed 2010, elected 2010
15	Slovakia	Prime Minister Iveta Radicová	Jul. 8, 2010 -	elected
16	Brazil	President Dilma Rousseff	Jan. 1, 2011 -	elected
17	Switzerland	President Micheline Calmy-Rey	Jan. 1, 2011 -	appointed
18	Peru	Prime Minister Rosario Fernández	Mar. 19, 2011 -	appointed
19	Kosovo	President Atifete Jahjaga	Apr. 7, 2011 -	elected
20	Thailand	Prime Minister Yingluck Shinawatra	Aug. 8, 2011 -	elected

Source- http://www.filibustercartoons.com/charts_rest_female-leaders.php

"Elected" refers to women leaders who were elected in democratic elections, including both direct election and parliamentary election. **"Succeeded"** refers to leaders who automatically assumed their position following the resignation or impeachment of a predecessor, and were thus not specifically elected to their post.

"Appointed" refers to leaders who were appointed to office by a ruling party or executive, and were thus not specifically elected to their post. **"Coup"** refers to a leader who staged a coup or revolution to take office through force. Sometimes leaders who were originally appointed to office managed to win election. In such cases both dates are noted.

The modern scholars have supported freedom for women though there has been no time that autonomy was denied to women. Therefore, Dyson

and Moore (1983) defined autonomy as "the capacity to manipulate one's personal environment" and "the capacity—technical, social, and psychological—to obtain information and to use it as the basis for making decisions about one's private concerns and those of one's intimates."

The autonomy for women at individual home level had given strength to women autonomy at public places especially those who can translate or demonstrate successfully her decisive action with which she holds the family together at the public domain Other aligned factors for the success of female leadership may include financial status, connections, friendly relations, moral and ethical capability to withstand different situations and ability to mobilize people for public interest. However, some female leaders may have got her leadership success

from the legacy of her family or parents, sympathy or level of educational attainment and credibility display from its use.. Under any circumstance we look at women empowerment in the present times, they have been able to excel and practically maintaining decency in their leadership roles, a reason that may motivate the flock of female leadership in the nearest future. Below is the table showing current world women political leaders.

FEMALE WORLD LEADERS CURRENTLY IN POWER

Table 1 is a list of female presidents and prime ministers who are presently in power as of August 9, 2011. For the last several years, we have been living in an era where a record-number of female leaders is holding power simultaneously.

The prospects sought by most women's groups worldwide and particularly in Europe and America include other continents were equality between all men and women as they believe they are created equal. They (The women) complained of the supremacy of man in regards to divorce and education. In 1920 women won the right to vote. In Germany the feminists were fighting for the right of women to engage in sexual relations regardless of marital and legal consideration.

CONCLUSION AND RECOMMENDATION

Women's fold has critically shown that they want self autonomy both in homes and public places. They have demonstrated that they are being disallowed to live in the way they desired. Women have seen not to be comfortable to be subject to the rule and regulation of another human being as a result of sex difference. Women believe they could do more through the maximum use of their capability to contribute to the economic, political and social development at local and international level instead of confining them to matrimonial home. The use of masculine pronouns to address many issues concerning both sexes includes some of their claiming rights. Women like to freely decide on family issues without being subject to accusation of unilateral decision. Equity in the procession of right to public utility and participation has been among the feminists' agitation for women. In a monthly dinner hosted by Elgin Business Women's Network Alison Konrad, the guest speaker mentioned and reported by Times Journal that "over 70 women were elected to the Canadian House of Common in May this year, (2011) a record-setting feat for female representation but still only about a quarter of the total seats" (Alison Konrad, 2011). She said further that she has seen a shift in attitudes among Canadians with women stepping into leadership roles more comfortably with each passing generation

In a way to show the commitment of UNO and the respect to fulfill the implementation of Resolution 1325 which in October 2000, the UN Security Council adopted The resolution for the first time made violence against women in armed conflict an international security issue. It underlined the need for women to become participants on an equal footing with men in peace processes and in peace work in general. In respect of this it is believed that the Norwegian Nobel Committee announced that the "Nobel Peace Prize for 2011 is to be divided in three equal parts between Ellen Johnson Sirleaf, Leymah Gbowee and Tawakkul Karman, the women are being recognized for their non-violent struggle for the safety of women and for women's rights to full participation in peace-building work" (lawprofessors.typedad.com).

However, religious (Christian and Islam) stand on women way to be independent in terms of matrimonial life. Refusal to what scripture prescribed as model for women has resulted in what we see today as social vices in the societies. Single mothers are too many in almost every nation the world today that they had formed strong organizations which they used as platform by most single mothers to echo not only their justification for divorce but also as center to organize for new marriages. Their membership has increased to so many numbers that they are becoming a phenomenon. It has also resulted to modern centers for coupling as men go there to negotiate for partnerships.

It is in this respect that there has to be a forum initiated by frontline females in the studies of feminism and other related studies where deep taught with full understanding be explore especially in which women should be allowed to know their limits in personal and family issues and be directed not to prioritize personal issues over the corporate ones. The family is the background of all other relations, where there is unpeaceful family, there can hardly a success in the future of any concerned parent.

Decision of the family can be taken by the mother where I've prevails except some religious issue Islam where Islam forbids such e.g. leading compulsory prayer when an able male member of the family is available.. Issue of unruly behaviour of women in pursuing the use of atonomy can work but with the understanding and cooperation of their spouse otherwise two captain in a ship will undoubtedly lead to anarchy.

Changes have taken place for women now especially in the attainment of education and the recognition for their relevance in taking part in governnce and other social issues involvemnt, managerial skills at decisionmaking have tremendously improved and we have started witnessing the election victory of female

presidents, congress members and grassroots married females in leadership stages. All these show that husbands and male partners of those concerned female leaders have accepted their position and ready to give them all necessary support for success.

Therefore, profeminists should promote progess in the life of women leaders as well as encourage improvement in the relationship of married couple whose spouse were in public leadership instead of seeking legislation for equity in roles of man and woman in human endeavours, it should be noted that it is a wind that blows no one any good at the end point of any marriage life.

Higher level employment and fulfillment outside the home were becoming the norm as many women secure both skilled and manual jobs even easier than their male counterparts. In Malaysia, women in public offices are far more than men while female registered in schools at all levels are more than their male counterparts. Women are enjoying good life as a result of education and training except where there is no justification to show for securing good job or where physical ability required for such a job is not that possess by women.

Violence of any kind against women is what any rational man should not subscribe to in whatever the situation outside the war front. Though, the attitude of some women especially young adult against their spouse in respect of baseless reasons for instituting divorce against their husband could be described as outrageous. In most cases, minor issues in the family may be used as opportunity by the wife to file a divorce against his husband just because of the economic advantage, the percentage of husband's properties which the customary court may set free for her while keeping the custody of the children.

Reason like this and many others may destabilize a husband's mentality who may have never in any second thought of divorcing his wife for any reason. Such concerned husband may become violent and even seek a way to make a revenge on his ex-wife. Rape on women is rampant among the people in societies where the cost for marriage is unreasonably extortive for cultural reasons and where there is wide gap between the rich and the poor because of corruption or uneven distribution of wealth. The nature of women requires decency and passion in any society where respect is the watchword, it is an expectation that the children breed in a violence free home will treat the life of others judiciously hence a peaceful environment is achieved worldwide.

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