

GENDER DISCRIMINATION: A PHILOSOPHICAL CRITIQUE OF ITS RELIGIOUS FOUNDATION

HIS THESIS HAS BEEN ACCEPTED FOR
THE DEGREE OF.....M A.....1997
AND A COPY MAY BE LOCATED IN THE
UNIVERSITY LIBRARY.

BY

OCHUOGA, DANIEL OTUNGE

3

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF MASTER OF
ARTS, THE UNIVERSITY OF NAIROBI, 1997**

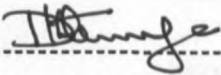
UNIVERSITY OF NAIROBI LIBRARY



0101020 6

DECLARATION

This thesis is my original work and has not been submitted for a degree in any other University.



OCHUOGA DANIEL OTUNGE

28.09.1997

DATE

This thesis has been submitted for examination with my approval as University supervisor.



DR. SOLOMON MONYENYE

24/9/97

DATE

DEDICATION

I dedicate this thesis to many voiceless women of the world who silently suffer the tyranny of patriarchy at their respective places of domicile.

TABLE OF CONTENTS

Declaration.....	I
Dedication.....	II
Table of contents.....	III
Abstract.....	V
Acknowledgements.....	VII

CHAPTER ONE

INTRODUCTION

1.0	Introduction.....	1
1.1	Statement of Research Problem.....	2
1.2	Research Objectives.....	3
1.3	Justification and Significance.....	4
1.4	Hypotheses.....	4
1.5	Theoretical Framework.....	4
1.6	Methodology.....	5

CHAPTER TWO

LITERATURE REVIEW

2.0	Introduction.....	6
2.1	Of Philosophers Discourse on Women.....	6
2.2	Conclusion.....	25

CHAPTER THREE

JUDAISM AND CHRISTIANITY

3.0	Introduction.....	27
3.1	Operational definition of Religion.....	27
3.2	Judaism.....	29
3.2.1	The status of married women.....	33
3.3	Christianity.....	35
3.3.1	Women and the decalogue.....	39
3.3.2	The new testament and women.....	40
3.3.3	The ministry of Jesus and women.....	41
3.3.4	The church and women.....	44
3.4	Conclusion.....	47

CHAPTER FOUR

ISLAM, HINDUISM AND CONFUCIANISM

4.0	Introduction.....	48
4.1	Islam.....	48
4.1.1	Marriage, Islam and women's status.....	50
4.2	Hinduism.....	52
4.2.1	The concept of Pativrata and women's status.....	56
4.3	Confucianism.....	59
4.4	Conclusion.....	62

CHAPTER FIVE

GENERAL CONCLUSION AND RECOMMENDATIONS

5.0	General conclusions.....	63
5.1	Recommendations.....	66

BIBLIOGRAPHY.....	67
--------------------------	-----------

ABSTRACT

This thesis focuses on the perpetuation of gender inequality by five religions: Judaism, Christianity, Islam, Hinduism and Confucianism, to show how they impede the success of various attempts to end discrimination against women. Gender discrimination arguably remains unexplored academic and social problem which should command attention of a cross-section of scholar and policy makers, so that it can be understood and solved.

To give a philosophical approach to this problem by investigating the logical and empirical foundations of the religions' claims that women are naturally inferior to men, this thesis proposes that such claims are logically and empirically indefensible. They greatly undermine the success of various attempts to eradicate gender inequality. Then using tools of philosophical inquiry, especially analytic, didactic and conceptual methods, various religions were objectively examined in view of the above propositions.

This rigorous philosophical investigation confirmed that these religions allege that women's intellectual, moral, spiritual and naturally inferiority to men. However, upon thorough conceptual and analytical examination such claims were found to be based on myths and conjectures, thus are unverifiable and logically unjustifiable. It was also established that such religions are patriarchal oriented and subjugating women.

Consequently, the study proved that despite logical and empirical indefensibility of the religions' claims about the nature of women, they continue to influence peoples thought and action therefore impede progress on gender equality. The study argues that since the foundation of such religions are themselves ontologically and epistemologically problematic, as they are logically and empirically unfounded. The study concludes that social gender construction done by patriarchy and

supported by the attendant religion is not impartial as it works against the well being of female gender. This is radically different from biological gender hence, the two must not be seen as equivalent and used against women.

Finally, the study suggests that such prejudicial social construction of gender are challengeable and changeable unlike the biological sex. Hence they should be deconstructed by dismantling their religious foundations. Thus, attention should be focused on this area with the aim of destroying the social sex and reconstructing their biological sex to reflect the complimentary functions.

In summary, the introductory chapter encompass the statement of the problem, the objectives, justification and significant, hypotheses and methodology of the research. Chapter two presents critical discussion of the views of certain eminent scholars concerning discrimination and subjugation of women. The chapter argues that these scholars supported subjugation of women in a patriarchal setting.. The chapter also argues that such claims are hollow as the scholars failed to adduce sufficient empirical evidence to justify their claims.

Chapter three gives operational definition of religion before examining Judaism and Christianity to expose their scriptures which impact negatively on liberation of women. It argues that the two religions, being patriarchal, basically defend patriarchal ideologies of dominating women, albeit without logical basis.

Chapter Four critically examines three religions Islam, Hinduism and Confucianism. The three religions are found to be both patriarchal oriented are oppressive to women hence contradicts United Nations strategies for liberating women.

The concluding chapter offers a summary of the whole thesis and give incite on the whole issue of gender discrimination as practised by religions. It argues that the religions are a creation of patriarchy to defend its tenets against women. Some recommendations are offered, and it is also observed that they may be difficult to implement but not impossible.

ACKNOWLEDGEMENTS

I express sincere gratitude to my supervisor, Dr. Solomon Monyenye, for his tireless effort to see me through with this thesis. His criticisms and advise, while avoiding imposition of his ideas, were a great inspiration. I also wish to thank the University of Nairobi who sponsored this graduate work. My thanks also go to Lucy Nyokabi for her efficient secretarial services. I also extend regards to my sister, Gladys Onyango, my constant source of inspiration and encouragement.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

Besides race, sex serves as a principal reference about which human beings. In the patriarchal setting, sex fundamentally shapes a person's life. It determines the emotions, personality, vocational inclinations, responsibilities one has or expects to play in society. This socially constructed sex related attributes profoundly influence one's life opportunities. Patriarchy favours men at the expense of women.

Understanding the roots of such gender construction and the institutions cementing it presents an invaluable opportunity for a more comprehensive view of the problem of gender discrimination.

Most philosophers and theologians have, in many ways, tried to justify inequalities between men and women. To them this natural. They depict women as irrational, emotional and accidental creatures both genetically and spiritually.

Genetically, they say that a woman was created from corrupted sperm meant to result into man. This view is associated with Aristotle and St. Thomas Aquinas who saw women as "misbegotten male" or as the "result of a physiological failure at the moment of conception" (Fortenbough 1975:16). Such claims are simply absurd as they are quite unscientific.

Celestially, scholars have contended that God created a woman only as an afterthought. This is the central notion held by major religions discussed herein, among others. According to such religions, God is imaged as a great patriarch creating the world ex-nihilo. This, as the existence of God, is conceptually and logically problematic.

Feminists argue that such notions about women are in bad faith for they perpetuate discrimination against women by giving men unjustified favours and advantages over women. They insist that time is up for morality of justice to replace morality of submission and chivalry.

1.1 Statement of Research Problem

Gender discrimination is a time-honoured academic, social, cultural, political and economic problem. It is a malady that poses critical challenges to the humanity for redress.

Women constitute a greater proportion of human population yet, they are kept in subservient position by men. Religion and patriarchy are some of the social and cultural tools used to perpetuate male dominance.

Judaism, Christianity, Islam, Hinduism and Confucianism, all male centred religions, support female insubordination. Their structures are male centred. They have institutionalized prejudices against women by emphasizing that women are second rate human beings who should only be recognized in relation to their husbands.

Given that these religions inexorably influence and order lifestyles, attitudes and beliefs of a majority of human kind, they are obstacles to quests for gender equality socially and economically. Their biased claims, however, stumbling blocks, not only to the UN efforts, but also to the general need to promote equality between the sexes for purposes of world peace, development and common good.

This is because these religions are powerful sources of gender doctrines which inform their faithful that patriarchal hierarchical structuring of gender are sacred order, hence can't be challenged and changed. But these arbitrary and unfounded claims that need to be challenged because achievement of equality between the sexes, depend on

removing stereotypes about women. This is because religions are profound proponents of 'maleness' and 'femaleness' and the differential values attached to each. Their sexism contradicts "The Nairobi (U.N.) Forward-Looking Strategies for the Advancement of Women", with the themes of equality, development and peace.

Success of these enlightened human quests, depends on the dislocation of the uncompromising support such religions give to the notions of male superiority and female inferiority. Problematic to this course too, is the support those religions give to patriarchy with all its predispositions against women as it endows them with subordinate position and roles in relation to men.

Any substantive social change starts from mental, perceptive and attitudinal levels. It is, therefore, difficult to achieve gender equality, if religions which people believe in, continue, to profess, preach, practice and perpetuate gender discrimination. Hence, the concern of this thesis.

1.2 Research Objectives

This study shows that the claims by most world religions that women are naturally inferior to men are unfounded and mythical. That the socio-cultural, political and economic inequalities existing between women and men are man-made, thus, are due to, inter-alia, strategic ideologies of "otherness" in built in religions with profound influence on peoples' behaviour and attitudes.

Therefore, the specific objectives of the study are to examine major religions to extract parts showing gender discrimination; examine views of eminent philosophers and show that they promote gender discrimination and; to show the difficulties faced by various efforts to stamp out gender discrimination without challenging the religions preaching it.

1.3 Justification and Significance

This thesis contributes to the fight against gender inequalities. It refutes as speculative, religious claims that men are naturally superior to women.

Gender issues being central in development planning, the significance of this work which will contribute to gender campaigns against gender discrimination.

1.4 Hypotheses

The alleged natural inferiority of women to men by the above religions is logically indefensible. Gender discrimination has religious foundation

Religion encourages gender discrimination, hence contradict the UN resolutions against gender inequality.

1.5 Theoretical Framework

Lucius Outlaw (Oruka 1991:215-233), uses the theories of deconstruction and reconstruction, to explain the emergence of African Philosophy discourses as posing critical, challenges to the dominant western philosophical culture which says that civilisation and rationality are the preserves of Europeans. He notes that such challenges draws from the heritage "resources necessary for the deconstruction of the heritage itself" (p. 217).

Feminists too, draws from the flaws and contradictions inherent in patriarchy to organise its deconstructive challenge to the heritage.

Outlaw correctly observes that "discussions about philosophy in Africa have

been deconstructive as a function of the historical exigencies conditioning their emergence" (p. 217). It challenges the normative standards of humanity vended by Graeco-European philosophical anthropology, which negates the African humanness. The aim "is to critique and displace" (p. 216) such, Eurocentric lie about Africans.

This thesis is also involved in the unmaking of a construct. The constructs are the patriarchal ideological and institutional structures, secular and sacred, used to perpetrate and perpetuate, women's subjugation.

Feminism too, projects its decentering arsenals beyond the confines and frontiers of general double standard and superficial quest for liberty. This is because they have realized that women are doubly oppressed in all societies.

Therefore, this thesis and feminism unlike African philosophers who seek to improve their self-image, "in the mirror of a decomposing, putrid, Graeco-European philosophical anthropology" (p. 217), are not seeking to salvage women's personality "in the mirror of decomposing" patriarchy but to accelerate or catalyse its decomposition to enable reconstruction of codes of relations, devoid of stereotypes and prejudices. It is a perfect case of meeting thesis with anti-thesis to forge a synthesis.

This thesis will operate within the ambit of the theory of deconstruction as its theoretical framework in its critique of religious sexism.

1.6 Methodology

Being theoretical and analytical, this thesis is library oriented. This has involves analysis of secondary data. It analyzed relevant data from books, journals, unpublished works like theses, conferences and seminar papers, newspapers, and magazine articles. The method of discussion is conceptual and analytical.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Literature on gender inequality are multiple. What is perplexing, is that, many scholars such as Plato, Aristotle, Locke, Hobbes, Kant, Hegel, Schopenhauer, Aquinas, St. Augustine and many others, wrote rigorously to prove the degraded nature of women, but all in vain.

Feminists have criticized these scholars vigorously. They have written to contradict masculinist comments about women and called for equality between the sexes in law, politics and economics.

It is beyond the scope of this study to review all these works. However, a careful selection will be made and a careful analysis done, not leaving out key issues and works.

2.1 Of Philosophers Discourse on Women

To begin with, in *The Republic*, Plato (428-348 B.C.) mildly argued in support of leadership and wardenship, but only in his Utopian city. But even this is unbelievable, because, the rest of the book discriminates against women as they are grouped together with children and slaves.

Plato's thesis on women's equality with men is not serious. He is explicitly opposed to women, as his writings defended Greek stereotyped attitudes against women. To Greek men, women in general are regarded as deficient physically, lacking

full moral self-control and capacity for rational activity making them incapable of leadership. Because women are mere slaves of their emotions thus anti-thetical to reason, which, to Greek males, is the domain of men, it is difficult to find honesty in Plato's reluctant call for equal opportunities in education, wardenship, leadership, and especially so, when his systematic argument towards the "city state" and a philosopher king (not Queen) to rule it. What comes out clearly is that, women have no place in the Platonic state. As such, in Plato's thought, women remain the irrational creatures, the "misbegotten male" in Thomistic view. Everywhere in the book, Plato is careful to refer to wardens or guardians as 'he' and not 'she'.

In contradistinction to relatively new conviction that women and men should be accorded equal opportunities in education and governorship, is Plato's more profound thesis that women were created from the souls of the most wicked and irrational men. This view which implies inherent irrationality and wickedness of women, is itself baseless for no valid proof is presented to justify them.

Hence, while he argued for equality between men and women, he also had a conviction (profound and overriding) that women are naturally inferior to men. These are mutually exclusive positions to hold. They are logically contradictory.

Nevertheless, it is not difficult to grasp why Plato maintained these two opposing views about women. In *The Republic*, he replaced individual family with communal one. Wives and children became common property! Women, from this alone, are implicitly and indirectly portrayed as objects for producing children. How they move from this 'object-like' status to equality with men, is puzzling. The point is, after dispensing with the traditional family system, Plato faced the dilemma of giving women a role to play destroyed. He, therefore, reluctantly mentioned that women and men are equal. Contrary to this, in *Book V* Plato's insensitivity to injustices perpetrated

female" (Anne Phillips 1987:32).

This Aristotelian view was scientifically misinformed. The fact is that the sperm contributes only 23 (half) chromosomes of the 46 chromosomes which forms the embryo, the woman provides the other half. Thus, the claim by Aristotle that women only contributed 'blood' to the embryo is without scientific foundation or justification.

He was also persuaded that women are incapable of intellectual and academic activity. They allegedly cannot make rational inquiry to uncover the essence of things, because they are overwhelmingly sensuous and irrational. Here, Aristotle is saying that women's minds are incapable of rigorous philosophic study, but without proof.

In any case, it was the type of socialization that Greek women received that made them to think the way they did. It is not their innate characteristic as alleged. In fact, in the Greek society, even noble women were kept away from public places. Their nobility was as a result of betrothal to men of nobility. Looking at women's predicaments in Ancient Athens, Ozkay (1981) says:

Women of high standing in Athens very rarely showed in public places. Noble women occupied themselves with domestic matters and spent their free time receiving guests. Their most important tasks consisted of bringing up children, managing the house and fulfilling religious obligations (p. 97).

The point is that, amongst the Greek, women were valued only as instruments for entertainment and procreation. Because of their low status, women by patriarchal system, women were kept away from the *Agoras* and the academies. In Socratic dialogues women are conspicuously unrepresented, which is telling of the Greek male chauvinist's conception of women, especially their intellect.

Aristotle was persuaded that women are physiologically and psychologically weaker than men. In Book IX (Smith and Ross 1908), Aristotle says:

In all general...nature makes a similar differentiation in the

by his society against women is betrayed. His commitment to patriarchy even in the "ideal state" is betrayed by his desire and recommendation that women be owned communally: "wardens sharing wives and children" (Boyd 1962:85).

First, he forgets that women should also be wardens, and, second, he reduces them to mere bearers of legitimate heirs. We see Plato still caught in the web of his Greek culture and socialization process which cherished nothing of a woman but "silence, domestic frugality, marital fidelity" (Ntabo 1991:13). To corroborate this observation, is the conspicuous absence of women in the socratic dialogues written by Plato, which could be interpreted to mean that women were unrepresented because, according to Plato, they were incapable of rational, deductive and deliberative discourse, that is philosophical dialogue.

Ntabo (1991) observes that Plato wanted gender equality simply to increase efficiency of the state, but not because he saw anything wrong with subjugating women. His discussion of justice with Glaucon in *The Republic* fails to see and condemn discrimination against women as injustice.

We can, therefore, conclude that Plato's advocacy for women's equal rights with men, although is progressive and radically contradicts Greek patriarchal organization, is not serious.

However, Plato is commended for merely stating that women, too, deserve education, leadership roles and to be treated as human beings. This gives him credit over Aristotle (384-322 BC) who was wholly convinced that women are accidental creatures, unfit to be compared with rational men in any way.

Aristotle's fundamental conception of women is that they "... are the result of physiological failure at the moment of conception" (Fortenbough 1975:16). His comment on the status of women spells this position more clearly: "... and woman is, as it were, an impotent male, for it is through a certain incapacity that the female is

mental characteristics of the two sexes. This differentiation is the most obvious in the case of human kind... woman is more compassionate than man, more easily moved in tears, ... more jealous, more querulous, more prone to despondency and less hopeful than man, more void of shame or self-respect, more false of speech, more deceptive ... more shrinking ... more difficult to rouse to action and requires a smaller quantity of nutrient (p608a-b).

About the male Aristotle is full of praise:

... the male is more courageous than the female, and more sympathetic in the way of standing by to help (p. 608b).

It is not the case that all men are courageous and that all women are cowards, as is claimed above. There are quite a large number of coward men just as there is good number of courageous women, hence Aristotle had no basis to hold such views which promotes male chauvinism.

Aristotle that knowledge, wisdom and sagacity are only found in men. "... In man we find knowledge, wisdom and sagacity" (Smith and Ross op. cit). Although some scholars use the term 'man' to mean human beings, the same cannot be said of Aristotle because, in Book IX, he makes explicit distinction between man and woman. Therefore, he can only be understood as denying women the those virtues. In the *Nichomechian Ethics*, Aristotle denies the above virtues in women. This is unjust and indefensible.

It is regrettable this Aristotelian legacy of degrading the female sex³⁹ still persist within modern Greece and beyond the confines of Greece. Haris Livas, in a paper titled, "Women in Greece: Feminist gains in the struggle for social equality", underlines this point:

From 1830 when Greece was established as a modern independent state until 1983 when the socialist government came to power, women were considered second class, second-rate citizens, subordinate to men in all spheres. Feminist demands for action had received only lip service from all previous governments and any attempts to initiate real changes in the way women were regarded had been sloughed off. Equality of the sexes has been established

Anyway, Aristotle was not the only victim of the overwhelming Greek traditional patriarchal socialization. Demosthenes, an Athenian lawyer, also said of marriage thus, "An espouse (sic) is a woman we take, not only to bear legitimate children for us, but to be faithful guardian of all our property at home" (Ozkay 1981:89). The pronoun 'us' as used here means males who are the owners of property. The woman is evidently portrayed as an unequal partner in marriage. They are no more than property of the community of males. They are mere objects of procreation.

Ozkay (1981) explains that "... the accord of the girls did not have to be sought before marriage" (p. 89). He states that, the blessing of the parents before marriage was pursued only in the case of daughters, while sons were given freedom of choice. This clearly demonstrates the Greek unfounded notions that the girl (females) lacked intellectual and rational capacities and abilities to be able to make independent decisions. This also highlights the fact that the girl was only valued for bridewealth she was to bring to the parents upon marriage, but not as a person, a human being with her own natural and inalienable rights.

Thomas Aquinas (1224-1274) also believed that women are innately too emotional, sensual, immoral and irrational. To him a woman was a "misbegotten male", which is absurd because Genetic Engineering has proved that conception takes place when male reproductive cell fuses with the female reproductive cell. The sperm and the ovum combines, each contributing 23 chromosomes or 23 pairs so to speak, to make the genetic form of the embryo. The sperm is entirely responsible for determining the sex of the baby. The abstract signs X and Y are used to illustrate a formula for each combination. When X combines with another X the result is XX, a female sex. When X combines with 'Y' the result is male 'XY'.

There are also well known chemical conditions that determines which sex is formed: XX or XY. The alkaline environment in the vagina and fallopian tubes favours formation of XY or male sex than XX, while the acidic environment favours the combination of XX (female sex).

This too, is due to the nature of sperm. A little explanation will suffice. In one ejaculation different types of sperm are released. There is the gymnosperms which carry an X chromosome. Characteristically, they are larger in size, oval in shape, fewer in number and moves slowly. A fertilization by this sperm results in a female child. There are also the androsperms which are smaller, round-shaped twice the number of the gymnosperms, moves swiftly. Fertilization by androsperms which carry a Y chromosome result in a male child 'XY'.

Androsperms dies quickly in an acid environment while the gymnosperm survives it longer. The alkaline conditions are favourable to both types of sperms and enhance the likelihood of fertilization. Nature itself creates an environment favourable to both types of sperms because the closer a woman draws to her ovulation day, the more alkaline her secretions, hence giving an advantage to the more agile androsperms a decided edge in the race through the vagina, cervix, uterus and, into the fallopian tube to reach the ovum.

For this thesis, this brief explanation of how conception occurs will suffice to dismiss as nonsense, Aquinas' account on human reproduction.

St. Augustine (354-430) too did not spare women the wrath of nature. He was also convinced that nature made women subservient to men. He alleged that nature created the existing inequalities; the abilities and disabilities among creatures especially human beings. Did he contradict Christianity by replacing God with nature in creation?

It seems Augustine was more committed to proving that women are inferior to men.

In *The Leviathan*, Thomas Hobbes (1588-1679) argued ardently that individuals are equal after the manner of possession of power to kill each other in the state of nature "... because of their natural approximate equivalence, prudence and strength", notes Ntabo (1991) quoting Plamanantz (1963). However, in the 'Leviathan Scheme' women are ignored. Hobbes's concept of equality surprisingly mean only male equality. Women are to him naturally inferior. Like others discussed above, he sought to justify and perpetuate subordination of women in his life time, and beyond.

This should not be surprising because Hobbes is supported patriarchy. *The Leviathan*, though fictional is implicitly in support of King Charles I who was ousted from power by Oliver Cromwell, tried, convicted of treason and beheaded. In this book Hobbes betrays his sexist stand. It is only man who is presented in this mould. The subject of inquiry purports to be an understanding of human nature, whereas the object of study is in fact the male half of society. Women are either ignored or presented as innately less aggressive than men, but without logical proof. In this Hobbesian mould, the absence of women is very conspicuous. It is noteworthy that the portrayal of men as the only human beings is indefensible.

John Locke (1632-1704), a renounced political scientist and philosopher, rightly argued that there is no justification to arbitrary subjection of human beings to the will of any authority. However, contrary to this stand, on the women question, he supports the subjection of women to the authority of the husband because of the latter's physical and mental strength. Nowhere did Locke prove, objectively the alleged mental superiority of men over women. It is therefore self-contradictory for him to critique or castigate arbitrary rule of every form and at the same time support arbitrary subjection of women to men's authority. Once again, we see Platonic legacy accepted by an eminent philosopher without much reflection. Women's mental strength is doubted without first proving the alleged inferiority. The rational path; the path of philosophy, has no room

for prejudices and chauvinism, it demands that hasty generalizations be avoided. In view of this, who is irrational Locke or women? It is only Locke's irrationality that can be inferred here because it is only his views that are under search light.

Jean Jacques Rousseau (1712-1778) too, despite his advocacy for equality and belief in natural human liberty, flirted with the idea that women are naturally inferior to men as they (women), he claimed, had a limited capacity for rational thought, their place being the house. Rousseau, sacrificed standards of logic and evidence in favour of mythical patriarchal role prescriptions and stereotyping.

At a time when Europe was undergoing scientific revolution, some philosophers, who herald this revolution, still preferred to base their judgement of women's oppression, on myths instead of reason. This we find strange because the same philosophers championed the principles of rationality: that reason is the distinctive mark of human beings. Some of these philosophers, contemptuously believed and tried to justify that women are lesser human beings.

Immanuel Kant (1724-1804) betrayed his theory of knowledge which bases knowledge acquisition on certain priori principles which he called "the pure concepts (categories) of understanding" which concepts include; quantity, quality, relation and modality.

Under quantity he placed unity, plurality, totality. To quality, he bestowed affirmation, negation, limitation. To relation, he grouped substance - accidents, cause-effect, causal reciprocity and under modality is possibility, actuality and necessity.

These qualities, Kant argued, made the mind of human beings actively involved in interpreting the world rather than passively receiving and recording in memory what comes to it from the external world through the senses. Kant insisted, it is these categories that organize the sensory flux conferring meaning upon them. In Lavine

(1984), it is noted that Kant believed that they are logically prior to experience, that is, independent of experience. Kant also argued that the pure concepts of the mind are universal and necessary, that is, they form the structure of any mind of any consciousness, because they are necessary conditions for experience.

From this argument it is hard to see why Kant insisted that women lack rationality unless he also subscribed to the view point that women are accidental human beings, "misbegotten male" as Aquinas believed.

In Kantian thought, to deny women rationally is equivalent to denying them the brain (mind) or the a priori organizing principles. Anyway, going by Kantian argument, to say that women lack "the pure concepts (categories) of the understanding", is same as saying that they are not human beings. This incoherence is attributable to the overwhelming male-centered German society in which Kant grew.

As Ntabo (1991) rightly points out that "fundamental to Kant's moral philosophy was the equal freedom of rational beings and close to this was his view that people must be treated as ends in themselves but not as means. In other words persons are not to be treated as objects" (1991:20). It is perplexing therefore, women were not seen in the same lights, that is, as persons or ends in themselves. Why women became means to ends in Kant's thought is unclear, because it is quite contrary or contradictory to his professed moral principles. After having defended equality in marriage, it is hard to find reasons why Kant thought that a woman should be the obedient servant of her master, the husband.

Given the family structure and marriage rules of his time, Kant preferred to remain an obedient boy to his culture, to the extent of contradicting his tenets. He deliberately belittled women for the sake of defending patriarchy, but not that he was convinced that women are naturally inferior to men.

One thing is clear that, Kant knowingly excluded women from the category of

human beings, because to him women's fundamental characteristic is to feel as opposed to reason which is the reserve of men. Ntabo (1991) notes that "when Kant declares categorically that, for women, there is to be nothing of ought; nothing of must, nothing of due, it is clear, that their dehumanization is complete" (p. 22). It is notable that by characterising women by sensibility, emotionality and immorality, Kant equated them with animals of base nature. He denied them intelligence; rational thought; the ability to grasp what is conceptual, rarefied and metaphysical. These are universal human traits except in cases of total mental imbalance. It is submissible that normal women were the subjects of discussion not the mentally ill.

We hasten to point out that, any denial of rational faculty to women is purely conjectural and unjustifiable logically and empirically. They should be treated as empty verbiage fit to be committed to the flames, as logical positivist would say.

Despite the fact that David Hume (1771-1776) was aware that socialization is largely responsible for human behaviour, in shaping their attitudes, opinions, tastes both negative and positive, prejudices and stereotypes, he did not see anything wrong with low status accorded women in his society. In *A Treatise of Human Nature*, Hume correctly argues:

There are some philosophers, who attack the female virtues with great vehemence, and fancy they have gone very far in detecting popular errors, when they can show that there is no foundation in nature for all that exterior modesty, which we acquire in the expressions and dress and behaviour of the fair sex (p.570).

Elsewhere Hume argues that society induces men to believe that children are theirs and this inducement is based on one natural characteristic of men:

Now if we examine the structure of human body we shall find that ... in copulation of the sexes, the principle of generation goes from

the man to the woman...From this trivial and anatomical observation is derived that vast difference betwixt the education and duties of the two sexes" (p. 571).

Being explicitly aware of this societal misconception, instead of attacking the society for wrongful mistreatment of women, he supported society by arguing in support of punishing women for infidelity but not men. Hence he supports patriarchal order of authority and power which sees women as men's legal, traditional and religious property. This is betrayal of intellectualism for expedient reasons.

Hume believed along with his society that, women are sensual, unimaginative hence could easily yield to temptation to become promiscuous. To deter what he referred to as "transgressions of conjugal fidelity on the part of the wife" we (referring to his society of men) must induce a punishment which has "peculiar degree of shame to their (women) infidelity above what arises merely from its injustice on their chastity" (p.571).

Hume also contended that a woman's mind is "ductile" or easily influenced, with the implication that there is a natural difference between man's and woman's minds. Thus Hume too, irrationally believed in natural inferiority of women, and, therefore, natural inequality between the sexes. to show that Hume believed in natural fundamental differences between men and women apart from the biological sex differences, he coined as part of feminine characteristics, the following: chastity, modesty, feeble mindedness, timidity, sensuality, jealousy, bashfulness. Looking at these traits, it is deducible that Hume was persuaded that women are a weak sex. Most religions especially Christianity, Islam, Judaism, Hinduism, Confucianism, present such characteristics as the official God-sanctioned female traits.

Hume was correct in his observation that socialization is responsible for how women perceived themselves and how each class of sex view the other. In other

words, the message is that patriarchal socialization is directly responsible for both inferiority and superiority complexes observed in both the sexes. It is responsible for the prejudices, stereotypes, predispositions etcetera, each sex has towards the other.

However, we indict Hume because he erred by not criticising the culture that does not expect courage, independence, wisdom and reason from women, but chastity, submissiveness, and blind fidelity which are bent on reducing women to slaves.

Principles of philosophy; its rules of trade, vividly insist that ideas, beliefs, customs or traditions are not just popularly accepted, but subjected to critical analysis to arrive at their validity, soundness and logical justification, failure of which test, they should be rejected.

Hume who yearned for philosophical fame or fame as a philosopher, failed to adhere to these necessary and basic requirements, by uncritically and unreflectively accepting the differential values society placed on women and men. What is more? He contradicted himself on the question of inferiority of women by attributing it to their natural traits and again on patriarchal socialization they undergo. Both history and science has proved that there is no natural mental differences between men as sex class and women as sex class. Individual differences could exist but not general conflictual and exclusive intellectual differences. There is nothing intellectual men can do which women cannot and vice-versa.

Coming to Nietzsche, Friedrich (1844-1900) and Jeremy Bentham (1748-1832), we find that they too argued that, not only are women unfit to be seen in public places, but also that they must not come close to the seat of power. To Nietzsche, emancipation of women is nonsensical because he believed that they are categorically inferior to men, although no sufficient proof is given to this wrong assumption. Apart from mere sentiments, he offered not a single logically and empirically ascertainable facts to back his case.

One could only concur with Ntabo (1991), that Nietzsche's largely anti-feminist, male chauvinistic society captured him in its maze thereby befogging his mind to the extent of robbing him of every power to cultivate independent and objective evaluation of the female sex, trapped amidst patriarchal authoritarianism and conspiracy to enslave them. Hence the sole results of Nietzsche's negative comments about women is a mass of inexplicable nonsense.

Departing from the common notion of natural inferiority of women to men, John Stuart Mill (1806-1873), in a paper entitled "The subjection of women" (1869), written at the height of the Victorian repression of women, argued against that:

What is now called the nature of women is an eminently artificial thing in some directions, unnatural stimulation in others. So true is it that unnatural generally means only uncustomary and that everything which is usual appears natural. The subjection of women to men being a universal custom, any departure from that quite naturally appears unnatural (p.320)

True to his utilitarian philosophy and commitment to unfettered human freedom, John Stuart Mill, rigorously argued for equality between the sexes, as quoted above, dismissing many philosopher's empty claims that women are naturally inferior to men. In his thought, emancipation of women promised greater utility value for human kind as opposed to socially engineered sexual inequalities which only brings unhappiness to majority of human kind, particularly women. Therefore, emancipation of women is essential and necessary for enhancing personal and interpersonal relationship. He was convinced that, liberation of women could bring a greater balance of good to mankind over evil promoted by sexist division of society.

Mill argues for a brand of morality and justice not yet found in the world. He argued forcefully, powerfully and optimistically that foundation of such egalitarian society holds the key to world peace and positive development:

Though the truth may not yet be felt or generally acknowledged for generations to come, the only school of genuine moral sentiment is society between equals. We have had the morality of submission and the morality of chivalry and generosity; time is now for the morality of justice. (p.322)

As a politician Mill fought for equal rights for women under the law. His position is unmistakably based on the recognition that each individual has intrinsic value which should be respected. He had an overriding belief in the individual and his or her right to realize their full potentials.

From a moral point of view, Mill insisted that justice and respect must be pegged on individual human worth, dignity, and not on sex or gender. This enlightened morality, sought to achieve interpersonal neutrality irrespective of sex. To achieve this, he rightly observed that society must effect equal treatment to both sexes and cherish or promote attitudes positive about women, that is, attitudes aimed at dissolving differential values placed on the two sexes.

Mill recognized that sexual inequalities between women and men are socially constructed and sanctioned by laws. Castigating such laws, he called for their repeal as a condition for liberating peoples minds from prejudices and stereotypes against women. In the essay "The Subjection of Women (1869) he wrote:

... on women this sentence is imposed by actual law, and by customs equivalent to law what, in unenlightened societies, colour, race, religion or, in the case of a conquered country, nationality, are to some men, sex is to all women; ... the principle which regulates the existing social relations between the two sexes - the legal subordination of one sex to the other - is wrong, in itself, and now one of the chief hindrances to human improvement.(p.324)

In succinct, Mill meant that socialization processes constructs individuals; their self concept. Hence to change the societal negative conception of women, there should be a revolution in the institutions of socialization, and religions are part of that. Their sexist dogmas must be deconstructed.

However, despite that Millian impressive argument for equality before the law, it is disappointing to not that he recognized the traditional patriarchal roles, allocated to women, that is, domesticity of women . The whole system of patriarchal organization of society, the corner-stone of women's subjugation, must be decentred and, society organized on neutral system, oppressive to none of the two sex blocs. This calls for a change in both the customary and legal laws. It is this kind of system, based on human dignity that could unveil the potentiality of an individual given equal socio-economic opportunities or, environment to actualize their abilities. The patriarchal system favours males at the expense of females, this must be corrected to ensure on women equality with men.

Karl Marx (1818-1883) and Friedrich Engels (1820-1895), also supported the quest for emancipating women. They analyzed the social political and economic inequalities between women and men from a historical - materialist view point. As such, they located the origins of female subordination in the production of surplus wealth due to development of efficient means of production. This led to the centre of economic production being removed from within the family base to without. This was after the overthrow of feudalism by the rise of the bourgeoisie in the 19th century. Straight away, this Marxian-Engelian analysis of the origin of women's subordination is limited as it is only based on the context of the European socio-economic and political evolutionary and revolutionary experiences. It disregards the fact that women experience similar predicaments in other continents and races not only among Europeans: these races might not have historically experienced similar econo-political

and social changes.

That notwithstanding, the analysis by Marx and Engel on women situation, sees women's oppression as emanating not from their biological constitution and demands, but from the acquisition of private property, which made possible and easier the exploitation of women. But as can be seen, this Marx-Engel explanation of the origin of inequality between the sexes, fails to explain, effectively, the omnipresence of the status differences between men and women.

The radical feminists are right to counter this Marxian purely materialist analysis that "sexual caste system preceded private property reaching back into the animal kingdom and even survived the abolition of the animal kingdom". Feminist, therefore, demands that sexual caste for itself, be treated as a crucial division of society. This caste is maintained by dominant patriarchal ideologies which defines the systems of male domination and female subjugation in any society. This ideology is instilled through socialization and perpetuated by institutional methods like religion, school, family, books, etc. Patriarchal ideology is thus the epicentre of the women's liberation struggle.

It must be challenged because it cannot simply pass a way in socialism or communism or simply my women getting extra-domestic employment. Today, women have employment outside homes, but as Ntabo (1991) observes that even the wealthy ones are still dominated by men. If anything, Ntabo notes, extra-domestic employment has only succeeded in increasing the anguish of working women, as it has given women a tripartite role as mother, housewife and worker.

This triple burdening of women resulted because the root causes of women's tribulations are not addressed. The source of the rot is praised while the pus oozing from it is busily cleaned! This is the paradox that characterise many conventions for ensuring on women equality with men.

As Mitchell (1971) observes, it is evident that liberation of women must begin with restructuring of the family as it is "... the mediating institution between women and society. It is here that the social formation and psychic identity of women as a group is found" (p. 182).

The argument against Marxian analysis of sexual inequality is that, as long as patriarchal ideology remains dominant and overriding, and the family institution persists as its agent of perpetuation, even communism, let alone women's entrance in the labour market, is powerless to make women gain their liberty. But women's participation in the labour market is necessary for their economic empowerment, hence independence, essential to their struggle for equality.

Suspicion surrounds Marx and Engels sincerity on the question of women's liberation. Evidence from their analyses of society shows that their treatises on economic liberation is basically concerned with men not women. It is plausible therefore, that they shared the preconditions, predispositions and prejudices of their age, which were anti-women. In Marxian, Historicism, the subject of inquiry, for whom liberty is desired, is purported to be human beings in general whereas it is in fact the male; half of society. Women are, evidently, entirely ignored, perhaps because they were not seen as part of economic system. Their role was to give birth to children who are again not theirs legitimately - Marx seem to have accepted this as normal. Hence, it is least surprising that both Marx and Engel failed to castigate Hegel for his unfounded negative attitudes towards women, yet he influenced their thought profoundly. What did Hegel G.W.F. (1770-1831) say about women?

Describing Hegel's conception of women, O'Faolain (1979) noted that, to Hegel women acquired knowledge "... more by living than actually by taking hold of knowledge". On the other hand, Hegel argued that, manhood is only achievable by stressful thought and technical exertion.

The message is crystal clear, women only acquire knowledge through a kind of osmosis or induction, in short by feeling it. Hegel, like Kant denied women the ability for critical intellectual, rarefied, reflective thought, which all men irrespective of their mental states, apparently possesses. This is nothing but male chauvinism and superiority complex.

Historically, Hegel had several options of philosophical view points from which to decide his philosophical approach. Amongst these were French, Rationalism, British Empiricism, enlightenment philosophy and German Romanticism. Lavine (1984) commenting on German Romanticism noted:

to Romantics what is of supreme reality and value in human nature is not reason but will of human individuality. The will strives for self-fulfilment and can find this only in the striving for infinity. The will seeks to possess the totality of experience, of nature, history, culture (p. 204).

Hence, women who had been confined by patriarchal requirements to domestic duties could easily be denied the 'German self' in the Romanticist sense. In fact by accepting Romanticism which rejected enlightenment, a philosophy confined to and dominated by reason, mathematics and logic, Hegel denied all women the will, self and reason, though he recommended the same for men. In short he denied women individuality, personality and intellect. They thus became less than human beings.

However, by allowing such vague generalisation, while commenting on the women-man differences, Hegel sacrificed standards of logic and evidence in favour of pithy illustrations and conjectures which are quite unphilosophical. It is against the principles of deductivity in logic to base judgement on probability. To conclude that women lack intellect, one must be able to prove that assertion with complete facts. This is particularly lacking in Hegel's allegation against women which means that such claims cannot be held true.

Hence, the Hegelian claims that all women base their judgements on sympathy and feeling as opposed to reason, making them unfit for public life, let alone being seen in public functions (because they are seductive and destructive) is simply absurd, illogical, malicious and sexist. Time, thanks to feminist movements, has proved that women can do everything that were marked men's only, including presidents and prime ministers. This has substantially rendered Hegel's sexist remarks untrue.

2.2 Conclusion

In summary, the examination of various literature written by selected scholars of distinction concerning gender inequality has showed that, majority of them, from ancient to contemporary time, were persuaded (though irrationally) that, women are naturally inferior to men. Women's weakness, immorality, irrationality, emotionality, sensuality and intellectual morbidity are constantly insinuated without justification.

Due to this, many such scholars, called upon women to manifest their gratitude to men's superiority and rulership over them by prostrating themselves before them like slaves to their masters.

All the male dominated religions - Christianity, Judaism, Islam, Hinduism, Confucianism etc, which are also coincidentally and unfortunately the major world faiths owing to certain historical factors which inter-alia are territorial expansionism (Empire building), exploration, transworld slave trade, and colonialism, support this supposed inferior nature of women compared to men. As such they legitimate women's subordination.

However, a critical survey, search and examination of the reasons (non-reasons) adduced to support such claims of natural and sanctified women's debased nature, revealed that such insinuations lacks credibility, logical and empirical justification.

They are empty verbiage; mere propaganda at best, designed to serve the interest of patriarchal desire to perpetuate women's subservience to men.

Evidently, these views of highly placed scholars and religions, are quite contrary and anti-thetical to the United Nations resolutions, conventions and forward-looking strategies for ensuring women equality with men. Such views still serve to continue sexist attitudes and mentalities, while every effort is being employed to displace such prejudices and predispositions as a first step, essential and necessary for realising justice for all irrespective of sexes.

2

CHAPTER THREE

JUDAISM AND CHRISTIANITY

3.0 Introduction

To set off the discussion, it is instructive to give a survey of the various attempts to define religion and, then, spell out this thesis's operational definition of religion.

3.1 Operational Definition of Religion

Religion is an ambiguous term which is not very easy to define. It means many things like feeling of awe, mystified vision or strong sense of reverence to unknown power(s); social and architectural facts such as church, mosque, temple, shrine, congregation; rituals like dances and rites and much else.

In *The Philosophy of Liberty* (1991), Odera Oruka observed that "the concept of 'religion' seems to have become a very vague term. Some people have now come to consider such things as communism and fascism as some kind of religion" (p. 81).

This is an incommensurable position with a philosophical investigation, because in logic, as a rule, a definition must unveil the essence of the definiendum (object of definition), and be neither too wide nor too narrow (Nyasani 1985).

In the *Ultimate Concern* (Makenzie 1965), Paul Tillich argues religion is a state of being grasped by an ultimate concern which everything else is subsidiary, and that one is prepared to sacrifice all else that is in conflict with it. Tillich evidently made a distinction between what is of ultimate and pen-ultimate authorities and values, to human beings.

Taylor E.B., on the other hand, simply defined religion as the belief in

supernatural beings. This is not without conceptual problems as it calls to question the nature or form of these beings and the origin of these beliefs. For instance, one can ask whether these entities exist necessarily, how their essence relate to their existence, etc. These are major epistemological, metaphysical and logical questions which are beyond the scope of this work.

Karl Marx and Sigmund Freud saw religion as an illusion. Freud, for example, saw religion as a product of childhood's belief in the omnipotence and omniscience of parents which is transferred to god as the child becomes mature. This is because, he argues, the child realises that the parents are normal human beings, god then becomes the lost ideal parent. Hence an illusion.

Marx, on the other hand, taking a historical-materialist point of view explains the emergence of religion as the result of capitalist alienation and the ensuing class conflict. The `haves' or bourgeoisie encourages religion so as to keep the `have-nots' or proletariat passive, hence the dictum "opium of the mind". The `have-nots' use belief in God for consolation because it promises them heaven, "honey and milk". Hence, to Marx religion is a creation of the mind.

Though religion may be a creation of the mind, its existence goes far beyond the rise of capitalism in Europe and, therefore, is more profound than Marx and Freud explanations.

Rudolf Otto defined religion in terms of man's quest to understand the ultimate. Otto said it is man's response for his emotional security, status and permanence. These needs, Otto argued, has driven man to identify with a greater reality, more worthy and durable than himself. One cord running through the foregoing survey is that religion is a belief in the existence of a supernatural being. However, they are too broad to pass as an operational definition. Therefore, by religion we mean organised faiths like Judaism, Christianity, Islam, Confucianism, Hinduism

and others, which we may not mention in this thesis.

Faith is a derivative of the Latin word 'fidere', meaning "to trust" (Nyabul 1991: 5). Like in christianity it is said that God exists and is the creator of the world and everything it contains. Christians have faith or trust in this dogmatic statement and their *weltanschauung* or worldview is completely in conformity with this statement.

Faith is indifferent to impartial reasoning and as such is voluntaristic and fundamentalistic. It appeals more to emotion than intellect. Collingwood (1968) also noted that faith:

... accepts without criticising, pronounces without proving and acts without arguing. It knows nothing of analysis and classification, hypothesis and induction and syllogism. For the machinery of thought it has not use (p. 122).

Hence, faith entails the trust that religious propositions is indubitable. Such orthodox world view underline the basic premises which are used to deny women equal rights with men. It is within this parameter that religion as a tool for subjugating women must be understood.

3.2 Judaism

Judaism and Christianity have similar socio-cultural and historical background. The bible, for instance, is their common holy source book. Christianity is an offshoot of Judaism and, in the post-Jesus period, they achieved eminent distinctiveness.

Judaism is a repository of the Jewish history, culture and tradition. It spells their relationship with Yahweh (God) who is scene to be the source of their continuity. It is a way of life which inform, influence and control the thinking and behaviour of the Jews. It has strict codes of conduct. Sometimes its followers become fundamentalistic and tragical. The assassination of Prime Minister, Yitzak Rabin, and the Hebron, are

exemplary.

It is a complex mixture of theories of immanence and transcendence where Yahweh is seen as both within and withdrawn from society. Yahweh is depicted in the Torah as powerful, authoritative and autocratic. He represent a cruel and autocratic patriarch, who must be appeased.

Essentially, therefore, it is a patriarchal religion in which matriarchy has very minimal role to play. As a way of life, therefore, women are held in low esteem by the religion. The book of Genesis show how Judaism disrespects women. In fact one understands the behaviour of the Jewish men towards women better by reading the book. It's arguable that given their immersion in Judaism the men cannot behave differently towards women.

Not surprisingly, Jewish men counted it a daily blessing that God did not make them women. This is because arguments rooted in the scriptures have been to justify discrimination of women in society. The Jewish women are not even allowed to own the Torah. There is evidence from the Old Testament showing that the Jewish social and economic systems were purely misogynist.

According to Mishnah, women are equated with feasts, seeds and damages. The scriptures depict women as lazy, jealous, eavesdroppers and gluttonous. They are believed to be immoral, wicked, emotional and irrational. There is no justifiable reason for this vague generalisation. Nevertheless, when one critically looks at the Hebrew society it becomes apparent as to why jewish men behaved so irrationally towards women.

Discussing the Jewish misogyny and general Judaic patriarchal subordination of women, Teresa Okure (Fabella and Oduyoye1990), argues that:

The Jewish patriarchal society ... was one in which the woman had no legal status, except in so far as she was an object of marriage and divorce. She could not for

instance, testify in court or inherit property; nor was she expected to keep all the 615 precepts of the Torah. Her sole *raison d'être* was the husband; she was his "home" and her duty was to secure his happiness and serve him in the meaner and menial aspects of life. In short, the woman was *de facto* if not *de jure* the property of the husband, for he could acquire her like a slave by money or sexual intercourse and divorce her if she caused the slightest "impediment" to the marriage, like spoiling his food or growing old (p. 49-50).

There can be no argument that such is the situation of women in Judaic traditions. The scriptures are obviously condescending in relation to women.

Qoheleth's (Eccles.) claims underscore the above contention.

And I found more bitter than death the women whose hands are fetters; he who pleases God escapes her, but the sinner is taken by her (Eccles. 7:26-27).

It seems Qoheleth was merely echoing the Genesis which says that women are the sources of sin. Arguably, Jews are the most intellectually endowed people in the world. How then do they believe in the inferiority of women. Judaism's scriptures and their patriarchal system seems to be so persuasive to make them contradict their intellectual endowment. This shows our position that Judaism helps to perpetuate gender discrimination.

It must be noted that existence of Yahweh pose critical epistemological questions that are far from being resolved. Thus, it is unwise to use it to justify domination of women. However, in reality, these unfounded claims used to exclude women from leadership roles in the Synagogue.

Teresa Okure (op.ci) also observed:

Of course, the Jewish attitude towards women is not exclusively negative, but the negative one dominates the literature and has exercised the greatest formative influence on society's attitude towards women (p. 50).

Nevertheless, such attitudes borne of religious control of peoples rational faculty, have had serious negative repercussions on women's liberation. This is because prejudice unlike discrimination, cannot be legislated against. It's a learnt mental-behaviour, largely irrational. This is why it is easier to end apartheid as opposed to prejudice. The United Nations may end discrimination against women, but not prejudice against them without tackling its source, religion.

Legal and general paper resolutions will seldom reverse this vicious situation. Sirach (Chapter 22) still regard the birth of a girl as "a loss" and menstruation as ritual dirt. Women, like Gentiles, are regarded as unclean outcasts that must not mix with clean men in temples.

In medieval Judaism, the Kabbalists, exhibiting bizarre theosophic thinking about the divine relationship with mundane beings, looks at the world in terms of the male and female principles, with the former being superior and the latter inferior. To them, the divine has double aspects: the unknowable (*dens absconditus*) and the manifest. The manifest (knowable) aspect consist of ten potencies (*sefiroth*), which are states self-revelation. This enables the deity to unfold into existence.

Underpinning this eerie thought is the negative attitude towards women. Amongst the ten potencies, the relationship between the sixth `sefirah' named `tifereth' and the tenth, `malkuth' are said to be the most central. The `tifereth' which is conceived exclusively in male symbols (king, sun, bridegroom etc.) is said to receive power from higher potencies and pass them to Malkuth perceived in female terms as womb, moon, bride, queen etc. It is the bridge to the non-divine. This presupposes female wickedness.

But more importantly, this Kabbalistic explanation of the divine nature and its cosmic revelation, unveils how the details of the feigned inferiority of women was meticulously worked out and how they have formed and nourished centuries of opinion

concerning women in Israel to date.

3.2.1 The Status of Married Women

Let us turn to marriage to see how women are treated within the Judaic tradition. This is because Judaism which is the *de facto* and *de jure* state religion that controls matrimonial laws.

Because it is patriarchal, Judaism condones wife inheritance, meaning women once married in a family and is widowed, has no choice but to stay in that family, which is against principles of individual rights. Yet this persist to date despite the fact that Israel is a modern democratic state which should respect human rights.

The system is such that the husband enjoyed exclusive or absolute right to divorce his spouse for any reason or no reason at all. Marilyn Safir and Kathleen Fragen (Canadian Woman Studies International, 1986 Vol. 6, No. 1) observed:

Only the Jewish man has the right to sue for divorce. A man may leave his wife, openly take up residence with an unmarried woman, and father children by her - still the wife has no right to file for divorce. If the man, however, can prove that his wife is having an affair with another man, not only does he have contest grounds for divorce, but the women's claim for child custody is thereby jeopardized (p. 50).

The same point is underscored by Teresa Okure. This illustrates the inequality between women and men. Sexuality was socially controlled and virginity made mandatory prerequisite for marriage. Those lost it were considered shameful not only to the father but also to the entire Jewish male society, and in most cases the penalty for this cardinal sin was death by stoning.

The father was mandated to choose as spouse for his daughter. as Ozkay (1981) observes:

A Jewish woman could not select her husband. This right to select belonged to the father and the woman was

bound to yield to this decision ... (p. 79).

According to the Talmud, fathers were even allowed to set a slaves free and have him marry his daughter ! This drew some parallel between. They were both part of his possession.

It's no wonder then Judaism command women to be submissive to their husbands. However, it is not clear if a woman married to a former slave was also supposed to submit to her former servant or they both remain command of the father. What is clear is that Judaism comes out strongly to assert that the virtue of a woman consisted devotion to her husband and keeping him and his house clean and happy. Deuteronomy (22:13-22) says explicitly that a man has absolute right over his wife's sexuality but the reverse is not the case.

Safir and Fragen decries oppressive political situation against women:

... religious parties wield power far outweighing their actual representation. It is quite a paradox that with only 10% of Israel's population being orthodox, religious laws govern the general population in matters concerning marriage, divorce and family (p. 51).

This indicates that women are still subjected to the same stereotyped laws in spite of the fact that Israel is democratic. It shows that religion still holds sway to the extent that it is difficult to liberate under Judaism.

This means Judaism should be challenged about women's rights if Israeli women are to be freed from religious slavery, and within the standards set by the UN conventions.

In summary, the rabbinic conception of women as recorded in the Talmud and Torah, greatly curtail or impede women's education and participation in public life. Education holds the key to women's liberation, because it makes people aware of their fundamental rights so as to seek them. This is imperative because consciousness or

awareness of ones social conditions and the understanding of one's rights is the first step towards liberation.

3.3 Christianity

As in the preceding section, we shall critically look at Christianity to expose discriminatory scriptures and also discuss women's status in marriage. This is only for consistency because there are many angles from which one can look at the problem.

As mentioned above, Christianity is an offshoot of Judaism although Judaism denies Jesus Christ was the messiah, hence rejects the new testament, about his teachings.

Christianity claims that the contents of the bible were revealed by God. It is dogmatically accepted that god exists which is questionable in many ways. Like Judaism, it is essentially a male religion in which women play very peripheral roles. The Bible represents the patriarchal world view.

Teresa Okure (op. cit) observes that.

... indeed if the books of the Bible can be said to agree on any one issue with respect to women, it is that the woman suffers her greatest humiliation and subjection to the man in the institution of marriage (p. 54).

This observation fundamentally helps to underscore the argument that christianity is essentially a patriarchal religion . The creation story in the Genesis justifies this male domination over female. It insubordinate women to man through symbolism in the imagery of creation. The begin with God is presented as self-existent omnipotent patriarch who caused existence of other things. This is logically and epistemologically problematic. It is contradictory to say something came from nothing.

However, the fact is that Christians believe that God existed from nothing. It is not our intension to go into the laborious metaphysical questions of the existence of

God, but argue that it is unreasonable to base injustice on something unknown and unknowable as god. However, irrespective of that christians are engulfed by biblical symbols that ratify male chauvinism as the standards upon which social relations as well as divine relations are understood.

The first creation story in the Genesis says that God, with other heavenly beings whose identities are conspicuously undisclosed, created the world ex-nihilo, then from soil created Adam, and from his ribs created Eve (Gen.1:26). This sets the grounds for inequality between men and women in society because it's interpreted by male christians to mean women's inferiority. There have been counter arguments from christian feminists that this account simply symbolised the one destiny of Adam and Eve and, that essentially, God created both equal. This argument is clearly contradicted and invalidated by Gen. 1:27 which states: "So God created man in his own image, in the image of God he created him; male and female he created them". The woman being in the image of God can be hardly inferrable from this verse.

It is evident that emphasis is only laid on the creation of man and not woman. In fact the writer only remembers, as an afterthought, to mention 'female' in the last clause, and very casually. The writers made creation of man paramount, primary and overriding, while that of woman was very secondary and insignificant.

If the writers were men, then we can see that they were severely constrained by the Hebrew's Patriarchal culture which was anti-women. Genesis 1:27 is clearly the precursor of Genesis 2 and 3 where systematic degradation and denigration of the nature and status of women is the main goal. Looking at these scriptures critically, the two creation accounts are contradictory. In the first account, God creates with other beings, while in the second account, he does it alone. This casts doubts on the origin and authenticity of the accounts.

The genesis depicts Eve in essence as mere extension of Adam. God desired

the existence of man so that he could rule over the earth (Gen. 2:4-24). Hence man is the lawful custodian of God's creatures and Eve is part of his possession.

Gen 2:18 says: "It is not good that the man should be alone, I will make him a helper fit for him" to which Adam said:

This at last is bone of my bones and flesh of my flesh;
she shall be called woman, because she was taken out of
man (Gen. 2:23).

There is no way a woman could move from the position of a helper to equality with man. This negates Article One of the Declaration of Human Rights which states that all human beings are born free and equal in dignity and rights.

The question is, should the present human generation use mythologies to justify continuation of injustices committed against women by the patriarchal system?

Logically, a myth is unacceptable as an explanation or justification of claims about a being with existential attributes like God. Myths are essentially fictitious as they are direct result of man's attempt to explain the obscurities and mysteries of the universe, they cannot be empirically and logically authenticated.

But as long as the myths are used in christianity and many religions to perpetuate repression of women in society, they impede universal quests to end gender discrimination.

Genesis 3 is central to christians' understanding of the nature of women. It says that women are by nature sinful, immoral and intellectually inferior; they are gluttonous, sensual and weak compared to men. And the story of the original sin reinforces this view as it says that Eve was deceived by the serpent and ate the "central fruit", then enticed Adam to eat too. Because this first breach of God's command originated from Eve, christianity concluded that women are the sources of evil.

This has negative impact on the social status and image of women in the church.

The chapter sanctifies submission of women to men. The rule of men over women is God's curse: "Yet your desire shall be for your husband and he shall rule over you" (Gen. 3:16). The implication is that, because women are allegedly the gateway through which sin entered the world and by which man fell from the grace of God and subsequently chased out of the garden of Eden, she must be kept in constant check and control of man.

This myth of "the fall of man" also sanctifies and justifies the economic dispossession of women. In Gen.2 Adam is given possession of everything that God created including woman. The Eden is planted and handed over to Adam and, only then, is Eve curved out of his ribs as his helper. Then, after they fell out with God, having eaten the forbidden fruit (Gen. 3:1-12), Eve (woman) is cursed, but only in relation to her most recognized role of childbearing and submission to her husband. On the other hand Adam (man) is cursed in connection with work and independence from woman. He is to work hard on the soil (his possession) as he would only eat from his sweat and only through toil (Ge 3:17-19).

Seeing women only as agents of bearing children and unequal partners in marriage who must be obedient and submissive to their husbands, as the christian faiths does, epitomises the contradiction that christianity pose to the United Nations quest for complete empowerment and equality between men and women in marriage, education, job opportunities and many others.

It is arguable that Genesis was simply an intellectual labour meant to institutionalise patriarchy and using the idea of God as a scape goat. Hence, the book of Genesis is only a mythologization of what was in practise in semitic society. For example, the punishment of Eve of perpetual admiration and subjection to Adam and, by extension, all future wives to their husbands, is no less a description of the socio-cultural reality that obtained within jewric traditions.

It must be noted that epistemologically the concept of God, creation story, and the commission of sin together present a complex matrix of conceptualisation problems.

From the foregoing it is logically possible to argue that christianity has no empirical basis for discriminating against women, since the Bible is purely based on conjectures.

3.3.1 Women and the Decalogue

The Decalogue, like the Genesis, is also anti-women. This started by the historical transposition of christianity from pictorial thinking to more rarefied thought forms of Greek metaphysics.

During this period, idols were extirpated and replaced by metaphysical God with autocratic male attributes. All matriarch symbols were banned.

The prophets replaced prophetesses. The Prophets like Moses, Joshua, Elijah, Elisha, Jeremiah and many others resorted to a fierce battle with idol worshippers. Idealism replaced realism in worship and the mother figures were the losers.

The Exodus 20 is essentially a holy communique from and to the jewish males. It is essentially addressed to men, to the extent that, where it is commanded, "You shall not kill" (Exo. 20:13), can equivalently read "man shall not kill". These laws arguably, only applied on women by force of circumstance of common domicile with men.

Ozkay (1981) points out that:

The ten commandments in the Bible were addressed to man. In nine of the commandments woman is only mentioned together with servants and animals of the household (p. 125).

Because the decalogue is the cornerstone of the christian ethics, it reveals the height of contempt with which christianity hold women. In Exo. 20:17. a woman is a

mere possession of her husband:

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his manservant or his maidservant, or his ox, or his ass, or anything that is your neighbours.

Here a woman depicted as sexual object to arouse men's sexual desire. Wives, servants, ox, ass and any other object, are all the same according to this special communique. But man is set apart and put as the possessor. Here, again the Bible says that a woman is not to own property, she is to be owned, or she is a property herself.

The old testament is riddled with scriptures that negate the full humanity of women. Enumerating them all is beyond the scope of this work. The few mentioned will suffice to state our point. Human kind must reject these biblical conjectures to free themselves from the narrow trammels of its scriptures. Let's look at the New testament and how it views women.

3.3.2 The New Testament and Women

Contrary to the conviction of many theological feminist scholars that the new testament is liberative to women, we contend that it is essentially a continuation of the denigration of the female sex. For instance, Teresa Okure ardently argues:

Our foregoing analysis of the Bible has revealed the fundamental truth that the Bible and its interpretations embody both a divine and a human element with respect to women. The liberative elements in the Bible with respect to women stem from the divine perspective, the oppressive ones from the human perspective. The latter are socio-culturally conditioned and, in the last analysis, sinful. The liberative elements emphasize the woman's equality with man, her being made conjointly with him in the image and likeness of God, of equal dignity and honour, and her being given the special privilege, akin to God's of bearing, mothering, and fostering life (p. 52).

Although this argument augur well for a committed christian it's not objective.

She is evidently influenced by her faith in God, thus makes a silent assertion that God exist and, is influencing human relations. She then commence her analysis from that standpoint. This is logically refutable as it's not warranted.

She should have first proved the premises empirically before arriving at the conclusion. However, from her argument it is possible to salvage the image of women within the biblical context, by picking very limited bits of the scriptures talking positively and liberatively (from the face or superficial interpretation) about women, without negating the Bible. It is not deniable that there is an overriding patriarchal chord that span through the bible from old to new testaments. It is this cord that is anti-women that needs to be broken so as to liberate women.

3.3.3 Jesus's Ministry and Women

Although Jesus' ministry is said to have been liberative to women, we fail to find evidence to justify this assertion. Instead we find it to be essentially a continuation of the male chauvinism which has its foundation in the Genesis.

The idea of the Messiah was first mooted by prophet Isaiah (Is. 11: 1-16) as a "shoot from a stump of Jesse and a branch shall grow out of his roots" (Is. 11:1). It is not by coincidence that Isaiah, male, conceived the coming of the messiah and John the Baptist became his forerunner (Lk. 3:1-22). Again, it's a male angel, Gabriel, who became the messenger with no woman given a prominent role to play. This underscored their marginalisation.

The conception was through a virgin girl, which is a justification of patriarchal valuation of virginity and its exploitation. The virginity of Mary was emphasized by the writer of Jesus episode as a reminder to women that they should continue to submit to the will of the fathers or the patriarchal system and all that it prescribes for them, as this

is the divine will. Mary is rewarded (Lk. 1:26-27), by mothering Jesus fundamentally because she is a virgin who is formally betrothed to Joseph, a descendant of David.

It is instructive to note the similarity between the scriptures and the patriarchal culture. The best woman for marriage is the unblemished like Mary. Women are implicitly called upon to emulate her so that they may be favoured by men and God.

The fact that Jesus was a man emphasizes the importance of men which helps to institutionalize masculinity through indoctrination. The Jesus account implicitly states that because Eve brought sin into the world (Gen. 3:12-16), it's the duty of a man (Jesus) to conquer it. Note that Jesus accomplished this mission without marrying.

The fact that the twelve apostles or disciples of Jesus Christ were all males, helps to cement patriarchal devaluation and degradation of the female sex. Jesus surprisingly only chose fellow men to be his disciples, including Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James (son of Alphaeus) and Judas Iscariot the traitor, to help him accomplish mission. The fact that Jesus operated in a patriarchal setting, he could not go against the grain. He also saw women as weak and wicked whose sins needed to be redeemed and, therefore, could not even be included in the 72 ^{12 Apostles} ~~apostles~~. _{72 Disciples}

In fact some of these apostles became avid women bashers. An examination of their epistles reveal a lot of discriminatory undertones against women based on the Old Testament, and by implication Christianity because these letters officially spelt the church's relationship with women. Through his letters, Paul sought to reconcile the position of Israel and the Old Testament with that of christians. A survey of his letters to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, and Titus reveal his negative attitudes towards women. He asserted the patriarchal norms which required nothing of a woman but obedience, chastity, humility and total submission to the husband.

The following examples underline this observation. In a letter to Titus, Paul calls upon women "to be sensible, chaste, domestic, kind and submissive to their husbands, that the word of God may not be discredited" (Tit: 2:2-3). In 1 Tim 2: 11-12, he calls upon women to "learn in silence with all submissiveness. I permit no women to teach or to have authority over men, she is to keep silent. For Adam was formed first, then Eve, and Adam was not deceived but the woman was deceived and became a transgressor."

To the Colossians, he advised: "wives be subject to your husbands, as is fitting in the Lord" (Colo. 3:18-19). And to the Ephesians, he said: "Wives be subject to your husbands...for the husband is the head of the wife" (Eph.5:22-23).

To the Corinthians, Paul is even more bold in his conviction that a woman is an inferior sex:

But I want you to understand that the head of a woman is her husband, and the head of Christ is God ... a man ought not to cover his head, since he is the image and glory of God; but a woman is glory of man. (For man was not made from woman, but woman from man)." (1 Cor. 11:2-10).

In 1 Cor.14:34-36 he says that women, "are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know let them ask their husbands at home. For it is shameful for a woman to speak in church." This clearly contravenes Article 2 of the UN Declaration of Human Rights which states that "everyone is entitled to all the rights and freedoms...without distinction of any kind, such as colour, race, sex language, religion..." the argument is that Paul's letters help to underline the extent to which women are insubordinated within Christian setting.

Peter was not any better than Paul as his letters discussed below reveals. The letter to "God's chosen people", scattered throughout the northern part of Asia Minor,

he calls upon women to be submissive and obedient to their husbands, and suffer without bitterness at the feet of their husbands, as Christ also did. He reminds the husbands not to forget that their wives are the "weaker sex" (1Pet.2:13-14). What Peter is saying is logically untenable. It states simply that, because Christ suffered so wives should also suffer or submit to their husbands. Obviously, the conclusion is not warranted by the premise, as there is no logical connection between the suffering of Christ (premise) and the submission of women to their husbands (conclusion).

It seems Peter's underlying motive was the justification of patriarchal subordination of women.

3.3.4 The Church and Women

Without going into details about the origin of the church, this section looks at how the church has been used to perpetuate subjugation of women. To do this, Catholicism and Protestantism are briefly examined.

These denominations' doctrines were founded on the Decalogue, Pauline and Petric traditions, which have been found to be largely negative to women thus, contradicts quests for gender equality.

The catholic church see women as secondary and inferior human. This is because it is based on the masculine Roman traditions and the biblical doctrines which we have found above to be anti-women.

Betraying this negative conception of women, is the papal insistence on the exclusion of women from the development and direction of the church's official history and theological culture. Catholicity is masculinity. The church's hierarchy and power structure is entirely formed and shared by fathers or patriarchs, as they fittingly patronize themselves. Women and children form the sea.

The patriarchs headed by the Pope consistently invoke "divine will" to refuse women members, the right to ordination; the right to lead and benefit from the vast material resources of the church. This is derived from the book of Genesis and apostolic epistles.

Roberta Hamilton (1978) also noted:

The position of catholic church on women was fashioned from combined misogyny and accetism of Paul: women were evil and sex was evil. The object woman - and the activity-sex-were part of the same process. It resulted from and rested upon Paul's famous dictum, "it is good for a man not to touch a woman" (p. 51).

Commenting on the supremacy of the catholic church on feudal Europe, Roberta Hamilton noted: "It was the articulate bearer, the enormously influential proselytiser of patriarchal ideology" (p. 51). This notably contributed to the enormous repression and oppression of women by men in feudal Europe. Besides, being just that, the catholic church is unprepared to change its stand in respect to women holding leadership positions.

In May 1995, in a communique to the American Catholic bishops, Pope John Paul II, restated teachings against the ordination of women saying they were rooted in divine will. And apart from attacking what he termed "bitter ideological" feminism among American Catholic women, which apparently lead to worshipping earth goddess. He called on bishops to combat such paganism.

Women's deviation from the church norms stem from their realization first that "divine will" is epistemologically hollow, secondly that their rights as members and as individuals is steadily denied, let alone their humanity and, thirdly that they are not equal partners with their male counterparts. At least not when St.Aquinas was convinced that in every way, except in pro-creation, another man would have been a better companion for Adam.

Therefore, a decisive challenge to these norms and subsequent displacement will accelerate and elevate the struggle for women's freedom. The revival of mother figures in religion amongst the American women is just a tip of the iceberg. However, development of parallel religions will enhance gender polarisation. And will turn gender campaigns into a vicious circle to which no solution is possible.

Protestantism on the other hand, is a schism from catholicism. Reformation was began by Martin Luther (1483-1546), but the history of protestant movement is not the subject matter here, but protestant conception of women.

Martin Luther and John Calvin, the two names synonymous with protestantism, did not seek to re-create, much less to destroy, catholicism, but to reform it, as they were also convinced that the catholic church had a divine origin; they respected its doctrines and institutions. Actually, they are indebted to the catholic traditions and theologians for they relied heavily on them to state their position.

Therefore, they see women from the catholic's prism. There is a contradiction in this because the protestants sought to liberate people from authoritarianism, dogmatism and excess theology characteristic of catholicity. They were against dissolution of individuality of people. The only possible reason for this contradiction could be the fact that the reformers were patriarchists.

Protestants, whether Puritan, Anglican or Methodist believed in the epistles of Paul and Peter which called upon women to prostrate themselves before men. The ordination of women is still a thorny issue within protestant churches, although some are yielding albeit grudgingly. The implication is that these churches still perceive women in the light of Genesis, Pauline-Petric epistles, Thomism and many others, that is, as intellectually, spiritually, morally and physically inferior beings.

Though protestantism emphasizes that women are not natural allies of the devil, but godly companions of the husband in matrimony, all we see is veiled hypocrisy

because generally women are viewed as weak and devilish, thus unfit for ordination. Actually protestant churches banished all images and symbols of women from the church precincts.

Motivated theological view which recommend saintly life, by immersion in the world rather than flight from it, protestantism reconstructed the conception of the family which, enhanced the status of women by emphasizing mutual love and support over procreation as being paramount in marriage. Fundamentally though, the theme of wifely submission and natural inferiority to the godly husbands, is conspicuously not negated both in literature and practice.

3.4 Conclusion

This chapter has been able to pick biased scriptures against women and show how they are used in the church and synagogue to deny women leadership and equal rights in marriage. It has argued that these are sanctioned by both Judaism and Christianity.

The Book of Genesis is found to form the basis upon which all the scriptures that are anti-women are based. Same motif of female inferiority is found to run all through the Bible. The Chapter argues that such scriptures contradict quests for gender equality as propounded in various instruments of the United Nations including the UN Universal Declaration of Human Rights.

CHAPTER FOUR

ISLAM, HINDUISM AND CONFUCIANISM.

4.0 Introduction

This chapter examines the scriptures of the above named religions. The marriage institution is examined from the perspectives of the religions. There are many aspects of these religions which may be discriminatory but it is not possible to analyze all of them in this work. It is also instructive to note that there is limited literature on these religions locally, however, we have made maximum use of the few available.

4.1 Islam

The term Islam denote the typical disposition of its adherents in submitting and prostrating themselves to the will of Allah (God). In terms of origin, the religion is rested on revelations by prophet Mohammed in the Seventh Century.

The religion is both a way of life and a political ideology. Islamic states are organized around Sharia Laws which control all aspects and facets of life. The Sharia Law is unquestionable, and its contravention is punished by means of flogging, amputation, or death. This law impacts negatively on women's status as it strictly regulate their behaviour.

Islam, like christianity and judaism, has a patriarchal background. All developed in Palestine and were influenced profoundly by Egypto-Graeco metaphysical thought system. Hence, they have a lot in common concerning women. For example, the unfounded myth that there is a God who created man and, from his ribs, created a woman, to help him, is also found in the Koran. Ozkay says:

In the Koran it is said; woman is like a rib, if you try to straighten it you break it. If you want to live a happy life you will have to use it bent as it is ... human beings shun rebellion against their creator who had created man and from man he had created his expause (sic) (p. 144).

The theme of innateness of female inferiority to men is championed here. As pointed out elsewhere in the preceding chapter, this kind of allegation cannot stand the test of reason as it is based on speculation. Women in Arabia before Islam were severely mistreated: Islam only made their burden lighter. This is not to say that it is salvific, or liberative to women. It remained patriotic to the socio-cultural practices that legitimized oppression of women. The religion also calls upon women to submit to their husbands as Ozkay paraphrasing Mohammed's teachings attest:

Men are sovereign over women. For this reason Allah has created the former (man) superior to the latter (woman) ... If I were to be ordered by someone to prostrate one self before someone other than God I would have ordered women to prostrate before their husbands. The reason for this is rights God has granted men over women. A woman in her husband's household is guard over her children being responsible for them (p. 152).

This demonstrate the negative stand taken by Islam against women. In fact Mohammed recommended submissive qualities to women. He stated:

a woman is wedded on four points: for her property, her family, her beauty and her piety. Of these look only for the pious and you are assured of happiness (Ozkay 1981:151).

Further quoting Mohammed, Ozkay writes:

Women are a field to raise children for you. Good women are women who are obedient (p. 151).

According to Mohammed a woman is therefore not supposed to assert herself. The

target for protection obviously is the primacy and supremacy of patriarchy. A woman's humanness is denied. Her right to personal liberty and fulfilment is inseparable from the happiness of the husband, father, son and any other male next of kin.

Gibb, H.A.R.(Zaehner 1959:186), analyzing the social institutions in Islam also observed and underlined that these institutions "...strengthen the position of the husband as against the wife...and that of male kin generally." It is through these institutions which women are effectively kept in subservient position in relation to men in matters of marriage, inheritance rights and leadership rights. Tabari (1982: 18-19) says that Islam is not only a religion but a political ideology as well.

4.1.0 Marriage, Islam and Women's Status

A Muslim woman cannot marry without involvement of a man, this is a rule enshrined in the Sharia laws. The father is given the absolute right to decide whom he marries off his daughter. Gibb (op.cit) commenting on the Jewish marriage system, said:

The outstanding survival of the 'patriapotestas' in Islam is the right recognized to the father of giving a virgin daughter in marriage to whomsoever he pleases ... the marriage of a woman in particular without the intervention of a qualified male relative as wali "next of kin" is invalid (p. 186).

This implies that women's inability to make rational decisions about their lives. However, given that Islam is based on patriarchy, it is not difficult to see why it is negative to women. This is why the existence of theocracies based on Islam has negative impact on women's liberation struggle

The Sharia law on women recorded in Surah IV which were meant to protect women, especially those who were widowed as a result of "The War of the Trench"

turned out to be a boomerang on women, as men seized them to subjugate women even more. For instance Surah (4:3) says:

And if ye fear that ye will not deal fairly by the orphans, marry of the women who seem good to you, two or three or four (p. 73).

This implies that women could only be protected by men in humiliating marriage. One man is allowed to marry as many as four women and, in addition, a husband may "take his own female slaves as concubines," as Gibb says. This means women were equated with slaves.

Besides, men are given absolute right to divorce their wives as they may please, but a woman is not accorded the same freedom. Gibb noted:

The right of a husband to repudiate a wife by mere declaration, without the intervention of any juridical authority is affirmed in several kuranic passages, none of which explicitly required any assignment of reason or justification.

The Kuranic lays down a definite procedure for repudiation, which appear designed to allow time for a reconciliation. After a first repudiation the wife may not marry within a period of time from three to four months ... during this period the husband may resume without a new contract ... the same procedure applies after a second repudiation. But after a third repudiation the divorce is irrevocable...

The rights of the wife in the matter of divorce are much more severely restricted. She may not repudiate her husband by declaration but may by agreement with him have the marriage rescinded (khul) on payment of compensation to him usually by return of her dowry (Zaehner 1959:187).

Repudiation was merely by pronouncing three times that "I divorce you!" Men were at liberty to do it once or at a time! A woman is expected to endure this humiliation and wait for the husband to change or not change his mind. The absolute right accorded a husband to divorce by mere repudiation helps to emphasize the view that women are not entitled to equal rights at, in and, on dissolution of marriage.

Islamic women have no property inheritance rights. While they are allowed to keep what they already owned before marriage, only male children inherit property. This explains economic dependence of women. One may argue that they are deliberately dispossessed to prepare them for absolute dependency on their husbands.

To ensure that women remained meek, they are denied education as was exemplified by the Talibans of Afghanistan when they ordered that all women be removed from public places, including schools. In succinct, the quintessence of Islam is the structuralization of injustice into totally embracing socialization that already existed in medieval Arabic patriarchy. This contradict to, the attributes of salvific and liberative traits of Islam. Hence, the moslem ideology and women's liberation from patriarchal domination and oppression are incompatible.

4.2 Hinduism

It is extremely difficult to define Hinduism in terms of its background, belief system, worship, dogma, doctrines and its general ritualistic practices. This is so because the religion lacks singular foundation like other major religions, say islam and christianity, founded on the teachings of Mohammed and Jesus Christ.

Hinduism has no fixed content and body ethic as its contents are in constant flux from age to age, from community to community. Radha Krishna (1974) also noted:

At the outset, one is confounded by the difficulty of defining what Hinduism is. To many it seems to be a name without content. Is it a museum of beliefs, a medley of rites, or a mere map, a geographical expression? ... It has different forms very difficult to find a common feature to bind (p. 11).

However, the religion is predominantly Indian and form the foundation on which the Indian culture is based. But this is not to deny that there are other faiths in India as there are Christianity, Islam, Buddhism, Jainism and many other. The point is that it is

the main religion whose principles even influence state policy. The religion owes its present structure to the conquering Aryan race, who were a patriarchal people, whose divinities were primarily male. Amongst the Aryans were a priestly class (they later introduced casticism and became the Brahmana caste), who wrote the Rig-Veda (songs of spiritual knowledge).

These cosmogonic hymns, for instance, the "Hymn of the Primeval man"(Purushasukta) extol male virtues or excellence and attribute the beginning of the universe, mystically, to the "original man" sole effort. "The Sata Patha-Brahmana" literature has the details:

In the beginning, universe was water. The waters decided, "How can we be reproduced? They foiled and performed fervid devotions when they were becoming heated, a golden egg was produced ... floated about as long as the space of a year ... In a years time a man, this prajapati was produced ... and hence a woman, a cow ... come forth within the space of a year. He broke open this golden egg. There was indeed no resting place only this golden egg bearing him ... Desirous of offspring, he went on ... toiling. He laid power of reproduction into himself. By the breath of his mouth he created the gods (Ballou and Speigelberg 1940:31-32).

The picture of a man rising from this mystic prose is that of a strong, confident, ambitious, intelligent male, up and about having created himself in conduct with waters, creating the world including gods, and naming them. A woman is said to be a direct creation of man (prajapati) and is typically mentioned together with instinctual animals. This reinforce the unfounded patriarchal notion of male superiority and innateness of female inferiority.

Bashan's discussion of the Rig-Veda especially the cosmogonic hymns (Zaehner 1959) also reveal the same:

The ... world appeared as ... a great sacrifice performed

at the beginning of time, when mighty primeval person (Purusha) was sacrificed by the lesser gods to himself, and, mystically surviving his own dismemberment produced from the different parts of his body the various features of the universe (p. 226).

The imaging of the universe as resulting from a man ideologically help to put males above females; it implicitly suggest innate inferiority of females to males. This is particularly dangerous to the quest for gender sensitivity, given that to Hindus, all life is sacred, thus all that happens in life, good or bad, is sacred. This is particularly dangerous, for they believe, by their religion, in a cosmic life force, what Placide Tempels (1969) called vital force in his discourse on the African (Bantu) ontology and cosmology, which mystically and symbolically integrate, formalize and connect all aspects of beings.

This inexorably religious world-view that legitimate the Indian Socio-cultural practices, incorrigibly oppressive to women, make Hinduism a religion immensely contributing to the deplorable situation of women in India and elsewhere it is practised. It is petinent to illustrate this with some examples.

In "The Ordinances of Manu" published in the Bible of the World (Ballou and Spiegelberg 1940), the following code of conduct are demanded:

No act is to be done according to her own will by a young girl, a young women, or even by an old women, though in their own houses. In her childhood, a girl should be under the will of her father; in her youth, of her husband; her husband being dead' of her sons; a woman should never enjoy her own will. She must never wish separation of herself from her father, husband, or sons, for by separation...make both families contemptible. She must always be cheerful and clever in household business,...and with not a free hand in expenditure (P.81).

This reduce a woman to an object--a machine to be controlled by a succession of

males: father, brother, husband and son. In fact the contrast between human being and things is dissolved with regard to women as far as the ordinances are concerned. They can't actualize their essence only because they can't be expected to exercise reason, freedom of consciousness and choice.

Further the ordinance posit:

The good wife of a husband be he living or dead, if she desire the world where her husband is, must never do anything disagreeable to him ... she may not, however, when her husband is dead mention even the name of another man. She must be till death subdued, intent, chaste, following the best law which is the rule of wives of a single husband meets with blame here, and is deprived of her husband's place in the next world (p. 82).

The wife, therefore, lives for nothing but her husband. She is completely made a property of the husband. Women are, therefore, directly called upon to submit totally to their husbands even beyond death. The theme of life after death is used to secure women's adherence to this oppressive command. Although this concept of disembodied existence is paramount in Hinduism, due to its overwhelming belief in the existence of an immortal self (Atman), a thorough philosophical analysis find such belief hollow. The self is nothing apart from the totality of brain functions generally referred to as consciousness. Death of the brain correlates with that of the body. To say the least, the notion of life after death is conceptually sterile, problematic and logically contradictory. Life is a disclaimer of death and vice-versa. The two cannot sensibly alternate in the same organism. That is, death cannot precede life, or life cannot succeed death. Nothing is dead and alive at the same time.

It is, therefore, meaningless for women to be told to remain subdued to their deceased husbands. Why are men not commanded to remain committed to their dead wives, but are only advised to burn them using sacred fire and then remarry quickly.

This is because Hinduism is a patriarchal instrument for subjugating women. This absence of symmetry in the commitment of husband to wife spell their inequality in marriage which contradicts various attempts at ending gender discrimination.

4.2.1 The Concept of Pativrata and Women's Status

Pativrata literally translate to one who is vowed to her husband. It is ambiguous concept. It imply a wife's devotion, commitment and servitude to the husband while the reverse is not the case. It institutionalize Hindu masculinism. The concept has been idealized to the extent that Hindu women are so brainwashed they see submission to their husbands as their ultimate duty.

This psychological violence on Hindu women is achieved through highly romanticized legends, folklore and folk song entrenched through a plethora of rituals. One of such epic religious lore is Sita which, despite being humiliated by Prince Rama stuck by him.

Reacting to such persuasive lore, Soma Chitni (Canadian Women Studies International Vol. 6 No. 1), appropriately rebuts:

Because these figures from the epics (sic) and from traditional religious lore continue to this day to inspire Indian women as role models, it is important to take cognizance of the qualities that they represent. It is necessary to help women to look at the Savitris and Sitas in Indian tradition critically, and to enable them to distinguish those qualities that continue to be relevant from those that are irrelevant or even redundant in the modern context (p. 45).

These myths encouraged what Parikh and Garg (1989) calls a "system of secondary socialization" which they correctly argue "ensure a good location in the

husbands house ... they still felt that freedom was to be bestowed and not taken ... ended living the life-role and life-space of the cultural-role" (p. 126). Most of the lore give rise to patterns of subjugation, promote myths about women being fragile, helpless and needing constant protection. They derive women to self-immolation. Women must reject the ascribed position of chattels to be owned and protected by males in a patriarchal setting. They must refuse to be sent out in marriage as gifts, and with gifts and demand opportunity; freedom and define and redefine these situations through active and intelligent participation, assertiveness.

Hinduism also support casticism which put women in the lowest ebb of any of such social stratum. In marriage there is scarcely a reciprocal, symmetrical dyad or continuum on which to relate. Alterkar (1962) deplore the savagery and barbarism toward women due to men's mere physical strength. He detests child marriage before girls "attained an age when they could exercise an intelligent choice in the matter (p. 33). Because they are forced into marriage while still young, illiterate and inexperienced, they are mistreated in a condescending manner by their husbands and a chain of belligerent in-laws.

It may be said that the dowry system, a direct corollary of Aryan priests casticism, having been introduced by brahmana (highest caste in India), or royal aristocratic families as A.S. Alterkar puts it, and as a system in which the bridegroom is paid (bribed) immensely to accept the bride, has reached scandalous proportion. It acts as effective impediment to women's welfare in hindu society because it encourages daughter killing, because they are seen by parents as economic burden whereas sons are sources of wealth. Because of material greed, it encourages husbands to murder their wives so that they could remarry and gain more material possession through dowry payment. This malpractice also compel young girls to commit suicide seeing no meaning in life because of the dread of social opprobrium.

To this atrocious and repugnant dowry system, Alterkar (1962) gainfully said:

It is now high time for Hindu society to put an end to this evil custom which has driven many innocent maiden to commit suicide. There are signs to show that this custom is becoming unpopular and odious, but public opinion must assert itself more emphatically. The youth must rise in rebellion against it ... proper female education, marriage at an advanced age, mainly settled by the parties themselves, and the awakening of the parties themselves, and the awakening of public consciousness seem to be the only remedies that will eventually stamp out the custom (p. 71-72).

It is paradoxical that even after the bride has bought the groom expensively, she is still the one to go to the husband's home and be maltreated even murdered by him or in-laws to create space for more wealth. This is why it is important to challenge Hinduism which permit such immoral behaviours. It effectively impede liberation of women from the oppressive culture. Laws exist that protects women from injustices in India, but they are overwhelmed by Hinduism to which the government has lost the battle to implement the laws. On the other hand, Alterkar (1962) observes:

It cannot be, however gainsaid that the dread of social opprobrium is still preventing a large number of young widows from marrying in spite of their desire to enter into a fresh wedlock. More energetic educative propaganda must be carried out to prevent this state of affairs (p. 365).

Wife burning is still rampant among Hindus. This means equality between men and women is impossible if the religion is not challenged.

4.3 Confucianism

It may priorly be pointed out that scholars have bitterly disagreed on whether to classify the teachings of Confucius as a religion or not. Some scholars, for example, A.C. Graham (Zaehner 1959) contends:

Confucius was not the founder of a religion nor was he a philosopher, he was a gentleman whose sense of what is done and what is not done has been taken as standard ever since.

It is not clear from Graham's long passage what his definition of religion is, so that judgement can be made.

A dictionary of Comparative Religion (Brandon 1970) noted the controversy:

The question as to whether C. may be regarded as a religion has been hotly debated. Certainly there is no church organization, no specialized priesthood, no obligatory creeds or dogmas (p. 203).

However, in the same work, it is contended that Confucianism qualifies to be a religion but, only if, religion is broadly defined to supersede the narrow operational definition of many disputants:

In C. a cosmic ruling power and transcendent spiritual values have been generally recognized, so that, if religion is broadly defined C. may be classified as one of the important and most influential religions of mankind (p. 204).

In fact during the Han Dynasty, Confucianism was effectively a religion, the worship of heaven and earth. Confucius became a deity and sacrifices, ritualistic rites were regularly offered in his name for over 2000 years, in mid-spring and mid-autumn and, every full and new moons. It cannot be gainsaid that "his ethical political teachings ...became official cult...had a paramount influence on Chinese life and thought." (Brandon 1970:203-204).

The fact that there is no universally accepted definition of the concept religion, it is an omnibus term whose contents are only determinable by the definers point of view. Hence, Confucianism with a plethora of nature deities, ancestors, rituals and worshipped, easily pass as religion.

The faith which has from time immemorial taken firm hold on the Chinese life and thought, has a bearing on the Chinese conception of women in general. It also legitimize a tradition which conceive women as second rate human beings. It support secondary socialization aimed at preparing women for marriage. In marriage, Confucian women are expected to be obedient and submissive to their husbands.

Dawson (1939) quoting the Confucian Ordinances for life conduct, wrote:

For the purposes of discipline within the family, as well as for material support and protection, the woman was counselled to subject herself to the man ... In `Liki' it was ordered thus: the woman follows the man. In her youth ... the father and elder brother; when married ... her husband; when her husband is dead ... her son (p. 139).

This is not peculiar to Confucianism as it is found in all major religions discussed above. It must be noted that this is very demeaning to a woman. It is as if she has no mind to make independent decisions. The woman's right to compete in life and create her own life-space in which to operate freely, is curtailed.

The Chinese women are duty bound to oppugn this lowly station which Confucianism confine them. This chartalanism has no empirical justification. It is inconsistent with the principles of God to socialize women to be chattels of a successive chain of men: father, brother, husband, son and many others.

Commenting on subsidiary or subordinate acculturation for girls, Dawson noted:

The Chinese girls were brought up then as now, with matrimony in view as her goal ... trained with an eye to subjection to her husband in the regulation of the family and to obedience to her husbands mother in the home (p. 142).

This can only mean one thing: domesticity of women. This is unjust as it deny women the opportunity to actualize themselves as human beings, in the affairs of state.

This form the bases for women's economic and political disempowerment.

According to Confucianism, marriage is indissoluble, just as in Hinduism. The Chinese woman is not given freedom to remarry even in the event of her husband's demise. Divorce is a prerogative of the husband, and his male relatives. The society is very hostile to a divorced woman. In the event of divorce, the woman automatically forfeit her right to child custody. She is actually socially dead.

For a woman to divorce, as expounded by Mencius (371-289 B.C), a devotee of Confucius, she must seek consent of her husband, his father and elder brother. This expressly tell of women's powerlessness to effect divorce. On the other hand, the husband can divorce her on amazingly trivial grounds like disobedience to her in-laws and failure to bear a son.

In a nutshell, Chinese woman is a secondary citizen. Although in the mystical Confucian thought, the principles of Yin and Yang play major role as the two forces that form all objects and organisms especially human beings. Yin is male and is given all positive characteristics, while Yang is female and is given all the negative characteristics. From this it is easily seen that in Chinese mysticism, negative attitude towards women is overriding.

However, there is no reason for this that can stand scrutiny of logic. But logic is not in the vocabulary of Confucian faithful, hence emancipation of Chinese women must deal with Confucianism and its stranglehold on the psychic of men.

4.4 Conclusion

The foregoing chapter has critically looked at three religions: Islam, Hinduism and Confucianism, and how their scriptures are anti-women's empowerment. It has argued that such scriptures must be challenged if women are to achieve equality with men.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0 General Conclusions

It has been argued in this thesis that religions have unjustified presumptions about women's place in society and, before God. It has been explained that these presumptions are barriers to gender equality.

The thesis take the view that equality is not only procedural rights, it also encompasses substantive sharing of resources without undue restriction as practised against women in patriarchal system.

In this connection, it is suggested that certain less formal patterns of discrimination that effectively perpetuate the status-quo be targeted and deconstructed. It is argued that extension of legal rights and franchise to women, though appropriate as they will confer equal status upon them with men, in the legal sense, is not a panacea for changing women's status in the cultural and religious sense. It is notable that a Religious faithful will violate women's right flagrantly because, to him, what religion says is paramount: the legal law as gross interference with his traditional rights to treat his wife as his servant.

This work has, therefore, criticised the simplistic assumptions about the power of legislation to effect substantive changes without coming to grips with the religious dimensions to the problem, which we consider to be more devastating and subtle.

It must be noted that practices of most religions are not only incompatible with women's rights but human rights in general. The history of the church for example has been a history of war against human reason and science, in which failing to uphold religious view of the universe is criminal. The experiences of Galileo, Copernicus and

Rusdie are exemplary. This has been so for centuries despite the fact that God's existence remain unproved.

Therefore, the rhetoric of change must be accompanied by thoughtful and bold steps necessary to achieve it. Agents of change must insist on institutional and behavioural changes that must logically precede achievement of substantive equality between the sexes. Such steps must openly deal with the Religions excesses against women based on alleged God's, Yahweh's, Allah's commands.

This is because religion is basically spiritual, that is, mental, cognitive, or attitudinal. It is indoctrinating in character because it is geared to arrest and prison one's psyche so that he or she become irrationally fundamentalistic. It is, therefore, primarily a psychological violence against the victim's rational faculty; it prejudices everything for the faithful, hence occasion prejudice to one's mind.

Nevertheless, it's on this basis that this thesis strongly argues that these religions lack logical and empirical basis for alleging that women are innately inferior to men: intellectually, morally, spiritually and rationally. They are themselves based on unfounded myths.

It is instructive to note that we have discussed five world religions but this does not imply that they are the only religions whose dogmas and practices are anti-women. There are a lot more which could be identified, but the five are found to be representative enough to state the case of this thesis. It would be grandiose for this work to attempt an analysis of all the religions on earth.

There is no African religion discussed. This is not due to an oversight. It is because Africa, up till colonial interlude, had not evolved a continental religion, much less a global one, due to factors beyond the scope of this work. Again this is not to say that Africa is a religious desert as this would be terribly inaccurate. There are pockets of tribal or ethnic religions, in Africa.

Rusdie are exemplary. This has been so for centuries despite the fact that God's existence remain unproved.

Therefore, the rhetoric of change must be accompanied by thoughtful and bold steps necessary to achieve it. Agents of change must insist on institutional and behavioural changes that must logically precede achievement of substantive equality between the sexes. Such steps must openly deal with the Religions excesses against women based on alleged God's, Yahweh's, Allah's commands.

This is because religion is basically spiritual, that is, mental, cognitive, or attitudinal. It is indoctrinating in character because it is geared to arrest and prison one's psyche so that he or she become irrationally fundamentalistic. It is, therefore, primarily a psychological violence against the victim's rational faculty; it prejudices everything for the faithful, hence occasion prejudice to one's mind.

Nevertheless, it's on this basis that this thesis strongly argues that these religions lack logical and empirical basis for alleging that women are innately inferior to men: intellectually, morally, spiritually and rationally. They are themselves based on unfounded myths.

It is instructive to note that we have discussed five world religions but this does not imply that they are the only religions whose dogmas and practices are anti-women. There are a lot more which could be identified, but the five are found to be representative enough to state the case of this thesis. It would be grandiose for this work to attempt an analysis of all the religions on earth.

There is no African religion discussed. This is not due to an oversight. It is because Africa, up till colonial interlude, had not evolved a continental religion, much less a global one, due to factors beyond the scope of this work. Again this is not to say that Africa is a religious desert as this would be terribly inaccurate. There are pockets of tribal or ethnic religions, in Africa.

These African religions were as engulfing mentally as the religions herein discussed. However, they have less impact on modern Africans as they are submerged in the religions discussed above to the extent historians talk of christian and muslim Africa. It is notable that African religions were as oppressive to women as any other patriarchal religion.

Note is also taken of the matriarchal clans in Malawi, Nigeria and, a few others, but they are like a drop of water in the sea, in the face of mighty patriarchal systems in Africa. In fact the pockets of matriarchies were largely destroyed by colonial religions and powers.

The fundamental thing is to fight such religions' discriminatory practices as recommended by both liberal, Marxist and radical feminists in their resolve that patriarchal religions must be restructured to achieve gender equality. Profoundly, feminists enterprise is a disclaimer of the patriarchal normative standards which cherish males at the expense of females.

The fight against discrimination against women championed by various religions is essentially a challenge against the legitimacy of aristocracy of sex which arbitrarily put the male over female. Such assumptions characterise all the religions discussed in chapters three and four of this work. For instance, in Christianity it is a theme that runs through the Bible, from Old to New Testaments.

Therefore, there is need to reexamine these male centered religious paradigms which are unjust and oppressive to women and, in its place establish neutral social system on which to base human relations. This can also be done by examining institutional, material, or symbolic systems that have historically been used to keep women servile.

Such systems cannot stand the test of logic and scientific inquiry since except in cases of genetic failure one's biological sex is fixed and impossible to challenge

rationally and intelligibly. However, the social construction of sex which we call 'person as sex' is artificial and changeable. Such contradictions are not accidental as they arise from the medieval and classical male world view that did not recognize the purpose of women. The continuum of superiority and inferiority exist for different reasons expedient to the patriarchs. Hence the culprit is not the male sex in itself, but the male sex for itself, because they have historically benefited from discriminating against women.

5.1 Recommendations

Finally, to deal with the problem of religion in relation to gender discrimination, it is important to pick the biased tenets of religion as is pointed out in this work and change them to reflect the principles of equality as propounded by the United Nations instruments on the subject.

Major denominations, like the Catholic Church, should also take bold steps to allow women to take up leadership roles in the church and compete equally for the post of Pope. This will help boost the image of women.

We note that there is difficulty in implementing these recommendations but there is no two way about it, they must just be accepted as long term solutions to the problem. Religion as a cultural heritage will definitely take ages to change.

However, through thorough education people would begin to see the inherent contradictions of religion and start questioning some of their claims. This is because if people realise religion contradicts simple facts like equality of human beings, they will give up religion or force changes in the religions.

BIBLIOGRAPHY

- Afzular Rahman, Role of Muslim Women in Society. Seerah Foundation Press, 1986.
- Alfred de Souza (ed.), women in contemporary India. New Delhi, Manohar, 1975.
- Altekar, A.S., The Position of women in Hindu Civilization: From Prehistoric times to the Present Day. Delhi, Motilal Banar Sidass, 1962.
- Amadiume Ifi, Male Daughters, Female Husbands: Gender and Sex in an African Society. London, New Jersey, Zed Books Ltd., 1987.
- Aristotle, The Generation of Animals, Vol 1 & 4 Translated by A.L. Peck, Cambridge Mass, Harvard University Press, 1953.
- Ayar, A.J. The concept of a Person. New York St, Martin's Press, 1968.
- Ballaou, O.R. and F. Spiegel, The Bible of the World. London, Kegan Paul, Trench Trubner and Co. Ltd. 1940.
- Banks, Olive, Faces of Feminism: A Study of Feminism as a Social Movement. Cambridge Massachusettes, 1986.
- Barrow, Robin Plato Utilitarianism and Education. London, Routledge and Kegan Paul.
- Beauvior, simone de, The Second Sex. New York, 1953.
- Benston, M., the Political Economy of Women's Liberation in USA. Washington, University of Washington Press, 1972.
- Bernard, Jessie, The Status of women in Modern Patterns of Culture. Cynthia F.E., and william J.G. (eds), The Other Half. Roads to Women Equality. Engle Wood Cliffs, New Jersey, Prentice Hall, 1971.
- Bhaskar, R. The Possibility of Naturalism. Brighton, Harvester, 1979.
- Bird, Caroline Born Female. The High Cost of Keeping Women Down. New York, David Mackey 1970.
- Blackston, W.T., Equality and Human Rights. London, Routledge and Kegan Paul, 1960.
- Bouchier, David, Idealism and Revolution. New Ideologies of Liberation in Britain and the United States. London, Edward Arnold, 1978.
- Boyd, William, The Minor Education Writings of Jean Jacques Rousseau. New York Teacher College, Columbia University Press, 1962.
- Boyd. willian. Plato's Republic for Today. London, Heinemann, 1952.

- Caplan Patricia, class and Gender in India. Women and their Organizations in a South Indian City. London, New York, Tavistock Publications, 1985.
- Capra, F., The Turning Point. London Fontana Publishers, 1985.
- Capra, F., Green Politics. New Mexico and Company, 1986.
- Capra, F., Uncommon Wisdom. London, Fontana Paperback, 1989.
- Clark, Stephen, Aristotle's man: Speculation upon Aristotelian Anthropology. Oxford, Basil Blackwell, 1977.
- Cole, H.D., On the Origin of Inequality. Chicago, The Great Books Foundation, 1955.
- Cole H.D., The Social Contract and Discourses. London Heinemann, 1013.
- Cole, Margaret, The Story of Fabian Socialism. London Heinemann.
- Coote, Anna, Sweet Freedom: The Struggle for Women's Liberation. Oxford, Basil, Blackwell, 1987.
- Coote, Anna and Cambell Beatrix (ed.) Sweet Freedom: the Struggle for Women's Liberation. London, Basil Blackwell, 1992.
- Crocker, L.G., the Social Contract and Discourse on the Origin and Foundation of Inequality Among Mankind. Washington, Sanare Press, 1967.
- De, Lauretis T., Feminism Studies. Critical Studies. London, Macmillan Press, 1986.
- Prinnon, Richard, Rebel in Paradise. A Biography of Emma Goldman, Boston Beacon Press, 1970.
- Dworkin, Ronald, Taking Rights Serious. Harvard, Harvard University Press, 1974.
- Eisentein, Zollack, the Radical Future of Liberal Feminism. New York, Longman, 1981.
- Eisentein, Zollack, Capitalist Patriarchy and the case for Socialist Feminism, New York, Longman, 1979.
- Enloe, Cynthia, Making Feminist sense of International Politics: Bananas, Beaches and Bases. London, Sydney, Wellington, Pnadora, 1986.
- Evans, R.J. The Feminists: Women's Emancipation Movements in Europe, America and Australia 1840-1920. London, Croom Helm, 1977.
- Fabella, V.M.M. and Oduyoye M.A., (eds.) With Passion and Compassion: Third World Women Doing Theology. Reflections from the Women's commission of the Ecumenical Association of Third World Theologians. Maryknoll, New York, Orbis

Books, 1990.

Flexner, E., Century of Struggle: The Rights Movement in the United States. Cambridge, Massachusetts & London, The Belknap Press of Harvard University Press, 1975.

Fireston, S., the Dialectic of Sex. The Case for a Feminist Revolution. London, Jonathan Cape, 1971.

Freeman, Jo., The Politics of Women's Liberation. New York, David McKay, 1975.

Fried, B., Women Looking at Biology. Looking at Women. Cambridge, Cambridge University Press, 1979.

Friedan, Betty, The Feminine Mystique. New York, Norton, 1963.

Friedan, Betty. It Changed my Life. Writings on the Women Movement. London, Gollanz, 1977.

Glennon, Lynda, M. Women and Dualism: A sociology of Knowledge Analysis. New York and London, Longman, 1979.

Gordon, Linda, Women's Body Women's Right. New York, A Division of Viking Press, 1976.

Gordon, Linda, Women's Body Women's Right: A Social History of Birth Control in America. Harmondsworth, Penguin Books, 1977.

Gould, Carol, Philosophy of Liberation and the Liberation of Philosophy. New York, 1976. Gray, Alexander, The Socialist Tradition. Moses to Lenin. London, Longman, 1944.

Greenberg, Hazel, The Equal Rights Amendment: A Bibliographical Study. London, Greenword Press.

Grimes, Allan P., The Puritan Ethic and Woman Suffrage. New York, Oxford University Press, 1967.

Hafkin, N.J. & Bay, E.G. (eds.) Women in Africa: Studies in Social and Economic Change. Stanford California, Stanford University Press, 1976.

Haleh, A. (ed.) Women, State and Ideology: Studies from Africa and Asia. London Macmillan Press, 1987.

Hamilton, Roberta. The Liberation of Women: A Study of Patriarchy and Capitalism. London, George Allen and Unwin, 1978.

Hansen, Joseph & Reed Evelyn, Cosmetics. Fashion and Exploitation of Women. London, New York, Sydney. Pathfinders Press, 1986.

Harding, G., Discovering Reality: Feminist Perspectives of Science. Holland, Dordrecht, 1963.

- Hays, H.R. The Dangerous Sex. The Myth of Feminine Evil. New York, Pocket Books, 1966.
- Heitlinger, Alena, Sex Inequality in the Soviet Union and Czechoslovakia. London, Macmillan, 1979.
- Hegel, G.W.F., The Philosophy and History. New York Dover, 1956.
- Hewlett, S.A. A Lesse Life: The Myth of Women's Liberation. London Micheal Joseph, 1986.
- Holter Harriet (ed.) Patriarchy in Welfare Society. Oslo, Universitetforlaget, 1984.
- Horner, I.B., Women Under Primitive Budhism: Laywoman and Almswoman. New York, E.P. Dutton and Co. 1930.
- Horton Roin and Ruth, F. (eds.) Modes of Thought: Essays on Thinking in Western and Non-western Societies. London, Faber and Faber, 1973.
- Hountondji, P.J., African Philosophy: Myth and Reality. London; Hutchinson University Library for Africa, 1983.
- Howe, Daniel Walker, The Unitarian Conscience: Harvard Moral Philosophy 1805-1861. Cambridge Mass, Harvard University Press, 1970.
- Hume, David, A Treatise on HUMAN Nature. Edited with an Analytical Index by L.A. Selby-Biggie. Lond, Oxford aty the Clarendon Press, 1964.
- Husserl, Edmund, Phenomenology and the Crisis of Philosophy. New York Harper and Row, 1965.
- James, George G.M., Stolen Legacy. New York, Philosophical Library, 1954.
- Jessica, B., The Bonds of Love: Psycho-Analysis Feminism, and the Problem of Domination. New York, Pantheon, 1988.
- Julia, Annas, Plato's Republic and Feminism. New York, A division of the Vikings Press, 1976.
- Kant, I., Foundations of the Metaphysics of Morals. Translated by L.W. Bock, Indianapolis, Bobbs Merril, 1959.
- Kemenk, E., Justice Great Britain. Edward Arnold Press, 1976.
- Ketuchum, S., and Pierce, C., Female Culture and Conceptual Change: Toward a Philosophy of Women's Studies. Social theory and Practice. New York, Harper and Row Publishers, 1980.
- Kuhn, Annette & Wolpe, Anne Marie (eds.), Feminism and Materialism: Women and

Modes of Production. London, Routledge and Kegan Paul, 1978.

Ladd, J., The Metaphysical Elements of Justice and the Metaphysics of Morals. New York, MODern Library, 1965.

Langland, E. and Gove, W. (eds.), A Feminist Perspective in the Academy: The Difference it Makes. London and Chicago, The University of Chicago Press, 1981.

Lawine, T.Z., From Socrates to Sartre: The Philosophic Quest. New York, London, Sydney, Bantam Books, 1984.

Lee Desmond (ed.), Plato: The Republic. London, Penguin Books, 1987.

Little, K., African Women in Towns: An Aspect of Africa's Social Revolution. London, Cambridge University Press, 1963.

MacMillan, Clerment, Women, Reason and Nature. London, Basil Blackwell, 1982.

Malinowski, B., The Father in Primitive Psychology. New York, Nocton, 1966.

Marcus, Dods, the City of God. London, The Macmillan Company, 1971.

Martha, Lee Osborne, Observations on the Feeling of the Beautiful and Sublime. New York, Random House, 1979.

Mattielli, Sandra (ed.), Virtues in Conflict Tradition and the Korean Woman Today. Seoul, The Samhwa Publishing Co. Ltd., 1977.

Mazrui, Al: The African Condition. CUP, 1980.

Mbiti, John S. African Religious and Philosophy. Nairobi, Ibadan, London, Heinenamm, 1969.

MacCann, J., Women, Knowledge, and Reality: Exploration in Feminist Philosophy. New Haven, Yale University Press, 1989.

McVeigh, Malcolm. God in Africa. Cloude Stark, 1974.

Mill, J.S. The Future of Inequality ed. with an introduction by Rossi Alice. New York, Basic Books, 1970.

Mill, J.S. On the Subiection of Women. Edited by Rossi Alice, Chicago, University of Chicago Press, 1969.

Mills, J.S. Essays on Politics and Society. Introduced by A.D. Lindsay, Toronto, University of Toronto, 1977.

Millet, Kate. Sexual Politics. London, Ruppert, Hart Davis, 1971.

Miranda, P. Jose, Marx and the Bible: A Critique of the Philosophy of Oppression.

Maryknoll, New York, Orbis Books, 1974.

Mitchell, Juliet, Women's Estate. Harmondsworth, Penguin Books, 1971.

Mitchell, Juliet (ed.) Women: The Longest Revolution: Essays in Feminism Literature and Psychoanalysis. London, Virago Press Ltd., 1984.

Morgan, robin (ed.) Sisterhood is Powerful. Anthology of Writings from the Women's Liberation Movement. New York, Random House, 1970.

Mudimbe, V.Y., The Invention of Africa. Gnosis. and the Order of Knowledge. Indianapolis, Indiana University Press, 1988.

Nietzsche, F., Friendship. Beyond Good and Evil: Prelude to a Philosophy of the Future. Translated by H. Zimmern, London, Allen & Unwin, 1886./

Nkuruma, Kwame, Consciencism: Philosophy and Ideology. New York, Monthly Review Press, 1970.

Nyasani, Joseph, A Treatise on General Metaphysics with a special appendix on Descarte's Metaphysical discovery. Spinoza's Metaphysics and Leibniz's Mandology. Koln, 1974.

Nyerere, J. Ujamma. Essays in Socialism. London University Press, 1968.

Oakley, Mary Ann B., Elizabeth Candy Stanton. New York, The Feminist Press, 1972.

Ocholla-Ayayo, A.B.C., Traditional Ideology and Ethics Among the Southern Luo. Uppsala, 1976.

Odera Oruka, H. Punishment and Terrorism in Africa. 2nd Edition, Nairobi, Kenya Literature Bureau, 1985.

Odera Oruka, H., The Philosophy of Liberty: An Essay on Political Philosophy. Nairobi, Standard Textbooks Graphics and Publishing, 1991.

Odera Oruka, H., (ed.) Sage Philosophy: Indigenous Thinkers and Modern Debate on African Philosophy. Nairobi, Acts Press, 1991.

Odera Oruka, H., Ethics. A Basic Course for Undergraduate Studies. Nairobi, Nairobi University Press, 1990.

Odera Oruka, H. and F.D.A. Masolo, Philosophy and Cultures. Nairobi, Bookwise, 1983.

Odera Oruka, H., J. Mugambi, J.B. Ojwang (eds.) The Rational Path. a dialogue on Philosophy of Law and Religion. Nairobi, Standard Textbooks Graphics and Publishing, 1989.

O'Faolain, J., Not in God's Image: Women in History. London, Virago, 1979.

- Okore, Theophilus, African Philosophy: A Historico-Hermeneutical Investigation of the Conditions of its Possibility. Lanham, M.D., University Press of America, 1983.
- Okin, S. Moller, Women in Western Political Thought. Princeton, Princeton University Press, 1979.
- Olela, H.. From Ancient Africa to Ancient Greece. Atlanta, 1981.
- Oppenheim, E., Felix, "The Concept of Equality". In The International Encyclopedia of the Social Sciences Vol. 5 1967, pp. 102-110.
- Ortner, S.B., "Is Female to Male as Nature to Culture?" In Women Culture and Society. Stanford, Stanford University Press, 1974.
- Outlaw, Lucius, "African and African-American Philosophy: Deconstruction and the Critical Management of Traditions". The Journal of the New York Society for the Study of Black Philosophy 1(1):27-41, 1984.
- Outlaw, Lucius. Deconstructive and Reconstructive Challenges. In Odera Oruka, H. (ed.), Sage Philosophy: Indigenous Thinkers and Modern Debate on African Philosophy. Nairobi, Acts Press, 1991, pp. 215-235.
- Ozkay, Günseli, From Captivity to Freedom: Women's Fight. Translated by Mehmet Djafar, Ankara, T.W.A. Publication No. 3, 1981.
- Pietila, H. and Jeanne, V., Making Women Matter: The Role of the United Nations. London, Zed Books, 1990.
- Parikh, J.I. and Garg, P.K., Indina Woman: An Inner Dialogue. New Delhi, Sage Publications, 1989.
- Plamanantz, J., Man and Society. London, Longman, 1963.
- Ramazonoglu, Caroline, Feminism and Contradiction of Oppression. London, Routledge and Kegan Paul, 1989.
- Rich, A.L., Of Woman Born: Motherhood as Experience and Institution. New York, W.W. Norton and Co. Inc., 1970.
- Rossi, Alice, S. (ed.) Essays on Sex Equality: John Stuart Mill and Harriet Taylor Mill. Chicago and London, University of Chicago Press, 1970.
- Rossi, Alice S., "Eutranchisement of Women". In John Stuart Mill. Chicago University Press, 1970.
- Russell, B.. Mysticism and Logic. London, Penguin Books, 1954.
- Russell, B., Logic and Knowledge. R.C. Marsh (ed.). London, George Allen and Unwin Ltd., 1956.
- Ryan, M. Marxism and Reconstruction: A Critical Articulation. Baltimore, The John Hopkins University Press, 1976.

Seedawi, Nawal EL, The Hidden Face of Even, Women in the Arab World. London, Zed Press, 1980.

Sachs, Albie & Wilson, J.H., Sexism and the Law, A Study of Male Beliefs and Judicial Bias. Oxford, Martin Robertson, 1978.

Sampson, R.V., Equality and Power. London, Heinemann Books, 1965.

Schopenhauer, Arther, Essays and Alphorism. Selected and with an Introduction by R.T. Hollingdale. Harmondworth, Penguin Books, 1970.

Senghor, L.S. On African Socialism. Praeger, 1964.

Shklar, J.N., Freedom and Independence. London, Cambridge University, 1976.

Tempels, Placide, Bantu Philosophy. english Translation by Colin King. Paris, Presence Africaine.

Tiger and Fox, R., The Imperial Animal. London, Secker and Warburg, 1972.

Tumin, M Melvin, Social Stratification. New Jersey, Prentice Hall, 1967.

The Bible Societies, The Bible. Containing the Old and New Testament. Revised Standard Version, 1952.

United Bible Socieites, Good News Bible. Today's English Version. London, 1976.

Ure, Peter (ed.) Mr. Hobbes State of Nature Reconsidered. London, Oxford University Press, 1958.

Whale, J.S., Christian Doctrine. Cambridge, New York, Port Chester, Melbourne, Sydney, Cambridge University Press, 1941.

White, Arthur, Paternalism. New York, Routledge and Kegan Paul, 1974.

Whitebeck, C., Theories of Sex, Differences in Women and Philosophy. New York, 1976.

Williams, B., The Idea of Equality in Justice and Equality. Prentice, Prentice Hall Press, 1967.

Wiredu, Kwasi, Philosophy and an African Culture. Cambridge, CUP, 1980.

Wollstetonecraft, M., A vindiccation of the Rights of Women. New York, Norton, 1972.

Young, K. and Carol, W. and McVullagh, R. (eds.), Of Marriage and the Market: Women's Subordination Internationally and Its Lessions. London and New York, Routledge, 1984.

JOURNALS

Chitnis, Suma, "Feminism in India" in the Journal of Canadian Woman Studies International, 1986 Vol. 6 No. 1, A York University Project, pp. 41-47.

Gerwirth, A., "There are absolute rights" in the Journal of Philosophical Quarterly Vol. 32 No. 126, Jan. 1982, pp. 348-355.

Keller, Bonnie, B., "Struggling on Hard times: The Zambian Women's Movement". In the ISSUE: A Journal of Opinion. African Studies Association, Vol XXII/2, Summer 1989.

Livas, Haris, "Women in Greece: Feminist Gains in the Struggle for Social Equality". In the Journal of Canadian Women Studies International. 1986 Vol. 6, No. 1. A York University Project, pp. 52-56.

Lucus, W. "Plain Sex", in the Journal of the Royal Institute of Philosophy. 1972 Vol. XLVII No. 187, pp. 311-317.

Nzomo, Maria, "The Impact of the Womn's Decade on Policies, Programmes and Empowerment of Women in Kenya" in the ISSUE: A Journal of Opinion. African Studies Association Vol. XXII/2, Summer 1989.

Okin, S. Mollar, "Plain Sex on Secondary Sexism" in the Journal of Philosophical and Public Affairs. 1977, Vol. 7 No. 7 pp. 335-338.

Peerenboom, R.P. "Confucian Justice". In the Journal of International Philosophical Quarterly. 1990, Vol. XXX, No. 1, p. 18-32.

Safir Marilyn & Kathleen Fragen, "Battling the Myths: Women's Studies in Israel". In the Journal of Canadian Women Studies International. 1986, Vol. 6. No. 1. A York University Project, pp. 50-51.

Standt, K. and Harvey, G., "Beyond Nairobi Women's Politics and Policies". In the ISSUE: A Journal of Opinion. African Studies Association, Vol. XXII/2, Summer 1989, pp. 4-7.

Standt, K. and Harvey, G., "The Nairobi Manifesto". In the ISSUE: A Journal of Opinion. African Studies Association Vol XXII/2, Summer 1989, pp. 44-46.

Warren, Macdan, "The Discourse on Inequality and the Social Contract". In the Journal of The Royal Institute of Philosophy. 1972, Vol. 9, p. 412.

Yawney Carole, "From Uncle Tom to Aunt Jemima: Towards A Global Perspective on Violence Against Women". In the Journal of Canadian Woman Studies International. 1986, Vol. 6 No. 1. A York University Project, pp. 13-15.

THESES

Ntabo, M.M. *"Rights and Gender Issues: A Philosophical Investigation of Inequality of Opportunity to Ownership of Wealth, with special reference to Women in Kisii"*, M. A. Thesis, Nairobi University, 1992.

Nyabul, P. O. *"The problem of Faith and Reason with special reference to Robin George Collinwood"*, M. A. Thesis, Nairobi University, 1991.

Odhiamho Fredrick Ochieng, *"On Justice and Justice in Law"*, M. A. Thesis, Nairobi University, 1985.

Suhashni Datta-Sari, *"The Civic and Political Participation of the Nairobi Female Elites in Kenya"*, M. A. Thesis, Nairobi University, 1979.

PAPERS

Gutto, S.B.O., *"The Status of Women in Kenya. A Study of Paternalism, Inequality and Under Privilege"*. Discussion Paper No. 235, Nairobi University, 1980.

Ombaka, O.O., *National Report for the Review and Appraisal in the Implementation of the Forward-Looking Strategies*, 1989, Nairobi, Kenya.

United Nations, *The Nairobi Forward-Looking Strategies for the Advancement of Women. Adopted at the World Conference to Review and appraise the Advancement of the U.N. Decade for Women: Equality, Development and Peace*, July 15-26, 1985, pp. 89, Nairobi, Kenya.

United Nations Economic and Social Council, Economic Commission for Africa: *Second Revised note on the Institutional Framework covering relations between the various organs established to promote the integration of women in development*. Arusha, Tanzania, April, 1985.

United Nations Office at Vienna Centre for Social Development and Humanitarian Affairs Division for the Advancement of Women. *A Report of the Expert Group meeting on Social Support measures for the Advancement of Women*. Vienna, Austria, 14th-18th Nov. 1988, pp. 33.

ANON, *Compilation and Analysis of Laws Discriminating Against Women: Proposed Project in Observance of International Women's Year*, 1975, p. 31.

Ngatia, S.F. *A Guide to Women of Kenya on Rape and the Legal Process*. 1991, pp. 24.

Abisai, R.O. *Rights of Women with Specific Regard to Politics, Education and Ownership of Property*. University of Nairobi, October 1993, pp. 44.

Khasiani, A.S. *Reproductive Rights Among women in Kenya*. Paper presented to the

AAWORD Seminar on Women and the Democratisation Process in Kenya, February 1992.

Wanyaga, J. *Legislative, Judicial, Administrative Measures: Convention on the Elimination of All Forms of Discrimination Against Women*, April 1989, p. 19.

Wipper, Andrey, *The Politics of Sex*. African Studies Review. December 1971, pp. 463-482.

NEWSPAPERS

"The Daily Nation" Published at Nation Centre, Kimathi Street, Nairobi Kenya.

"The Sunday Nation" Published at Nation Centre, Kimathi Street Nairobi, Kenya.

"The Standard" Published and Printed by the Proprietors The Standard Limited, Likoni Road, Nairobi, Kenya.

"The Sunday Times" Published by Kenya Times Media Trust Ltd., Muindi Mbingu Street, Nairobi, Kenya.