

Liberal Feminism: from Biblical Tradition to the Emergence of CEDAW

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Abstract: Liberal Feminism is an ideology that advocates for equal opportunities for men and women in a variety of areas, including employment, health, education, marriage, and family life, as well as public life and politics. Ideologically, Liberal Feminism emerged from the belief that Biblical Tradition, as documented in its verses, set women apart from men. This study would look at the connection between Biblical culture dominating women's positions in Western civilization and the advent of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The investigation would include the patriarchal ideology found in Biblical Tradition, the notion of gender emancipation. In order to answer this research question, this research will use the method of 'Discourse Analysis' to address the roots of Liberal Feminism as they are found in the Biblical Tradition and the method of 'Document Analysis' to elaborate on CEDAW records. This study concludes that there is a strong connection between Biblical values and the concept of Liberal Feminism as it is embodied in CEDAW.

Keywords: CEDAW; Feminism; Liberal Feminism; Liberal; Women.

Abstrak: Feminisme Liberal adalah ideologi yang menuntut adanya kesetaraan hak antara wanita dan pria dalam sejumlah bidang yaitu: pekerjaan, kesehatan, pendidikan, pernikahan dan keluarga, serta kehidupan publik dan politik. Secara ideologis, Feminisme Liberal lahir dari determinasi tradisi Bibel yang mengesampingkan posisi wanita dibandingkan lelaki sebagaimana telah termaktub jelas dalam ayat-ayatnya. Makalah ini akan membahas relasi antara tradisi Bibel yang mendominasi posisi Wanita dalam Peradaban Barat dan kelahiran; mencakup budaya patriarki yang terkandung di dalamnya, konsep emansipasi gender yang dikandung dalam Feminisme Liberal, hingga lahirnya *The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)* yang menjadi basis akan legislasi dan penguatan emansipasi wanita terutama dalam lima elemen hak yang sudah tersebut di atas. Guna mencapai itu, makalah ini menggunakan metode 'Analisis Diskursus' guna mendiskusikan fondasi Feminisme Liberal dalam tradisi Bibel sekaligus metode 'Analisis Dokumen' mengelaborasi Dokumen *CEDAW*. Makalah ini berkesimpulan adanya relasi yang erat antara tradisi Bibel dengan ide-ide Feminisme Liberal yang tertransformasikan dalam *CEDAW*.

Kata Kunci: CEDAW; Feminisme Liberal; Feminisme; Liberal; Wanita.

1. Introduction

Feminism expands a huge range of theories and political agendas aimed to eliminate all forms of discrimination against women based on sex and gender stigma. An effort of emancipation, in addition, encompasses social class, race, ethnicity, ability, or any other kind of community exclusion (Arat, 2015; JASS, 2013). Feminism conforms multiple approaches to the social, philosophy, and ethical aspects of life committed to critique biases leading to the disparagement of women to men. Moreover, contemporary feminist ethics is susceptible to the gender bias embedded within philosophical theories, social structures, legal and political procedures, and even the general cultures (Blackburn, 1994, p. 132).

Liberal Feminism, by consequence, was originated from a liberal political theory that led humans to be individually upheld, including their value of autonomy, quality, and morality that should not be indoctrinated and free to have their judgment. Quoting Tong, "...the vote gives people the power not only to express their own political views but also to change those systems, structures, and attitudes that contribute to their own and/or others' oppression" (Tong, 2009, p. 21).

Liberal Feminism was derived theoretically from liberal politics, opposing discrimination of women in public legislation campaigns, demanded equality in rights to select, divorce, and own their properties. Liberal Feminists, furthermore, emphasized the existence of similar identities between women and men, constructing their basic assumption on freedom and equal degree between both *genus* (Tong, 2009). Scholars affirmed that Liberal Feminism was initiated by Mary Wollstonecraft (1759-1799) following an article written by her '*A Vindication of the Rights of Women*'. This article has described the economical and psychological damage suffered by women as a result of their dependence and expulsion from society. In her publication, Wollstonecraft offered an idea regarding how women should possess a fair status compared with men in employment, education, political rights (Tong, 2009), and even by regards to religious freedom (Campbell, 1960; Kim, 2001). Wollstonecraft's role in opening women's liberation consists in the secure right to behave in accordance with the dictates of reason—a privilege that is dependent on having a certain social status and being free of a domineering master. Women's freedom from domination, according to Wollstonecraft, is relational: it bestows a special position on the moral subject in relation to others. Thus, freedom from subjugation confers on the person certain empowerment or right in relation to other members of society (Halldenius, 2017).

As time passed, the movement demanding women emancipation reached a global scale and was approved by the most authorized international organization on the Earth: The United Nations. In a form of literature study, this paper will elaborate a discourse relationship between Liberal Feminism as an Ideology that emerged from Biblical Tradition until finally realized in a form of a global-affirmed document adopted by the United Nations General Assembly in 1979: *Convention on the Elimination of All Forms of Discrimination Against Women* aka CEDAW.

The 'Discourse Analysis' method will be used in this paper to establish identities, associations, values, and information structures in language usage. Since this approach incorporates textual analysis, it emphasizes the philosophy in the argument, including the recreation and transformation of dominant relations (Hjelm, 2011, p. 134). This method is fitting for this study since each Discourse can create social truth and relationships; possess both function and practice; and contribute to both social progress and the replication of society as a whole (Hjelm, 2011, p. 135). To summarize, the debate constructs at least three elements: social roles, social interactions, and, most notably, the system of understanding and conviction (Hjelm, 2011, p. 136). In this case, the 'Discourse Analysis' method will clarify the Biblical foundations of 'Liberal Feminism,' and the facets of emancipation sought by women in education, government, health access, and marriage. These elements are thought to be critical in understanding the Liberal Feminism concept in relation to the Biblical basis of women's subordination and the historical rise of CEDAW.

This study would use the 'Document Analysis' approach in addition to the 'Discourse Analysis' method. This approach would mainly carry out its mission by reviewing the CEDAW text as written by the United Nations. As discussed by Grace Davie and David Wyatt, this approach would view CEDAW as a text with some critical considerations: its creation, purpose, use, and substance (Davie & David, 2011, p. 151), with an emphasis on the emancipation of women's rights. CEDAW, as a public record, can be accessed as the primary study material from its official website (Davie & David, 2011; United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

2. General Image About Gender-Based Violence in Biblical Tradition

First of all, it is crucial to understand the main cause of the birth of Liberal Feminism is the practice of gender-based violence supported by the patriarchal system of Western society. Violence comes as a behaviour to hurt or murder somebody, which possibly harms both person's physical state or psychological integrity (Deuter & Bradbery, 2015, p. 1741). In its relation to Liberal Feminism, a 'gender-

based violence' may be initiated by an incorrect assumption of different sexual identities. (Rokhmansyah, 2016); as the misperception raised an unequal condition between men and women in the society, men's subordination to women has resulted in tragedies suffered by Western women such as murder, torture, rape, etc. The long-lasting violence that occurred within Western society finally enlightened women to come up with an idea of emancipation concerning the whole matters demanded from their physical, psychological, sexual, and economic affairs. Liberal Feminism asserted that gender-based violence has demolished the basic principle of human rights as it was a denial of equality and common rights between men and women in Western civilization (Savitri, 2008). In some cases, gender-based violence may lead victims to be a 'Radical Fenimist', which is a more 'aggressive' type of Feminist allowing the practice of same-sex relationships (Maulana, Awaludin, & Munawwaroh, 2021).

The historical fact regarding violence caused by gender differentiation endured by women in the history of Western society, as has been documented, was closely related to the Christian theological dogma. Without exaggeration, it is possible to claim Christian Women have been posited negatively in their theological system. In the earliest part of the creation of this universe, as it has been recorded in Genesis, women are symbolized as the primary root of mankind's disaster. In the Biblical verse mentioned, Adam, as the first man created by God, has been deceived by Eve. The deception done by Eve has led to the expulsion of both from Heaven to Earth. The verse is below:

3: 23) therefore, the LORD God sent him out of the garden of Eden to till the ground from which he was taken (*The Holy Bible, New King James Version, 1982, p. 3*).

As Genesis shows, scholars affirmed that the nature of violence is initiated by the weakness of women. If it is not of their capacity to refute fraud told by the Serpent, mankind will live eternally in Heaven. As gender differentiation is 'created' and 'recognized' in the Bible (Mijoga, 1999), gender-based violence is by consequence, affirmed in the Christian theological system. The tale of banishment of mankind's ancestor from Heaven accentuated that Women originally precipitated the original sin of human races. According to this issue, Roberta Weldon (2008, p. 18) wrote that: "...The biblical story of Eve, a prototype of Hester, identifies women as the cause of sin and death and explains the need for redemption by a male Christ..."

Such a conception of 'original sin' came from the story of Adam and Eve has affirmed further a sacred upbringing of gender discrimination in Judaism and Christianity. A Similar reflection on the chapter also came from Sarah K. Pinnock (2019, p. 265):

...Later Jewish and Christian authors supported these ontological assumptions with biblical evidence that served to disempower women in religious and social institutions. The proof text was the Garden of Eden narrative in Genesis 2– 3. Since Eve gave in to temptation before Adam did, women are supposedly more prone to sin; since Eve, rather than Adam, spoke to the serpent, women are more vulnerable to the Devil; and since Eve gave Adam the apple, woman is the downfall of man. With expulsion from Eden, sexual desire and shame result, and God commands Adam to rule over his wife. Where women are the instigators of sin and sexual temptation— whose evils God and man must control and punish— it is not surprising to find patriarchal social norms and misogyny...

Pinnock asserted that gender-based violence in Western society -especially which is dominated by Jewish and Christian Communities- was started principally from the Biblical foundation of the first woman. As Eve was defenceless to the demon, she has launched the earliest disaster in the history of mankind; their banishment from Eden. In addition to our enquiry, let see how Danieal Gennrich (2008, p. 30) wrote in her *Created in God's Image*:

The Jewish and Christian religions grew out of a world where men dominated in all areas of life: politics, religion, the economy, and in the home. Everyone assumed it was true that women and slaves, and even children to some extent, were less than human and were simply possessions of men. this is called a patriarchal society, and many societies in the world still operate on the assumption of male superiority...

Gennrich (2008, p. 31) asserted that it should be realized, however, that both patriarchal and liberating views about women can be found in the Scriptures, even though that many Christians lack the liberating qualities of the Bible and they are more likely to concentrate on patriarchal theories that reinforce their own social or cultural beliefs regarding women's inferiority. In addition to the Genesis verses mentioned above, there are yet a huge amount of verses considered to become a basis for gender discrimination. In general, patriarchal views toward women have persisted throughout the Church's history throughout the world; Despite the fact that women were very prominent in the church's early missionary work, they were increasingly removed from leadership roles.

An analogous discussion has been offered by Philip J. Adler and Randall L. Pouwells (2010, p. 295), that in relation to men, women have been regarded as inferior in Western Society; seen as imperfect beings that were the root of evil and had a lower level of faith. In her 'The Book of the City of Ladies', Christine de Pizan affirmed that abuse of women has lasted for centuries, and the dictatorship, again, was founded mainly on preposterous prejudice in the Christian Communities (de Pizan, 1982). Historians estimate that 40,000–60,000 people were executed as punishment for witchcraft, and there were probably more whose deaths were not reported by the authorities. Witch trials were not an isolated phenomenon; they occurred from the thirteenth to the eighteenth centuries, peaking in the late sixteenth and early seventeenth centuries. Witches were tortured, put on trial, and hanged. While both men and women could be accused of witchcraft, witchcraft became increasingly feminized, and at the height of the witch hunts, women accounted for roughly 80% of those executed. Men were sometimes prosecuted as accomplices to the crimes of female witches (Pinnock, 2019, p. 265).

To conclude, Biblical culture strongly affirms gender-based abuse against women. Theological sexism began as a result of the tradition's theological structure, which eventually contributed to the birth of Liberal Feminism.

3. Patriarchal Culture and the Biblical Tradition

Patriarchy is derived from the word patriarch, which refers to a hierarchy in which men are the supreme and central rulers of all. It gives rise to the notion of 'Patriarchal Culture,' which is founded on a hierarchy of superiority and subordination that demands men and their ideas become norms. People who follow the patriarchal paradigm place men in roles and forces that are superior to women, which ultimately leads to the oppression of women (Hoskin, 2020; Tierney, 1999, p. 1048). Altogether with the gender-based violence that has been introduced above, patriarchal culture is also crucial to be comprehended.

Bible advocates several elements of patriarchy existed within the scripture for instance: The Bible teaches that God revealed Himself to be masculine (Matthew 1: 25; John 5: 9), that God appointed men and women as different characters and roles in God's Image, as man is the image and glory of God (Genesis 1: 27-28; 1 Corinthians 11: 3,7; Ephesians 5: 28; 1 Peter 3: 7), and that a husband and father are considered leaders by nativity protected by the law of God under the observation of Church's authority (Romans 13: 1; Ephesians 5: 21; 6: 4; Hebrews 13: 17), and so on (Vision Forum, 2010).

Women's position in society was inevitably determined by the mode of production, private property institutions, and class society, as they are considered important factors in the development of the patriarchal system; while, at the same time, the development of patriarchy was based on the position of women in the family; whereas, on the other hand, the development of patriarchy was based on the development of patriarchy (Whitehead, 2006). According to Mc Donough, there are still major problems in the patriarchal system that must be assigned to the process of women's subordination since patriarchy itself has much to do with materialism; particularly when it comes from ideological and political interpretations of biological differences that span several historical times, but the material condition of women's subordination must be addressed (Skolnik, 1998).

As a result, it should be recognized that almost all Biblical doctrines were "imprisoned" in a patriarchal culture. This confirms many biblical scriptures that have been used to explain patriarchal beliefs and laws against women in the church's history and clarified that church doctrine is founded on a patriarchal theological idea that legitimizes God in the form of a masculine figure who chooses men

as partners in His covenants. A universal and inclusive God is converted into a unique and exclusive God, and it was added that the promise of God also extended to women. Esther, Michal, Tamar, Hagar, and many other women were given prominent positions in male-created narratives (Gennrich, 2008, p. 33). Because of the involvement of some proud women in the world of the Bible, these rare and distinguished women have contributed to women's false modesty today. We cannot take this text at face value and accept that these women were in a secure situation during the Biblical period (Mila, 2016). Since the revelation, patriarchy has undoubtedly dominated Western religious culture and has been affirmed within its Intellectual Figures (Bitel & Lifshitz, 2010). This association with Eve's plight as a survivor of the patriarchal system seems to underpin the slogan that so many women adopted in protest of the male-dominated social, political, and cultural world they still find themselves in thousands of years after Genesis was revealed to mankind (Morse, 2018, p. 77).

4. The Equality of Gender Role According to Liberal Feminism

The term gender referred to the roles of men and women in society and an increase in many related topics in various fields such as health, education, politics, economics, and employment. Gender problems, as previously mentioned, are a social injustice to men and women that is felt by the majority of people in many ways, urging resolution and power over other issues if the problem is tackled (Johansson & Wennblom, 2017; Khelghat-Doost & Sibly, 2020; Kioko, Kagumire, & Matandela, 2009). Sex, moreover, should be distinguished from gender conceptually; Sex is a biological gift, and humans are born as either men or women. However, social construction pressures us to identify as masculine or feminine depending on our gender. Gender, in other words, is a mixture of our basic biological structure and our cultural understanding of ourselves. Although each society has its own collection of scriptures to direct its members as they learn to play a feminine or masculine role, just as each society has its own language, it is generally agreed that the presumption of gender disparity in Western society derives primarily from the Biblical tradition (Mosse, 2007).

The different types of gender inequality that have already been addressed stem from the same mistake; It was a gender stereotype of men and women. In the context of gender relations, stereotyping is the application of a clichéd picture or mark to someone or a category based on a false or misguided assumption. It is a derived belief or preconception about the characteristics that should or should not be reserved for members of a specific social group or the tasks that should or should not be performed by members of a specific social group (United Nations Human Rights, 2014). Labelling is usually performed in two or more partnerships and was often used as an excuse to justify behaviour from one party to another. Furthermore, labelling revealed the presence of unequal power ties to conquer or control others. Negative labelling may also be performed based on gender stereotypes, and negative labelling is often inflicted on women. Gender stereotypes have described the characteristics of men and women; women are considered 'feminine,' while men are considered 'masculine.' This character is then manifested in psychological characteristics, such as men being considered guilty, strong, brave, and so on (Hentschel, Heilman, & Peus, 2019).

Such a classification results in a 'Double strain,' which means that one sex receives more workload than the other sex. We can see that most employees in the industry are men, while women are more preoccupied with home and family matters. Furthermore, women's reproductive role is often regarded as a static and permanent role; despite a rise in the number of women employed in public areas, this has not been accompanied by a reduction in their burden on the domestic sphere. Such a diagnosis was later followed by a 'marginalization,' as it results in poverty due to sex differences. Gender presumption is one of the many methods that can be used to marginalize an individual or community (Aniței, Chraif, & Ioniță, 2015; Paul & Rani, 2017). Moreover, it will lead to the concept of 'Subordination' -an assessment or belief that one sex's outputs are weaker than the other's-. It is well recognized that patriarchal values have segregated and sorted out the roles of gender, men, and women; Women are considered responsible and have laws governing domestic or reproductive matters, while men are in charge of public relations or development. As it was quoted by Salami (2013), "The household has been

seen as a unit, which acknowledges a common authority in domestic and budgetary matters. It is an important location for the expression of gender-based relations of power..."

As Liberal Feminism has observed, Women's concerns concerning gender equality will elicit a great deal of sympathy from the global community. This occurred since the topic of gender equality is often thought to be inextricably connected to the issue of social justice in a wider context. Gender equality is a complex and controversial concept; there has been no proper definition of equality between men and women, who contend that equality is a mistake of rights and responsibilities, which contributes to a confusing argumentation. Finally, some people view the principle of equality between men and women in a balanced way, stating that men and women have equal rights to self-actualization but must do so in accordance with their respective natures (Hoskin, 2020).

5. Liberal Feminism and The Birth of Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

The 1948 Universal Declaration of Human Rights includes many fundamental values of humanity, including the protection of human dignity and honour. Following the declaration, citizens from all nations and states around the world should commit to putting it into action. This Declaration was deemed critical in addressing the ethnic, class, gender, and other problems that had historically harmed the essence of human rights. The Declaration's first article states:

All people are born independent and have the same dignity and rights. They are endowed with reason and conscience and should associate with each other in the spirit of brotherhood (United Nations General Assembly, 1948).

While Article 2 states:

Everyone has the right for all rights and freedoms stated in the statement with no exceptions, such as freedom of race, color, sex, language, religion, politics, national or social origin, property rights, birth or other position (United Nations General Assembly, 1948).

Again, the Declaration is important as a foundation for examining problems in contemporary society, especially those involving gender issues. Injustice faced by women was then an intangible phenomenon, leading them to assert a slew of women's rights as protectors against various forms of abuse, sexism, and invisible degradation. Through expressing their desires for human rights, women carry to the forefront ideas and demands for justice that are not just for women but for the sake of human survival as a whole (Prantiasih, 2016). Liberal Feminists did, in fact, raise these concerns. They challenged women's rights because gender marginalization was still prevalent at the time. The most critical point was because of the asymmetrical inherent of gender relationship structure in women, as a result of the work of a shallow value system, namely a structural system of male dominance both of biological reproduction, regulation of work, ideology, and patterns of gender social relations (Gerson, 2002; Maulana, 2013).

To address such an issue, the United Nations established the *Convention on the Elimination of All Forms of Discrimination Against Women* or CEDAW. This convention was adopted in 1979 to call attention to the pervasive existence of women's oppression and the need for meaningful affirmative action to remedy it. Some of the reservations to CEDAW openly question the concept of women's equality with men. Recently, UN women's human rights experts warned about the significance of CEDAW:

Not only is the advancement of women taking a very long time and full equality far from a global reality, but today women's hard-fought achievements face the risk of reversal . . . by an alliance of conservative political ideologies and religious traditionalism. Hard-won advances towards the recognition of women's rights have also been threatened in the name of thwarting international terrorism (Uerpmann-Wittzack, Lagrange, & Oeter, 2018, p. 328).

CEDAW is made up of 30 articles divided into six sections that cover a wide range of topics concerning women's empowerment. The Convention specifically acknowledges in its preamble that, ... extensive discrimination against women continues to exist..., stressing that such discrimination "violates the principles of equality of rights and respect for human dignity...". Discrimination, as

it is defined in article 1 means "any distinction, exclusion, or restriction made on the basis of sex...in the political, economic, social, cultural, civil, or any other field... (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

The following articles later elaborate on massive elements of gender emancipation. For instance: In its 3rd article, The Convention affirms the principle of equality by compelling States parties to take "all appropriate measures, including legislation, to ensure the full development and advancement of women, to guarantee them the exercise and enjoyment of human rights and fundamental freedoms on the basis of equality with men..." (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

The legal status of women attracts the most publicity in the Convention. Concerns about the fundamental rights of political participation have not abated since the implementation of the Convention on the Rights of the Woman in 1952. Its provisions are thus restated in article 7 of the present constitution, in which women are granted the right to vote, hold public office, and perform public functions. This includes equal opportunities for women to represent their countries internationally (article 8) (United Nations Entity for Gender Equality and The Empowerment of Women, 1979). Article 9, moreover, is implemented The Convention on the Nationality of Married Women, adopted in 1957, established women's statehood regardless of marital status. As a result, the Convention emphasizes the fact that women's legal status is often tied to marriage, making them dependent on their husband's ethnicity rather than persons in their own right. Articles 10, 11, and 13 uphold women's rights to non-discrimination in education, housing, and economic and social practices, respectively (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

These demands are given special consideration in relation to the condition of rural women, whose specific challenges and important economic contributions, as stated in article 14, merit greater attention in policy planning. Article 15 declares women's complete freedom in constitutional and commercial affairs, requiring that any instruments aimed at limiting women's legal ability 'shall be deemed null and void...' Finally, in article 16, the Convention returns to the topic of marriage and family relations, stating that women and men have equal privileges and responsibilities in terms of partner selection, parenthood, personal rights, and property command (United Nations Entity for Gender Equality and The Empowerment of Women, 1979). The remaining articles contain several additional documents in relation to administrative matters, procedures, committee meetings and reports, and so on (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

CEDAW, as the largest treaty on women's human rights, has significance in all aspects of women's rights, from legislation and regulations on the one side to field-based initiatives on the other. It is not surprising, then, that those involved in implementing the Convention must focus on disseminating information and incorporating the Convention's normative principles into their work in the field of women's rights. This is a difficult task because there is a misconception about *CEDAW* as a statute, and more precisely, as an international agreement. Regarding the characteristics of this opinion, it has emerged that there are a technical specificity and a restricted scope of law implementation, namely whether in the international domain or in national courts. As a result of such an opinion, a question arises: how to turn *CEDAW* as a treaty law into a conceptual structure that can be used in various thematic sectors and levels of operation (United Nations Women's Human Rights Experts, 2017).

6. An Analysis by Regards to the Implementation of Liberal Feminism to *CEDAW*

Following the formulation of *CEDAW*, Liberal Feminists campaign for the following styles of women's rights:

Rights in Employment

Women's freedom in the field of employment is explicitly discussed in Article 11 of *CEDAW*. According to The Convention, the human being has an inalienable right to function; States Parties must take the required steps to eradicate gender inequality in the workplace. The right to equal

remuneration, including privileges, equal care in terms of work of equal merit, and equality of treatment in the appraisal of work results are examples of rights. The right to social security, especially in cases of retirement, unemployment, illness, invalidity, old age, and another job incapacity. Right to health care and safety in the workplace, including the preservation of the reproductive system (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

Apart from the *CEDAW* initiative, viewing women's labour in the sense of globalization helps us see the parallels between global economic policies and inequality and how they affect women differently. It is not surprising that globalization has a different impact on women because gender stratification is prevalent in most cultures and communities, but the nuances of gender stratification vary from society to society and within societies. Women currently outnumber men in three types of insecure labour: informal labour, exploited factory labour, and care jobs. Globalization, paradoxically, helps to both re-create and change conventional gender roles. While joining the formal economy challenges women's traditional roles as wives and homemakers, the available employment types often reinforce traditional gender roles (McLaren, 2019, p. 107). Liberal Feminism asserted that every woman has the right to equal work opportunities as men. These rights include the right to equal opportunities in the political selection process, on-site jobs, benefits, and the right to equal wages. Furthermore, women are entitled to paid leave, including maternity leave. The Employer could not fire women because they were pregnant or had a marital status (Malhotra & Shah, 2015).

Rights in the Health Access

Women have the right to full security during childbirth, and the state should make every effort to protect those rights. Countries are also obligated to ensure access to health care, especially through ministries of labour, health, and so on (Ilumoka, 2008). According to the data, Female life expectancy does not follow this trend in some Asian countries, where cultural traditions and religious precepts limit women's access to medical care and health services. Gender inequalities in diet, morbidity and mortality among children are often exacerbated by tradition, social restrictions, and a lack of resources. The two sexes do not receive equal treatment and care -the boy child is favoured-. Males are also fed more and stronger than females. Women always serve their families first and eat whatever is leftover (United Nations General Assembly, 1948).

CEDAW conforms to women's rights in health facilities, particularly in article 12. Through the 2 points mentioned, States Parties shall take all necessary steps to abolish gender disparities in health care to ensure equitable access to health care facilities, including those relating to family planning, for men and women. States Parties must provide sufficient care to women during pregnancy, incarceration, and the post-natal cycle, including free services where possible and proper nutrition during pregnancy and lactation (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

Rights in Education

Every woman has the right to participate in all levels of education, from elementary school to university. Stereotypes should be eliminated when considering the roles of men and women in all levels and ways of change, including equal opportunities to receive scholarships (United Nations General Assembly, 1948). If women, like men, are characterized primarily by their ability to think rationally, men and women are fundamentally equal in accessing education facilities. Furthermore, disparate treatment of men and women based on the contingencies of their sexed bodies, which do not determine their substance, can be regarded as an unfair breach of their proper, reasonable existence (Halldenus, 2017, pp. 2-3).

CEDAW is the only legally binding treaty on the international level that focuses solely on women's rights. It interprets and extends the right to education to consider the special needs and circumstances of women and girls. It defines the normative material in relation to the abolition of sexism against women and ensuring equal treatment with men in the field of education (Right to Education Initiative, 2018a, 2018b). As such, *CEDAW* encourages Liberal Feminist's position to support states to consider both formal and non-formal education as a versatile, cost-effective method for providing quality

education and assisting states in meeting their obligations related to the right to education for women (Barry, 2017). The States Parties must offer adequate care to women during breastfeeding, incarceration, and the post-natal cycle. Pre-school, general, basic, professional, and higher technical education and all levels of vocational training must all be equal. Access to the same curricula, exams, and teaching assistants with equivalent credentials. The abolition of any stereotyped definition of men's and women's positions in all stages and modes of schooling; Links to relevant educational resources to assist in the health and well-being of families, including family planning information and recommendations. The elimination in female pupil dropout rates, as well as the coordination of services for girls and women who have dropped out of school too young. the same opportunities for access to continuing education services, such as adult and practical literacy programs (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

Rights in Marriage and the Family

A household that follows the patriarchal structure allows men to achieve higher than women. Men's violence against women will increase if women's rights to equality in their communities and community are not guaranteed. As a result of the patriarchal structure, men had total power over women, allowing them to do whatever they wished to their wives. Women are economically dependent on their husbands because they do not earn payment for their labour (Rokhmansyah, 2016). From the perspective of Liberal Feminism, Women should note that they have the same rights as men in marriage. Women have the freedom to choose their spouses freely, and there should be no forced marriages. Marriage, on the other hand, should take place with the consent of all parties. Within the family, women have the same rights and obligations as men, both as parents against their children and as married couples (Clark, Bruce, & Dude, 2006).

In Article 16, CEDAW declares that the States Parties must take the necessary steps to abolish sexism against women in all aspects of marriage and family life; ensuring equality between couples, with attention to the same rights and obligations before and after marriage. Personal rights are the same as those of a husband and wife, including the freedom to have a family name, a career, and an occupation. Furthermore, both partners occupy the same rights in terms of land ownership, purchase, maintenance, administration, recreation, and disposal, whether free of charge or for a valuable consideration. In equal with the men, women have the right to choose the number and spacing of their children freely and responsibly (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

Rights in Public Life and Politics

In relation to Women's freedom in public life and politics to CEDAW, it is asserted that States Parties shall take all necessary steps to abolish gender inequality in the country's political and public life. Women have the freedom to vote in both elections and public referendums and be elected to all locally elected bodies. They will have the right to engage in the development of government policy, to hold public office, and to carry out all public duties (United Nations Entity for Gender Equality and The Empowerment of Women, 1979).

A further examination from the viewpoint of liberal feminism conforms to the document. Labouring women, like labouring men, have enough incentive to recognize the value of their jobs but not enough to engage in legislative or electoral processes. In fact, it should be no distinction between men and women (Hirschmann, 2011, p. 478). Every woman has the right to choose and to be chosen in political and public life; own an equal opportunity to engage in the development and execution of government policy after being elected in a democratic process. While women's voting rights have been guaranteed in nearly every country around the world, in practice, the right to vote can often be meaningless when other circumstances make it practically impossible or very difficult for both men and women to vote, such as the absence of free and fair elections, abuses of free speech, or a lack of protection, which disproportionately affects women. Women are not allowed to vote in some nations. In certain nations, women are unable to register to vote because they lack a birth certificate or

identification documents that are only given to men (Ballington & Karam, 2005; Inter-Parliamentary Union, 2015; Kilimo, 2010).

7. Conclusion

Feminism is a trend that arose in Western society to seek equal emancipation, rights, and liberty for women and men. This campaign is based on the Biblical Tradition; believes that the status of men and women must be the same because society is culturally organized in the interests of men and damages women. Liberal Feminism defines liberalism's principles; it believes that freedom is the primary goal of social life. Individual liberty is regarded as an ideal situation in which one can express and fulfil his or her desires. Liberal Feminists, in particular, call for an end to abuse and the patriarchal system while also advocating for equal roles for women and men. Liberal Feminists believed that the patriarchal structure could be abolished by changing the attitudes of each woman, especially the attitudes of women in their relationships with men. As a result, women must be mindful of and claim their rights. Suppose this awareness is widely spread in societies, in that case, it will result in the formation of a new community in which men and women live together on the basis of equality.

One of the reasons for the existence of Liberal Feminism is a religious basis built within Biblical orthodoxy that is perceived to be demeaning to women. As a result, Liberal Feminists contend that what is written in the Bible is a means of dehumanizing women. Because of the supremacy of male positions in the public domain, they strongly support women's rights and seek equity. Injustices experienced by women occur in a variety of ways, including stereotype forming, marginalization, subordination, aggression, and double burden. Furthermore, Liberal Feminist contends that women are equal to men. Moreover, Liberal Feminist argues that women are compared with men. As a result, liberal feminists strive to ensure that women's degrees are equal to men's in any arena: public, policy, education, employment, marriage, health, and so on.

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