Women’s Rights in the Liberal Democratic and Emerging Societies

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**Introduction**

 In the emerging and liberal democratic societies, the rights of women are protected and debated for the people across the globe. Men for centuries have run governments and wrote the political philosophies where the experience of women was little to influence society. However, with the evolution of time and advancements of communities, various changes provide significant space for the women in the society. Women are more sensitive towards the subject, and they are dedicated in achieving their due rights in the male chauvinistic traditional societies of the 21st century. Every woman in the social context have the right and choice for example if someone wanted to be independent, she should be given freedom to achieve the opportunities and life goals.

**Discussion**

 The rights of women have provided a new perspective on the subject of human rights. In the last few decades the contemporary feminist scholarships have required to analyze the liberalism on which the origin of formal fairness in the international human rights laws has been derived on various ways. In the liberal democracy, there are multiple critiques for the discussion that include androcentric construction of human rights with perpetuations of the false dichotomy between private and public circles. There is a relationship between women’s human rights and liberalism which will constitute a shift where feminist recognized that the consistency with men was incomplete. The mainstreaming of human rights theory carried gender-specific exploitations into the regularization of human truths. During the last few decades, the movement of human rights has also accepted the civil-political liberties and social-economic rights which are intractable.

 The dominant liberal principle was carried over the post World War II was that men and women are the same in the analytical skill and volume for the distinct autonomy and freedom. These rights also include the afforded full citizenship along with opportunities, protections and attendant rights (Clark, 2018). The debates and occurrences like the academic basis for policy constructing within the UN Committee on the Status of Women and the UN High Commissioner on Human Rights for many decades. There is a concept of universality which rotates around the liberal conceptual basis of women moralities. Most of the concepts for the liberalization of women rights are derived from the scholars like John Locke’s Second Treatise on Government where he argues for the usual and absolute rights of human being. According to his philosophy, the rights of the humans seem to be worldwide, and it should take the preference above all the others.

 These emerging provides that the principle of greater good should not guide state governments because every individual has the right to make fundamental choices which constitutes a better life. The main idea is that individual although their gender is rational enough to exercise their rights (Dahlerup, 2017). Further, the focus on the community circles provides the jurisdiction of human rights has depoliticized the experience of women in various sectors. In this regard, the false difference between public and private sphere agrees for the arrival of the state as non-gendered, and it covers how proper legal fairness contributes to the state as non-gendered and facilitate it as gender hierarchies.

 There is an example to understand the phenomena like the marital rape which was not historically considered as a criminal act in various states (Donno, and Kreft, 2018). Zambia and Bahamas now follow the international bill of human rights which guaranteed the rights to be free in his/her choice. Despite the passing of specific laws, there are issues with domestic violence against women. Even in the developed states the rights of women are still not be given due to the dominant role of male and specific political purposes (Rizzo, 2017). A discussion is going on in the United States and across the globe that the agenda of sexual minorities and women is desirable and useful. The indicators of the human rights in the emerging societies use the masculine practice as the norm, and the achievement of women’s human rights is understood as comparative to the rights that are attained by the male members of a community (Valadez, 2018). International organizations and their data unfolded the fact that women are significantly discriminated so far and they fail to achieve the same rights as gained by the males.

 The Gender Development Index and the Gender Empowerment Measure place significant stress on the factual associations to power and the rejection of communal and ideological affairs. For example, the high score of Commonwealth Caribbean states provide the realities of the gender-based operation in the lives of many women’s (WANG et al., 2017). The advancement of technology and even the world provides many feminists to remain concerned with the imprint that females no longer need aid and men are becoming more needy recipients. Other than the fulfillment of women rights the masculinization of both the growth and discourses of human rights. The gender equality is not separate from the sexual inequalities, age, ethnicity, race, and the class.

**Conclusion**

Concluding the discussion, the rights of women in the liberal democratic and emerging societies are advancing with the various reforms that are benefiting them. The progress of the reformation and evolving society is expanding the opportunities for the women to attain significant goals of their life. The evaluation of the gender equality and achievement of human rights can adequately capture the inequality in an intersectional and multidimensional way.

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