

Религије И Односи Међу Половима

«Religion And Relations Between Genders»

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Source:

The Politics and Religion Journal - Serbian Edition (Политикологија религије), issue: 1 / 2008, pages: 145-158, on www.ceeol.com.

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UDK: 305:2

RELIGION AND RELATIONS BETWEEN GENDERS

Contemporary world rests on the idea of gender equality. The idea itself would have no greater meaning if it had no legal base, if only its political vision were the base for its implementation. Creators of modern legal and political orders were deeply aware of it at **the United Nations's** founding, as well as when the EU and kindred organizations worldwide were founded. That is the reason why all legal acts and political resolutions of the world organization include the provisions in which gender equality is defined as a precondition without which joining of some countries to the IC is impossible. For instance, the **Universal Declaration of Human Rights** states in the Article 2 "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status"² Or, for instance, the Article 16 "(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.(2) Marriage shall be entered into only with the free and full consent of the intending spouses"³.

On the other hand, this clear statement of will (the Universal Declaration of Human Rights) that was ratified by all the United Nations member states has not been implemented in practice by many of them. The reasons are manifold and one of the most important ones is religion. All large world religions have, more or less,

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² <http://www.un.org/Overview/rights.html>

³ ibidem

their unique view of regulation of gender relations. Religious concepts of relations between genders often differ from the regulations of the Universal Declaration of Human Rights. In that sense, finding themselves between the norms prescribed by the Universal Declaration and their opposite, the religious norms, most of the United Nations member states chose religious values. Thus, the norms of the Universal Declaration of Human Rights remained unimplemented.

Analyzing implementation of this act in political and legal orders of the United Nations member states, the representatives of the bodies of this organization realized that the Universal Declaration of Human Rights was not enough to secure existence of the relations between genders that had been stipulated by the aforementioned document. That is the reason why they decided to pass a more binding act, the one that would be submitted to ratification in the legislative bodies of the member states that accept it. After the ratification, it gains the strength of positive law that the courts of the countries that accepted it must put into practice. Therefore, **the United Nations** adopted the International Covenant on Civil and Political Rights in 1966. The legal act of the United Nations had to be accepted by parliaments of the countries that adopted it so that it could come into force. The process took 10 years. Therefore, the International Covenant on Civil and Political Rights came into force in 1976.⁴

Coming into force of this act showed what some religions really thought about the position of woman, i.e. about the position of woman that was prescribed and defined by the two aforementioned documents. Some countries rejected implementation of these pacts in their political and legal systems and one of the reasons was because dominant religions in those countries refused to accept implementation of law that defined the position of woman and marital and family relations contrary to the regulations of those religions. On the other hand, other countries formally ratified the act, but despite its ratification, they refused to put it into practice.

It is more than obvious that the issue is related to, above all, the issue of regulation of the relation between religion and state, or, to be more accurate, whether the state is secular or not. Secular states have legal and political capabilities that disable direct interference of religion into politics and they can implement secular laws that have formally nothing to do with religion. That is why the states with more prominent level of secularization adopted the two legal acts more easily, because they were by their nature secular. Unlike those countries, the countries where religion was closely woven into legislature had, and still have, much larger dilemma about implementation of the regulations demanded by the **International Covenant on Civil and Political Rights and Universal Declaration of Human Rights**.

⁴ <http://www2.ohchr.org/english/law/ccpr.htm>

Above all, in all large religions, the position of a woman is not the same as the position of a man. That is characteristic for both the religious teachings themselves and their practice in everyday life. For example, in one of the main sources of Judaism and Christianity, Genesis 3(16), God told Eve, after she had broken the God's commandment: "To the woman he said, 'I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.'"⁵ The situation is similar in the Kuran, the Islamic Holy Book. Chapter IV and verse 35 says: "Men are guardians over women..."⁶. It is also similar in Hinduism. According to their teaching, a woman must always be subjected to some man--in childhood to her father, in adulthood to her husband and in old age to her sons⁷. Buddhism is similar. In spite of the fact that it allows for the establishment of orders for nuns, it clearly emphasizes in all monastery rules that monks are always superior to nuns⁸. Confucianism, as another large philosophical/religious ideology, treats woman in a similar way. The cult of the Heaven, according to which all earthly things are subordinated to it, is particularly important in Confucianism. Establishing hierarchy in all matters, the teaching of Confucianism declares women subordinated to men as all earthly things are subordinated to Heaven.⁹

It seems clear that implementation of regulations on gender equality, i.e. legal equalization of women and men is not possible if religious norms regarding the position of women are consistently implemented in legal practice or customs. Therefore, if we look at the modern world, we see that the greater the presence of a religion, the less the norms prescribed by the International Covenant on Civil and Political Rights and the Universal Declaration of Human Rights get implemented.

It becomes clear that the regulation of the relations between the state authorities (that work on the implementation of these documents) and the political movements (that fight for the rights of women) on the one hand, and religions themselves, on the other hand, is a prerequisite without which there can't be no improvement in the legal position of women as prescribed by the International Covenant on Civil and Political Rights and Universal Declaration of Human Rights. In that sense, it is very important to say that this issue is far less problematic in the religions that have greater secular capabilities than those whose secular capabilities are lesser.

If we analyze world religions, and political and legal practices that procede from them, we will see the following situation: The strongest idea of emancipation

⁵ <http://bible.oremus.org/?passage=Genesis+3>

⁶ The Holy Qur'an, With English Translation and Commentary, vol.2, Islam International Publications Limited, 1988, London

⁷ See more in *Women & Law in India*, Oxford University Press, New Delhi, 2004

⁸ <http://www.buddhanet.net/e-learning/history/women.htm>

⁹ Chenyang Li (Editor) *Sage and the Second Sex: Confucianism, Ethics and Gender*, Open Court Publishing Company, 2000

of women and legal equality of women and men was born in the societies with the Christian religious tradition¹⁰. Obviously there is less of it in other large religions and in the societies that practice those traditions. The main question is why is it that way? The answer to the question is not hard at all. Christianity follows the teachings of Jesus. Jesus lived in the most organized state of that time—the Roman Empire—and he was indifferent to it. He called on his disciples to follow his example and do the same. For this reason, Christians can be indifferent to political systems and to adapt to any form of it. It means that in such societies, it is possible for political ideas that aren't complementary with Christian values to emerge. And Christians are indifferent to them. Normally, it does not mean that the Christians do accept those values, but they have a theological base to ignore them and not to use political means in order to fight against them. In contrast to them, Mohammed acted within a tribal community. He acted as prophet and a high priest. **He organized his community as a state** and was its head. At the same time he was the supreme judge and the commander-in-chief of its armies. And this state became the model after which the Islamic community must be organized. **This is the way which leads to salvation after death. If one does not follow it, one will burn in hell. This is the reason why a devout Muslim cannot accept secularism.** Therefore, if achievement of women's rights in the way prescribed in those acts (the UN charter) violates the commands of Islam (and violation of the commands of Islam is a deadly sin for a Muslim for which he would go to the Hell) then it is illogical to expect from a follower of this religion to do something that is opposite to his religious regulations. The Kuran says "And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying."¹¹. It means that it cannot be expected from Muslim countries to accept legal regulations that contradict Islam. According to constitutional provisions of the greatest number of Muslim countries, Islam is determined as a source of ideology and legitimacy. For instance, the Article 2 of the Iranian Constitution says "The Islamic Republic is a system based on belief in: 1.the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands."¹² The second Article of the Constitution of Egypt says: "Islam is the Religion of the State. Arabic is its official language, and the principal source of legislation is Islamic Jurisprudence (Sharia)"¹³. Or, one of the most liberal

¹⁰ See more in: Karen Armstrong, "The Gospel According to Woman: Christianity's creation of the sex war in the west," Elm Tree Books, (1986)

¹¹ <http://www.usc.edu/dept/MSA/quran/033.qmt.html>

¹² <http://www.iranonline.com/iran/iran-info/Government/constitution-1.html>

¹³ http://www.misr.gov.eg/english/laws/Constitution/chp_one/part_one.asp

Islamic countries, Tunisia, whose Constitution prescribes in its first Article: «Tunisia is a free State, independent and sovereign; its religion is the Islam, its language is Arabic, and its form is the Republic”.¹⁴ Implementation of Islamic regulations is introduced to the Constitution in a form of obligation. Regarding the fact that public, legal and political communication of Islamic countries with non-Muslim world is not possible to conduct in accordance with Islamic regulations, they implement secular law in the domains of political, public and legal relations. In the domain of private legal relations dealing with marriage, inheritance and family, both in internal and international legal communication, Islamic religious law is applied. It is called *fiqh* in Arab legal terminology. The regulations of this law in the domain of family and inheritance and legal relations are applied in most Muslim countries to a greater or lesser extent. And these regulations differ from the norms that **International Covenant on Civil and Political Rights and Universal Declaration of Human Rights** regulate common relations between genders.

The aforementioned Articles of the two **the United Nations’** documents, and the norms stipulated by them, prescribing the rights of different genders, differ from the norms prescribed by the **fiqh**. For example, the Article 16 of the **Universal Declaration of Human Rights** says: “Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution”. Unlike it, Islamic law prescribes that men and women have different rights and obligations concerning that issue. That fact is based on the Koran. The fourth chapter of the Koran is entitled “Women” and in that chapter there are different rights given to men and women in selection of the spouse. For instance, man can have four wives at the same time and woman can have only one husband. The Koran says: (Chapter 4, verse 3) “And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hand possesses; this is more proper, that you may not deviate from the right”¹⁵. As we have already said, the Islamic law is the main source of the law according to the Constitution of Iran and Egypt. That is why this Koran view is applied in their legal systems. As a result, men and women have different rights. Therefore, the rights of men and women differ within the same religious community. Although the spouses are Muslims, due to gender, their rights differ in getting married and in the course of their marriage.

¹⁴ http://216.239.59.104/search?q=cache:Zy9kZqoXg0EJ:servat.unibe.ch/icl/ts00000_.html+constitution+tunis&hl=en&ct=clnk&cd=1

¹⁵ <http://www.usc.edu/dept/MSA/quran/004.qmt.html>

Apart from the fact that religious Islamic norms determine the position of a man and a woman within the same community in a different way, they also differently determine the gender rights in comparison to other religious communities. According to Islamic principles, a Muslim man is allowed to marry women of any of the monotheistic religious groups, that is, the religions of revelation, the so called *Ahl al qitab* (people of the book, the Old Testament or the Gospels, for example). Muslim woman can marry only a follower of Islam. This regulation is also based on the Koran (Chapter LX, verse 10) (Chapter II verse 221). The verse 10 from Chapter LX says: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom"¹⁶. As we can see these regulations of gender relations have a considerable impact on the relations between members of different religious groups in a society in which Islamic culture is dominant and the legal order is based on the Islamic legal culture. From the point of view of those social forces that fight for the rights of women, based on the **International Covenant on Civil and Political Rights and Universal Declaration of Human Right**, such practices are considered to be discriminatory. On the other hand, if the world is a product of different cultures, then before making a judgment about the mentioned situations, it is necessary to examine what a woman thinks of such a position, above all, what do women from the Muslim environment think, because without their opinion it is impossible to come to a correct conclusion. This was quite obvious after France prohibited the wearing of the Hijab. There was a strong movement of Muslim women who lived in countries that did not force them to wear the Hijab, but they protested against the French ban.¹⁷

It is similar in Hinduism. In the most abridged theological manual of this religion, the *Bhagavad Giti*, an Indian hero Arjuna addresses Krishna and says to him "When a family declines ancient traditions are destroyed. With them are lost the spiritual foundations of life, and the family loses its sense of unity. Where there is no sense of unity, the women of the family become corrupt; and with the corruption of its women, society is plunged into

¹⁶ <http://www.usc.edu/dept/MSA/quran/060.qmt.html>,

¹⁷ <http://www.islam101.com/women/hijabfaq.html>

chaos.” (1: 39-42)¹⁸. It can be concluded that women are liable for improper behavior and that they have to be under control of their older family members. As the text Bhagavad Gite directly says: “[...] those who take shelter in Me, though they be of lower birth -- women, vaisyas (merchants), aswell as sudras (workers) -- can approach the supreme destination.”¹⁹. On the basis of the aforementioned views of this source of Hinduism, it is clear that legal regulation that has come from Hinduism has to take into consideration these facts in regulating the position of women. The most important document is **Manu-Samhita** or **Manu-of death**. It regulates the conduct of the followers of Hinduism, and, accordingly, of women. The position of women is defined in greater details in Chapter IX. For instance, Paragraph 17b.1.1.1 on Dependency of women says: Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one’s control. [v.9.2.] Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence. [v.9.3.] Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died. [v.9.4.]²⁰. The reasons why a woman has to be under control are listed in the following Article “17b.1.1.2 Purity of offspring:

“He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.” [v.9.7.]

“The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.” [v.9.8.] “As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.” [v.9.9.]²¹.

What can be concluded from these holly texts and the laws based on them? First of all, everything prescribed in the Hindu laws is different in comparison to the norms prescribed by the **International Covenant on Civil and Political Rights and Universal Declaration of Human Rights**. Thus, if the regulations of **the United Nations** are applied, then there is less room for application of the traditional Hindu law.

The fourth most numerous world religion is Buddhism. It is spread over a huge

¹⁸ <http://vsequeira.blogspot.com/2005/04/critique-of-bhagavad-gita.html>

¹⁹ Bhagavad Gita, 9,32

²⁰ <http://veda.harekrnsna.cz/encyclopedia/manusamhita.htm> pp.146.

²¹ <http://veda.harekrnsna.cz/encyclopedia/manusamhita.htm>, pp.147.

surface of the Earth. There are an estimated 350 million people in 92 countries that adhere to the Buddhist belief and practice. The Mahayana Buddhists account for about 53 percent (185 million) of all Buddhist, mostly in Japan, Korea and China; the Theravada Buddhists account for 35 percent (124million), in Southeast Asia and Sri Lanka. The Lamaist Buddhists account for about 6 percent (21 million) in Tibet and Mongolia²². Therefore, it would be illogical not to examine and explain this numerous religion that affects the souls of enormous numbers of people in this study that deals with the relations between religion and gender. As is the case with previously mentioned main religions, an answer to the question what influence a religion has on the relations between the genders is best seen if we refer to that religion's most relevant religious texts. Bearing in mind the fact that Buddhism is, as are Islam, Christianity and Hinduism, a very broad religious teaching, it is clear that detailed picture of the relations between the genders could be given only if we analyzed the views that treat relations between genders in all the branches of Buddhism. It becomes clear that it would not be possible in this brief text. That is why we will try to show what the most relevant documents originated from the time in which the founder of Buddhism, Sidarta Gautama Shakjamuni Buddha, says about that. It is clear to everyone who is familiar with Buddhism that its most important main source is **Tripitaka, a document that** explains the position of woman through eight duties which women have to carry out in order to become nuns.

The Eight Heavy Duties are:

1. A nun, even if she has been ordained for 100 years, must respect, greet and bow in reverence to the feet of a monk, even if he has just been ordained that day. (Monks pay respect to each other according to their seniority, or the number of years they have been ordained.)

2. A nun is not to stay in a residence where there is no monk. (A monk may take an independent residence.)

3. A nun is to look forward to two duties: asking for the fortnightly Uposatha (meeting day), and receiving instructions by a monk every fortnight. (Monks do not depend on nuns for this obligatory rite, nor are they required to receive any instruction.)

4. A nun who has completed her rains-retreat must offer herself for instruction to both the community of monks and to the community of nuns, based on what is seen, what is heard and what is doubted. (Monks only offer themselves to the community of monks.)

²² 2007 The New York Times Almanac, The Almanac of Records, pp.496

5. A nun who is put on probation for violating a monastic rule of Sanghadisesa must serve a 15-day minimum probation, with reinstatement requiring approval from both the monk and nun communities. (The minimum for monks is a five-day probation with no approval by the nuns required for reinstatement.)

6. A woman must be ordained by both monks and nuns and may be ordained only after a two-year postulancy, or training in six precepts. (Men have no mandatory postulancy and their ordination is performed by monks only.)

7. A nun may not reprimand a monk. (A monk may reprimand a monk, and any monk may reprimand a nun.)

8. From today onwards, no nun shall ever teach a monk. However, monks may teach nuns. (There are no restrictions on whom a monk may teach.)²³.

These regulations clearly show that the Buddhist theology, tradition and practice introduced norms that are essentially different from the norms prescribed by the **International Covenant on Civil and Political Rights and by the Universal Declaration of Human Rights.**

We have mentioned the general principles that defined the position of women among the followers of Confucianism earlier. **It has become a legal practice that precisely defines the position of the so-called “more delicate gender”. What these legal regulations are like is best seen from the sayings that have been created in the Chinese society for centuries. They illustrate in the best way a real position of women and the essence of the regulations that defined their status. Some of the sayings are as follows:**

“A woman’s duty is not to control or take charge.”

“Woman’s greatest duty is to produce a son.”

“A woman ruler is like a hen crowing.”

“A husband can marry twice, but his wife must never remarry.”

“We should not be too familiar with the lower orders or with women.”

“The woman having no talent is the one who has merit.”

“Disorder is not sent down by Heaven, it is produced by women.”

“Those who cannot be taught, cannot be instructed. These are women and eunuchs.”

²³ http://www.dhammadownload.com/dhammadownload.net/dhamma_news/view.php?id=8

“Man is honored for strength; a woman is beautiful on account of her gentleness.”

“There are three unfilial acts: the greatest of these is the failure to produce sons.”
“Women are to be led and to follow others.”

“Women’s nature is passive.”

“A woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to him.”²⁴

It is clear that the mentioned practicees could hardly harmonize with the already mentioned documents of the IC.

At the end, we may look into a particularly important situation of the relations between the Shinto religion and the position of woman in Japan. It is generally known that Shinto was a Japanese state religion by the end of World War II and that, to a great extent, determined the relations in the society as a whole, as well as the position of women in it. The nature of that position is best explained by the Japanese themselves, for example, by **Japan Institute of Workers’ Evolution**. “Before World War II, the status of women in Japanese society was very low. The Constitution at that time did not guarantee the equality of the sexes, and women had neither the right to vote nor the right to be elected. Under the Civil Code, wives were regarded as incompetent, and their property and inheritance rights, and their right to exercise parental authority were restricted”²⁵

All of it shows that legal order that respected the Shinto teaching was in force in Japan and that, according to it, the position of women was defined in the way that greatly differed from the position of men.

From everything mentioned above, we can see that relations between the genders in all important world religions depend to a great extent on the impact of a religion on the popular social awareness. The fact is, and it seems we manage to prove it, that all aforementioned religions regulate the position of women and men as different, and that they put these religious ideas into practice according to their legal organization, when they have one. Sometimes the nature of a religion is such that its legislative capabilities are weak. Other times, a religion influences the social awareness and makes an impact on the position of women by passing laws that give women a different place in a society in comparison to men.

Therefore, it is clear that the goal of the relations between the genders according to the conception of the **International Covenant on Civil and Political Rights and**

²⁴ <http://www.womeninworldhistory.com/lesson3.html>

²⁵ <http://www.jiwe.or.jp/english/evolusion/index.html>

Universal Declaration of Human Rights and the views of the NGOs fighting for the rights of women is easier to be achieved in secular societies. The secular system, separating religion and state makes room for the adoption of secular family and inheritance laws, and it can more easily apply the mentioned acts. On the other hand, in societies where religion is directly mentioned in their Constitutions and is defined as the state religion, possibilities for the application of these legal acts are limited because, if the regulations of religious communities on relations between genders do not coincide with the conception of the state religion, then religious authorities can demand the respect of the Constitutional provision regarding the state religion and override the implementation of the **International Covenant on Civil and Political Rights and Universal Declaration of Human Rights**. How many serious questions can be raised is best illustrated in an example from the UK. The head of the official state church, the **Church of England**, from Henry VIII, in XVI century, is the sovereign, i.e. the king or the queen. In order to be the sovereign, the queen has to remain the follower of the Church of England. In a nutshell, she cannot convert to another religion. Ardent supporters of the rights of women could claim that it is a violation of her individual rights. On the other hand, we all know that British heads of state consciously accept the obligation to stay formally **followers of the Church of England** because without it they could not become sovereigns. Thus, a declaration of will of the party in question is a very important factor of this matter.

On the basis of it, we could conclude that religion is a hindrance to the achievement of the goal of relations between the genders prescribed by the mentioned acts. Therefore, a wrong conclusion could be drawn that religion is a hindrance to equalization of women and men and that cure could be found only in the atheization. That simply is not true and the best example is the US.

The best analysts on the formation of the United States, Alexis de Tocqueville, said that "The greater part of the English America was populated by people who, having rejected the authority of the pope and not submitting to any religious authority, brought to the New World a form of Christianity which could best be described as democratic and republican and which would be particularly conducive to the establishment of a republic and democracy in public affairs. From the beginning, religion and politics were in accord and have not ceased to be so"²⁶. Thus, in the conditions of a strongly developed religion that is growing even nowadays²⁷, the US developed the highest level of democracy at the time which de Tocqueville

²⁶ Alexis de Tocqueville, *On democracy in America*, Zoran Stanojević editions, Sremski Karlovci, Novi Sad, 2002, pp. 249

²⁷ See Miroљjub Jevtić, *The Function of the President and Religion within Political System of USA*, in *Politikologija religije-Politics and Religion-Politologie des religions*, Belgrade volume I no.2, 2007, ISSN 1820-6581, or www.politicsandreligionjournal.com vol.I no.2, ISSN 1820-659X

(1805-1859) describes. The rights of women were also developed at that time. Simultaneously, since they were Christians, and very devote Christians, there is no doubt that they had consistently respected, and still do respect, the regulations of the Bible that we quoted above. It means that in spite of it they managed to create a secular system in which the regulations of the **International Covenant on Civil and Political Rights and Universal Declaration of Human Rights** can, without any problem, be implemented. We can conclude that religious ardor, even fundamentalism, is not an unconditional cause of lack of implementation of the internationally adopted regulations on the position of women.

Thus, if religion is a cause of a different treatment, or of the position of woman in comparison to men (and they are), it follows that it doesn't happen only (and obligatory) because of a religion itself and because of its theological sources, but also because of historical circumstances and of the manner of development of that religion in a certain society. Normally, the most logical remark regarding the proposed view would be that such a conclusion contradicts the views from the theological sources of some religions that we mentioned. These are the views according to which the failure to implement a religious regulation is a deadly sin. From the theological point of view, it may be a problem, but practice has found solutions for such cases as well. Turkey, as a Muslim country, India, the state where the Hindu culture appeared, and Japan, are good examples. All three mentioned countries, in their traditional theological teachings contain vigorous encouragements for the application of theocratic principles in political organization, but in spite of it they are organized as secular states. The last developments in Nepal, officially a Hindu state, also show that there is a trend of following the changes that have already taken place in India²⁸. How long the changes in those countries would last is another question. The fact is that the changes in terms of what **the United Nations** considers to be a universal model for regulation of the relations between the genders managed to find their place even in the countries in which the nature of the religion appeared to be such that the application of the standards of **the United Nations** was thought to be unrealistic.

²⁸ <http://www.hindustantimes.com/StoryPage/StoryPage.aspx?id=ac8ee476-6786-429c-8258-f45a3084e830&MatchID1=4619&TeamID1=3&TeamID2=4&MatchType1=1&SeriesID1=1163&MatchID2=4633&TeamID3=5&TeamID4=10&MatchType2=1&SeriesID2=1167&PrimaryID=4619&Headline=Koirala+'dynasty'+in+Nepal+politics>.

Abstract

Miroljub Jevtic

RELIGION AND RELATIONS BETWEEN GENDERS

Contemporary world rests on an idea of an inalienable equality regardless of one's faith, ethnicity or race. An important factor that impacts such inalienable equality is religion. Religions have a well developed view of the world and society that includes detailed arrangements between genders. In some religions, the legal social construct is very much related to the theology. These religions demand that the rules of familial relations acquire the power of positive rights. It is through these channels that religious tradition and practice become part of a legal structure in some parts of the world. The consequences are felt on the social and political relations between genders as well as on relations between religions in those societies.

Key words: religions, genders, relations, secularism, United Nations.

Резиме

Мирољуб Јевтић

РЕЛИГИЈЕ И ОДНОСИ МЕЂУ ПОЛОВИМА

Савремени свет почива на идеји родне равноправности, без обзира на веру, нацију или расу. Међу важнијим чиниоцима који утичу на родну равноправност јесу и религијски. Религије имају веома развијен поглед на свет и друштво. Између осталог веома детаљно третирају односе међу половима. Осим тога важно је истаћи да су у неким религијама правни поредак и религија веома повезани. Стога такве религије захтевају да њихови прописи о породичним односима, добију снагу позитивног права. На такав начин део религијске традиције и праксе постаје део правног поретка у неким деловима света. То оставља последице: правне, социјалне и политичке на односе међу половима и на односе међу различитим религијама у таквим друштвима.

Кључне речи : религије, пол, односи, секуларизам, Уједињене нације.

