

1. Record Nr.	UNINA9910463268803321
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Titolo	Human rights under state-enforced religious family laws in Israel, Egypt, and India // Yuksel Sezgin [[electronic resource]]
Pubbl/distr/stampa	Cambridge : , : Cambridge University Press, , 2013
ISBN	1-139-89332-7 1-107-42541-7 1-107-42322-8 1-107-41748-1 1-107-42010-5 1-107-42141-1 1-139-64961-2
Descrizione fisica	1 online resource (xv, 301 pages) : digital, PDF file(s)
Collana	Cambridge studies in law and society
Disciplina	342.08/5
Soggetti	Human rights - Israel Human rights - Egypt Human rights - India Domestic relations - India Domestic relations - Israel Domestic relations - Egypt Religion and law - India Religion and law - Israel Religion and law - Egypt
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from publisher's bibliographic system (viewed on 08 Oct 2015).
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Introduction -- Personal status, nation-building, and the postcolonial state -- The impact of state-enforced personal status laws on human rights -- A fragmented confessional system : state-enforced religious family laws and human rights in Israel -- A unified confessional system : state-enforced religious family laws and human rights in Egypt -- A unified semi-confessional system : state-enforced religious family laws and human rights in India -- Conclusion -- Appendix. Country-specific declarations and reservations to the Convention on the Elimination of

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## All Forms of Discrimination Against Women (CEDAW).

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### Sommario/riassunto

About one-third of the world's population currently lives under plural legal systems where governments hold individuals subject to the purview of ethno-religious rather than national norms in respect to family law. How does the state-enforcement of these religious family laws impact fundamental rights and liberties? What resistance strategies do people employ in order to overcome the disabilities and limitations these religious laws impose upon their rights? Based on archival research, court observations and interviews with individuals from three countries, Yuksel Sezgin shows that governments have often intervened in order to impress a particular image of subjectivity upon a society, while people have constantly challenged the interpretive monopoly of courts and state-sanctioned religious institutions, renegotiated their rights and duties under the law, and changed the system from within. He also identifies key lessons and best practices for the integration of universal human rights principles into religious legal systems.

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