Chapter 6

CONCLUSION
The accomplished study on the formulated problem entitled: status of women’s rights in Persian Gulf Region with special reference to Kurdistan in Iraq carried out on the basis of micro and macro level analysis has helped in arriving at some significant derivatives and drawing valid inferences. They have their bearing on the theoretical and operational dimensions of women’s rights in Persian Gulf region and Iraq in general, and, Kurdish women’s rights and their status in particular. Perpetual patriarchal order of states and societies coupled with gender discrimination and violence are seen as real source of threats to women’s rights and status. To ward off threats and to contribute to women’s onward march, emphasis is laid on advancement of women in freedom and development. Freedom and development would be the efficacy of the realization of gender equity, equality, justice and non-discrimination at all levels of global polity. Hence, women’s rights as an olive branch of human rights, is seeking to consolidate its ground in various forms and levels of politics. Issues pertaining to the women and their rights have transcended single individual, family, state and regional settings. In other words, they have become global issues. Global peace, development, prosperity and security related goals, issues and strategies for their actualization also depend upon the protection and realization of women’s rights in reality. Conversely, in post globalised scenario, human rights have become the common language of the humanity. Gender equity, equality and justice have become the common language of women and vision words for global feminism. Iraqi Kurdish women’s suffering, struggle for emancipation, rights and elevated status also has been situated and constructed within this mellowed pathos of universal language of human rights.

It is found that the broad canvas of politics is inclusive of wide variety of issues, institutions and activities. Human rights are also located at the epicenter of politics. hence it is inferred that politics stemming from and surrounding various sections of population like women, ethnic groups, religious, linguistic and cultural minorities, strong and vulnerable alike cannot be insulated from the spell bound influence of human rights.

Human rights in this study has been construed as innate, inherent and inalienable power bestowed upon individual both by nature and recognized by the state and society for the overall development of the personality of the individual and nation building. In fact they have been seen as soul and source of state and
institutions’ power for existence and governance mediating through the noble idea of consent. In a way, they are the valuable bunch of ideas capable of getting rendered in to action for the realization of best selves for the transformation of oneself or others. By virtue of their content, forms, context, reach, disciplinary, practical and potential significance, they have become global phenomena. But, unfortunately, study has found those despotic men and their regimes instead of upholding and protecting rights, promoted wrongs to perpetuate their autocratic rule in the hangover of power intoxication. Ordinary men and women, children and the aged, abled and disabled are all found to have become victims of their wrong doing. Kurdish ethnic population does not have its own independent state. Therefore, Kurdish women and women in Kurdistan in Iraq in particular are found to have become worst hit by such discriminatory and dehumanizing policies of the despotism, freneticism and tribalism. This study therefore, has incisively delved deep in to the problem of status of women’s rights in Persian Gulf Region with special reference to women in Kurdistan Iraq.

As far as the historical perspective of the right of women is concerned, the historical evidences and incidents reveal that the women were treated with the subservience and servile attitude the women folk were definitely treated as second class citizens. To make such an analysis, different major regions and religions of the world have been considered for the survey. The regions that have been considered to survey the history on the treatment of women folk are Greece, Rome, China, Ancient Persia, and Ancient Egypt. These regions of the globe are considered because these regions and their culture had a very big impact on the other regions of the world. Of these regions, it was only in Ancient Persia that the status of women was slightly better than in Greece, Rome, Chinese civilizations. In Ancient Persia, female goddesses were worshipped by both genders and most importantly the society was based on matriarchy. The major religions that are considered here are Christianity, Islamism, Hinduism, and Buddhism.

Christianity has been a major religion enjoying the maximum strength with 31.5% of world population (belonging to this religion) as such this religion and its major scripture Bible had their own influence on the people and particularly on the treatment of women folk. The Biblical sources confirm that women ought to be subservient to their male counterparts. However women were given an esteemed
position as mother, wife, guide, and judge. The position of women was pushed to marginality as far as liberty equality, dignity and public life were concerned.

Islam is the second major religion with an approximate strength of 28% of the world population. Since its inception, it witnessed fast growth. Therefore its influence on other communities was of great significance. So far as the status of women folk was concerned.

Quran and Hadith are the religious scriptures of Islamism. Quran has significantly modified the role and status of women. It says that both sexes should be equally honored and respected. In fact Quran rebukes the parents who show ill treatment to the female babies. But over the time, different interpretation of the rights and status of women in Islam was created. However women participated in public life during early Islamic time. Later, they were pushed to private life only. Perhaps the only reason was the low population of women in these historical periods. Quran has been very strict and advocates severe punishment to women who commit unlawful sexual contacts.

Hinduism is the third largest religion after Christianity and Islam in the world. Hinduism has many offshoots with simple procedures and customs, which were easy to follow and practice. The religious scriptures are being Vedas, Agama, Upanishads, Puranas, and etc.

Even in this religion men were dominant and it was believed that women have been created only to satisfy men. Her duty is only to bear children and look after the children.

Although there are many female goddesses, Hinduism predominantly is male dominant and which treated women folk with curtailed rights in social, economic, political and religious areas.

Although Vedas and puranas depict women as goddesses with privileges but in reality women have led a miserable life. Although the role of Hindu’s women was represented by puranic women like Sita, Savitri, Ganga, Damayanthi, Anasuya who have been considered the role model for modern women, but still women in Hinduism have no rights to performs religious activities. Many restrictions were imposed on the personal lives of women.
Buddhism also has treated women with subordination. Women have spent their time serving men during Buddha’s time although Buddha himself had propounded equal rights of liberation for both men and women. Men could marry many women. The polygamy was permitted. Whereas adultery by women used to cost their lives that is, death was the penalty for women.

Medieval period also was represented by same treatment to women that is subordination of women to their counter parts continued even in medieval period. However women were allowed to work in fields along with men but were paid significantly less than their male counter parts.

Modern times and modern society has definitely demanded a better status for women. Maintaining an equal balance among the duties of men and women.

The UN commission was setup particularly to study and modify the status of women in 1948. Many conferences were held in many cities of different countries and finally since 1980s the issues like reproductive and abortion rights and right against sexual harassment emerged.

Women’s rights include many areas like reproductive, sexual rights and right against domestic violence, right against employment discrimination, social security, public benefits, civil rights, human rights, sports, education and other fields.

To achieve this status there have been many women rights movements particularly from 17th century which continued till 20th century and is still continuing. There movements were led by people (feminists) like Margaret Brent, Lucretia Mott, Elizabeth cady Stanton and others. There movements resulted in formulating many laws in favor of protecting the interests of women and for their better status. These movements also gave rise to many feminist organizations throughout the world.

Inspite of these movements and organizations the discrimination against women still continued in certain areas like-Female Feticide, discrimination in education, discrimination in polity, child marriage, discrimination in wages, exploitation of their discrimination in wages, exploitation of their weakness and inevitability, prostitution etc.
Nearly four world conferences have been organized so far to discuss and improve the status of women. In 1975, 1980, 1985 and 1995 which have to certain extent helped improve the status of women through laws. If this is the historical perspective of the status of women in the world, it is not very much different in Persian Gulf regions, special study on the “status of women’s rights in Persian Gulf regions.” The Persian Gulf regions have many Arab states and those located in Persian Gulf are Kuwait, Bahrain, Iraq, Oman, Qatar, Saudi Arabia and UAE (United States of Emirates). The language is “Gulf Arabic” their culture and music styles are historically known as “Khaleeji” the main religion is Islam with a total population of nearly 74,960,218 (Seven crores and 49 lakhs) with a almost 48% women and 52% men.

As far as the social, cultural and economic rights are concerned in all the Arab states, women legally and constitutionally have equal rights except in Saudi Arabia. However in all Arab states the women have to obtain permission of the male guardians to go out of the home. Women do not have equal rights is private and public life, they cannot participate is public ceremonies independently, although all these states, is general have agreed on the concise of the UN Convention on the Elimination of All Forms of Discrimination Against Women’s (CEDAW), with their own reservations on certain articles.

Kurdish people in Arab States

Kurds happen to be a large ethnic group whose major religion is Islam. They have their own language (Kurdish language). Kurdistan means ‘Land of Kurds’. The Kurds constitute a large ethnic group in South West Asia. The Kurds do not have their own independent country for this reason of statelessness. For make statelessness this large ethnic group got scattered in Iraq, Iran, Turkey, Syria, Lebanon, Armenia, Germany, Europe, Canada, US and Australia. Although they have occupied many assisted geographical regions, they have similar customs, tradition and culture, even in this group; the rights of women are curtailed as far as public life is concerned.

The Kurds are formed nearly 20% of population in Iraq. Their language is divided into two dialects Kurmanji and Pahlawami. Their religion is Islam. Kurdish society (family) is patriarchal and patrilineal. That is male dominant. However women also contribute to social, economic and political processes. Kurdish people
formed their activist group called Kurdish Democratic Party (KDP) in 1946 in the Soviet occupied land in Northern Iran (Mahabad).

The status of women’s rights has been the core of gender sensitive issue. The non state status may also be one of the main reasons for the present plight of women who have been struggling for right to freedom, right to equality, right to equal opportunity and right to equal status. Kurdish women have been subjected to pincer interest (1) the national interest to have their own land and rule in which struggle, the women have joined hand and shoulder with their male counter parts in serving in different ranks in the army (2) their own status in the Kurdish society and in the land of their inhabitation.

There have been many incidents in which Kurdish feminists have surrendered the feminist movement giving priority to Kurdish nationalism.

From 1920 to 1991 the Kurds repeatedly revolted against the central government which responded in destroying Kurdish inhabitations. During Saddam Hussein’s regime the Kurdish women’s situation was very pathetic. They suffered deportations, detentions, disappearances, murders, kidnappings for women trafficking. Furthermore, this regime used biological and chemical weapons against its own people. Such violence has left an indelible impact on Kurdish women.

Formation of Kurdish regional government was historic in the life of Kurdish people (after UN declared a Safe Haven) in 1991. Kurdish people had their own political organizations in Iraq, their own parliament, Assembly (KNA). Elections to the Assembly are held once in every four years. Presently Kurdish women represent nearly 27% of KNA. Their parliament says that at least 30% of parliamentarians must be women.

**Women’s position in Kurdish society**

Despite considerable progress and modernization, Kurdish women continue to suffer oppression in a patriarchal society. The domination of men still continues. The regulations made by men regulate women’s rights on issues like divorce, marriage, inheritance, custody of offspring’s, etc.
Domestic Violence on women folk continues as in other parts of the globe, pervading all social and educational levels in spite of support and shelter by local NGO’s like ‘Sulemanya’ and Erbil.

“Honour Killings” and ‘Honour Crimes’ have increased since 1991. Death is the penalty for women who try to exert their will to marry a man of their choice. Nearly more than 534 women might have been victims of honour related crimes like killings, torture, severe abuse, since the beginning of 2006.

Female genital mutation (FGM): is an act of violence against women. Nearly 70% of women folk of Kurdistan have endured this violence.

Forced marriage: the relationship of a marriage is considered as a bond between two families and not just between two adults of opposite sex. Hence the guardians of the family use their moral force for this relationship of marriage irrespective of a large group in the age between the partners.

Anti Domestic violence act 2011: In view of large incidents of domestic violence like beating wife, female abuse, torture, female genital mutation, depravity, KRG has enacted anti-domestic violence law in 2011 Article 2 of this enactment deals with prohibition of domestic violence.

Struggle for rights by Kurdish women

Several feminist leaders and politicians, to name a few, Nehad S. Benavi, Miss Amina Ziksi, Prof. Kajal Rahmani, and Dr. Vian.S. Haji, imparted a spirit of dynamisms and value to the struggle of Kurdish women to achieve their rights.

Kurdish women are still subjected to abuse, torture, rape, honour killings, FGM; such women become desperate and take to suicide. The penalty for rape and sexual abuse it is only 5 year’s imprisonment. This has compelled the Kurdish women to continue their struggle for equal rights. If this is the condition of civil rights, it is not different as far as the political rights and economic rights are concerned. The political and economical discrimination against women is still an issue among Kurdish women.
Although the Iraqi constitution provides equal rights without any discrimination because of sex, the practice is against this. Article 24 of Kurdish Regional Constitution guarantees equal pay and benefits for both men and women. Religious, tribal and socio-cultural attitudes and practices have paved the way for male domination. Kurdish women have been suffering with little or no opportunities to compete in the job market, because this area is also dominated by men.

In education too, women have with opportunities to choose the educational lines and prospective life. Therefore Kurdistan women’s union has initiated an adult literacy campaign.

According to Article I of Kurdish Regional Constitution, Kurdish people (both sexes) are entitled to Justice and non-discrimination. Both sexes are equal before laws vide Article 18 and Article 19 insists on equal rights as far as right to life, liberty and security (for both sexes) are concerned. Vide Article 20, all forms of discrimination against race, colour, sex, language, nationality, origin, religion, belief, thought, age, social, economic and political status is banned. However Kurdish women are still the victims of gender discrimination, sexual exploitation, flesh trafficking, and forced and unfair marriages.

Gender-Bias: Abuses against women continue to occur with the active support of the state agencies, family heads, and community leaders dominated by men. As such many women detainees are still suffering in the social reform prison not for criminal acts but for standing against domestic violence, refusing to live with abusing husbands.

This continued insecurity and the use of force against women for dispute settlement and domestic violence, unlawful treatment, curtailed rights have been still pervasive, troubling and tickling issues which are not spoken off loudly, but suffered silently.

**Consolidation of conclusion**

From the study and detail analysis of the rights of women in general, it’s historical perspective, and status of right of women in Persian Gulf region particularly Arab Stats, it is evident that women have been treated subordinates their male
counterpart although constitutionally they have equal right in certain arenas. In practice; women have not been engaging equal sight.

There could be one Indira Gandhi for India, one Margaret Thatcher for U.K., one Golda Meir for Israeli, one Shirani Bandaranayake for Sri Lanka (Ceylon), and one Benazir Bhutto for Pakistan who demonstrated by their sheer strength and ability that they could rule people with an Iron hand and democratic heart. Although modern women, here and there in countable examples have occupied peak of position in public and professional life – like CEO of software companies, CEO of Biotechnical institutes, managers of banks, chairpersons of companies leading large business companies (concerns), there are still large lacunae which have to be filled by daring women. Revolution allies women who take their women as role models. Women who are quoted above have achieved their status in public, professional and social life not through feminist conventions, feminist movement, not through feminist conferences, not through demand, not through protests but through sheer demonstration of their strength and ability.

If the modern women want to have better status of their rights and enjoy equal rights in all areas of life, both private and public life, not subjecting themselves to oppressions and tortures like domestic violent, dowry violence, honorable deaths, female feticide, mass rape, sexual harassment, bullying in professions by their colleagues and superiors, sexual abuse by husbands etc, the modern women have to contribute their mite and metal and demonstrate their strengths and ability at grass root level that is at the family level (because family is the basic functional unit of society) and make the male counterparts realize that the strength and ability of women will certainly change the modern society for the better living for a safer living of both genders. It is only when the male guardians of each family realize and voluntarily allow their female counterparts to enjoy their rights, in all arenas of life; a better society can emerge with practicality on the improvement of the status of women’s rights.

Any law cannot modify individuals unless men and women who stand at the peak of organic evolution and who have the extra ordinary ability to think, revolutionize, reason out, convince, use the experience, learn from seeing, learn from experience and the greatest quality of all to realize what is right and wrong, should
realize, that women are also born as human being eligible to be rightful citizens of the world making their own constructive, contributions to the growth, and well being of the modern society. Hence the laws with equal rights have to be implemented successfully throughout provide a healthy society for each and every one in future.

**Testing the Hypotheses**

In order to test hypotheses independent samples t-test was used.

**Hypothesis 1**

H01: There is no significant difference between women’s rights in Gulf region and Kurdish women.

Ha1: There is significant difference between women’s rights in Gulf region and Kurdish women.

**Table 6.1: Testing the satisfaction of women’s rights in Gulf region**

<table>
<thead>
<tr>
<th>Mean Difference</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>-0.46</td>
<td>524</td>
<td>-11.08</td>
<td>0.000</td>
</tr>
</tbody>
</table>

\[ t (524) = -11.08, P < 0.001 \]

Table 6.1 shows p-value less than 0.05 indicates that, this test is significant at level of \( P < 0.001 \). Hence the null hypothesis is rejected and alternative hypothesis stating “There is significant difference between women’s rights in Gulf region and Kurdish women” is accepted. It can be concluded that Kurdish women’s rights in comparison with Gulf region women is more satisfactory.

**Hypothesis 2**

H02: Iraqi policy towards Kurdish Women and Arab women is not discriminatory.

Ha2: Iraqi policy towards Kurdish Women and Arab women is discriminatory.
Table 6.2: Testing the discriminatory of Iraqi policy towards Kurdish Women

<table>
<thead>
<tr>
<th>Mean Difference</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.92</td>
<td>1.08</td>
<td>524</td>
<td>-24.08</td>
</tr>
</tbody>
</table>

\[ t (524) = -24.08, \ P < 0.001 \]

Table 6.2 shows the result of t-test it indicates significant p-value rejects null hypothesis and accepts alternative hypothesis which states “policy towards Kurdish Women and Arab women is discriminatory”. Hence it can be concluded that Iraqi policy towards Kurdish Women is discriminatory in comparison with Arab women.

**Hypothesis 3**

**H03**: the Personal Status Law is different between Iraqi and Kurdish regulations.

**Ha3**: the Personal Status Law is same between Iraqi and Kurdish regulations.

Table 6.3: Testing the Personal Status Law between Iraqi and Kurdish regulations

<table>
<thead>
<tr>
<th>Mean Difference</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.23</td>
<td>0.23</td>
<td>524</td>
<td>4.684</td>
</tr>
</tbody>
</table>

\[ t (524) = 4.686, \ P < 0.001 \]

Table 6.3 shows the result of t-test it indicates significant p-value rejects null hypothesis and accepts alternative hypothesis which states as can be seen in the table 6.39, this test is significance at level of \( P < 0.001 \) which is smaller than the critical value, i.e. 0.05. Hence the null hypothesis is rejected and alternative hypothesis will be accepted. The scores obtained from respondents show that there is significant difference between mean obtained and the theoretical mean. In this test theoretical mean or test value is equal to 2. It can be concluded that the Personal Status Law is same between Iraqi and Kurdish regulations.
Hypothesis 4

H04: The religious regulations about rights of women are different between Iraqi and Kurdish region.

Ha4: The religious regulations about rights of women are same between Iraqi and Kurdish region.

Table 6.4: Opinion of respondents about religious regulations

<table>
<thead>
<tr>
<th>Mean</th>
<th>Mean Difference</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.13</td>
<td>0.13</td>
<td>524</td>
<td>5.08</td>
<td>0.000</td>
</tr>
</tbody>
</table>

\( t (524) = 5.08, \ P < 0.001 \)

As can be seen in the Table 6.4, given a significance level of \( P < 0.001 \) which is smaller than the critical value, i.e. 0.05, scores derived from the opinions of respondents represent a significant difference with the theoretical mean (test value i.e. 2). Since the mean scores obtained were more than test value and this difference was significant, it can be concluded that the religious regulations about rights of women are same between Iraqi and Kurdish region.

Hypothesis 5

H05: Kurdish women have not adequate space for the enjoyment of the rights.

Ha5: Kurdish women have adequate space for the enjoyment of the rights.

Table 6.5: Testing of whether Kurdish women have adequate space for the enjoyment of the rights.

<table>
<thead>
<tr>
<th>Mean</th>
<th>Mean Difference</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.61</td>
<td>1.61</td>
<td>524</td>
<td>3.35</td>
<td>0.001</td>
</tr>
</tbody>
</table>

\( t (524) = 3.35, \ P < 0.001 \)

According to the data in the Table 6.5 and a significance level of \( P (0.001) \) which is smaller than the critical value, i.e. 0.05, scores derived from the opinions of respondents represent a significant difference with the theoretical mean. Since the
mean score obtained was more than theoretical mean or test value and this difference was significant, it can be concluded that based on the responses, generally Kurdish women in Iraqi Kurdistan have adequate space for the enjoyment of the rights.

**Future Area of Research**

Women’s right as an olive branch of human rights is equally dynamic and complex area of research. Women continue to be vulnerable to various forms of discrimination and violence in perpetual patriarchal order of states and societies. To improve their accessibility to rights and elevate their status vis-a-vis their male counterparts continues to retain its prominent place in the research agenda of Political Science and human Rights. Ill effects of centuries of statelessness, male domination, decades of state sponsored discrimination and violence and victimization of Kurdish women cannot be minimized or mitigated within a short period of Kurdish autonomy. Therefore in the context of the status of women’s rights in Persian Gulf region with special reference to Kurdistan in Iraq, roles of political parties, women organizations, governments, United Nations and feminist movements in the protection of women’s rights may be considered for further research. This may help in bringing about a positive transformation in life of Kurdish women in Iraq.