

UPR Joint Stakeholder Report for Egypt 2014

Prepared by a coalition from Egyptian civil society¹

Introduction:

For the first time Egypt was reviewed by the UN Human Rights Council in the Universal Periodic Review process in Geneva 2010. The head of the Egyptian delegation (the minister of the Legal Affairs and the Parliamentary Councils) in the meetings of the UN Human Rights Council declared that: Egypt accepted 140 recommendations, among them 119 were completely accepted, 21 were partially accepted, 25 were rejected out of 165 recommendations, and the most important recommendations that Egypt accepted were as follows: a large number of recommendations related to religious freedoms, freedom of expression, enhancing the freedoms of civil society organizations (CSOs) and issuing a new Civil Society law, accelerating the end of the emergency law, enhancing the rights of children, rights of women and people with disabilities, enhancing economic and social rights, issuing one law for all houses of worship, establishing an independent committee for elections, serving justice to those responsible for sectarian violence, joining the optional protocol of the International Covenant for Economic and Social Rights.

Enabling the CSOs to monitor elections, training police officers, judges and journalists on human rights, including human rights concepts in the educational syllabi, facilitating the procedures of establishing CSOs, Egypt withdrew its reservation concerning some articles in the Convention to Eliminate All Forms of Discrimination Against Women (CEDAW) related to granting nationality for children after a new law was adopted. Nevertheless, Egypt kept reservations on other articles in CEDAW concerning marriage rules, as the State views that these articles contradict with religions. Egypt also withdrew its objection concerning the United Nations Convention against Torture, while it kept objecting to the recommendation presented by some countries to offer a permanent and open invitation for the Special Rapporteur to visit Egypt. Among the recommendations which were clearly rejected by Egypt: cancelling the death penalty, allowing foreign financing to CSOs without governmental approval, allowing free business syndicates to work without joining the public union for Egyptian workers' syndicates.

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After four years in which Egypt witnessed major events including the 25th of January revolution in 2011 and the 30th of June revolution in 2013, many governments altered and two presidents were dismissed. Two constitutions were ratified; one in 2012 and the other in 2014. Despite all these major events, a large number of UPR recommendations which Egypt agreed to still are not implemented. This report will address what occurred in the last four years with respect to women's rights.

First, the Constitutional and the Legal Framework:

There is clear discrimination against women in some laws like penal law, labor law, and personal status law. Also some legislation involves certain failures concerning full citizenship rights for women and reaching actual equality between men and women.

1-The Personal and Social status

There is sharp discrimination against women in personal status laws, and procedural and objective obstacles faced by women exercising these laws—such as the long duration of litigation, the difficulties in implementing some legal rulings, the difficulty of proving the psychological harm that happens to women from being hit or abandoned by their husbands. Despite the ratification and constitutional and legal legitimacy of the *Khul'* law, which allows a woman to obtain a divorce regardless of the approval of her husband, some men demonstrated in front of the Council of Ministers and Al Azhar (Sunni center of authority on Islamic law) calling for the cancellation of the *Khul'* and other laws which were amended during the past regime like the Child Law (which had increased the minimum age for marriage to 18), claiming that such laws increased family problems. This ignores the efforts exerted by feminist associations locally and internationally to amend these laws, including field studies and testimonies of women and children who were abandoned or urged to leave their homes.

Some judges from those who applied the *Khul'* law in their declarations and court rulings started to declare that this law is unconstitutional, illegitimate and lead to family fragmentation and the increase of the percentage of women bread winners to 34% of households and it also led to increased dropping out of schools, especially among girls.

See Recommendations 1.1.

2- Comment on the Legal Dimension of the Egyptian Nationality Law

The law of the Egyptian Nationality is among the most discriminatory laws which negatively affected a large number of Egyptian families, as this law denied real citizenship to children born to an Egyptian woman and a foreigner father, depriving them from education, work, treatment, marriage and many other forms of citizenship. This law was applied until 2004 when a

presidential declaration was issued to amend it to give these children the Egyptian nationality. The essence of the problem is the real implementation of the law and not the law itself, as an Egyptian mother married to a Palestinian or a Sudanese still cannot give Egyptian nationality for her children, even if she presents the needed documents that she is treated violently. Finally, she is urged to raise a law suit and get a court ruling granting Egyptian nationality for her children; however the court ruling usually is not implemented.

The 2014 constitution declared for the first time the right of the children of the Egyptian woman who married a foreigner to have Egyptian nationality. But the mechanism by which the law will be implemented is still not determined, practically speaking; the implementation needs a strong will to achieve the equality between men and women. For example, in the 1971 constitution, Article 40 declared that all citizens are equal under the law, while the clear violation of the past discriminatory Nationality law was not stopped by the constitutional article. Thus, the new constitutional article and the new law will need great efforts to be implemented.

See Recommendation 1.2.

3-Women in 2012 and 2014 constitution

After the 25th of January 2011 revolution, the call for a new constitution was a deserved call of the transitional stage. The 2012 constitution was declared during the rule of the former president Mohamed Morsy and raised many debates, as many societal and political forces expressed their criticism of the articles concerning women. Article 68 in the constitution allowed the marriage of girls at the age of twelve. With regard to public services, Article '68 referred only to women who were divorced, widowed, or breadwinners and neglected the old and the disabled women. Article 10 stated that the government and the society are committed to protect the "genuine form" of the Egyptian family without stating the definition of it, which could allow the prevalence of many wrong traditions in rural areas like female genital mutilation (FGM) to continue. Article 10 also emphasized women's role in reproduction rather than her role in the public domain. Moving to Article 219, it stated that religious principles will be sources for laws, which would justify keeping the current legislations that discriminate against women with regard to marriage, divorce and family life, and paving the way for some laws like *Khul'* to be cancelled. Women's political rights were not mentioned in any constitutional article as a partner in decision making. The 2012 constitution also did not state any governmental commitment to the international conventions and agreements which are already ratified. It did not state any commitment to women's representation in politics, as it did not state a minimum level of women's representation in the parliament, leaving her participation to be through running for the parliamentary elections on the partisan lists or individually.

Although the 2012 constitution was not fair to women rights, the 2014 constitution came to be quite the opposite, as Article 6 states the right of the Egyptian woman to complete citizenship, Article 11 tackles women's role in decision making and public life, and also refers to poor and marginalized women. Article 12 contributes effectively to girls' education to empower them to be capable of decision making, avoid violence and early marriage, enhancing citizenship, non-discrimination, and tolerance. Article 93 states the governmental commitment to the international human rights treaties, which is an observable progress. Finally, Article 180 allocated 25% of the seats in local councils to people under the age of thirty five and 25% to women.

See Recommendations 1.3, 1.4, 1.5, and 1.6

Second: The System of the Civil and Political Rights

The period during the 25th of January 2011 revolution and the period which followed witnessed many changes in the political participation of women, as women participated in the revolution and had a role in its success. This should have been reflected in subsequent opportunities to participate in societal and political life, after being marginalized due to a biased societal culture and difficult economic, social, and political circumstances. Tackling the political participation for women it is noteworthy to refer that before the 25th of January revolution Egypt had retreated regarding the equality between men and women. Women's political participation was limited to a symbolic representation in occupying some administrative positions. After participating in the revolution, Egyptian women voted in the referendum on the constitutional amendments on the 19th of March 2011, the parliamentary elections on the 28th of November 2011, the Al Shura Council elections on the 29th of January 2012, the presidential elections on the 18th of June 2012, the referendum on the 2012 constitution on the 15th of December 2012, and finally, the referendum on the 2014 constitution on the 14th and 15th of January 2014. Women's participation was a crucial factor in the success of the electoral processes and raising the rates of participation.

However, despite women's participation as activists and voters after the 25th of January 2011 revolution, the political participation for women as candidates and policy makers remained unchanged or even deteriorated. The political parties' stand on women's participation remained unchanged. This was the consequence of the military council's Law No. 2 for the year 2011 concerned with forming political parties, in which the law obliged political parties to nominate one female candidate on each partisan electoral list, but the law did not refer to the position of the female candidate in each list. Political parties committed to applying the law, but they placed women at the end of the electoral lists. This factor as well as the increase in conservative trends which limited support for women's participation, especially in politics, led

to the weak representation of women in the 2011 parliament, which did not exceed 1.8% of the parliamentary seats. Only 9 women were elected, of whom 5 of them belonged to the parties of political Islam. Women's participation in the Al Shura council was only 5 seats out of 180 seats, which indicates that women participation was limited to 2.7%.

Women's representation on the committees concerned with writing the constitution have also been exceedingly low. Starting with the committee declared on the 16th of February 2011 to amend the constitution, women were totally omitted from the committee's members. Next, the committee of One Hundred, which was entailed with making the 2012 constitution, included only 10 women. The committee of Fifty which was entailed with making the 2014 constitution, included 5 women, which indicates that women participation was just 10% in both committees (the committee of Hundred and the committee of Fifty), a weak representation of women that is not commensurate with their percentage of the population (nearer to 50%), and it also is not commensurate with their effective role and contributions.

It is noteworthy that despite the low representation of women in 2011 parliament, the Committee of Fifty, and the Committee of One Hundred, the rates of their registration as voters in the electorate kept increasing. The rate was 41% in 2010, and it increased to 48.76% of the electorate in the last referendum in January 2014.

Women's role was not only marginalized in the parliamentary participation, it was also marginalized in all other political rights. In 2011 the Global Gender Gap Report showed that Egypt ranked 122 out of 135 participating countries across all gender issues. Also during 2011 after the revolution, women were excluded from the ministerial changes in the Cabinet, and the women quota in the parliament was cancelled. The administration of Prime Minister Dr. Essam Sharaf witnessed the absence of women except for one female minister who was already in the previous Cabinet under Mubarak. Women's representation in ministerial and leading positions was weak due to opposition from members of the Freedom and Justice Party which belonged to Muslim Brotherhood (MB) and the Salafist Nour Party in the legislative process in Egypt and the 2011 parliament. Also In May 2013 during the Muslim Brotherhood's rule women's representation was weak, as only two female ministers were included in the Cabinet. Nor did the political scene for women change much after the 30th of June 2013 revolution, as the new Cabinet included three female ministers only.

See Recommendations 2.1, 2.2, 2.3, 2.4, and 2.5.

Third: The Economic and Social Rights System

In 2012 Egypt recorded huge retreat regarding the Economic Rights for women, as Egypt had fallen to 125th out of 133 countries according to the Global Gender Gap Report published by

the World Economic Forum for the year 2012. According to the report, Egypt ranked 116th out of 135 countries in literacy among men and women. Comparing the percentage of female and male enrollment in primary schools, Egypt ranked 117th out of 133 countries. Egypt ranked 103rd regarding girls' enrollment compared to boys in secondary education out of 134 countries. Moving to women's enrollment in university education, Egypt ranked 98th out of 134 countries; all the previous numbers show the societal marginalization of Egyptian women.

Addressing women's issues under political Islam during 2012, the marginalization of women was obvious when some female candidates for local councils used a picture of a rose or a candle instead of their own photos in their campaign materials and on the ballot. The educational syllabi were revised to include many discriminations against women and an emphasis on the stereotypical image of women in their reproductive role, while the concepts of equal citizenship and partnership were neglected. The photo of "Doreya Shafik", one of the pioneering female leaders who fought for liberalizing women in educational syllabi was removed in 2011 for her being unveiled. Schools were used to spread strict and tough ideas by force about imposing the *Hijab* (the Veil) on little girls—violence was used towards girls, such as two girls who were punished by cutting their hair in Luxor governorate, and other girls who were hit in a number of schools.

The statistics published by the Central Authority for Public Mobilization and Statistics (CAPMAS) referring to the status of the Egyptian women, it stated that women represent 70% of the poor. The official statistics revealed that the percentage of illiteracy in Egypt is about 28% of the population and that two thirds of the illiterate people are women. Also, dropping out of schools is much higher among girls than boys. The numbers revealed dangerous societal phenomena, such as illiteracy and the early marriage phenomenon, especially in Upper Egypt. The National Council for Women in Egypt (NCW) declared that the early marriage phenomenon widely prevailed, and reached more than 1 million girls in 2011. Consequently, the deaths among the girls under the age of 18 increased in Upper Egypt due to early pregnancy and childbirth.

Meanwhile poverty and economic crises have also led to delaying the age of marriage especially in cities. According to official statistics in Egypt, there are 13 million youth in Egypt who passed the age of 35 and are still unmarried. Of these, 10.5 million are females, and the rates are increasing continuously. Among the main reasons are poverty, the high rates of unemployment, and the housing crisis. Reports indicate that single females can suffer psychological outcomes such as depression, due to being deprived from family life and maternity. Depression can also contribute to the absence of an effective role for women in political life.

See Recommendations 3.1, 3.2, 3.3, 3.4, 3.5.

Fourth: Violations and violence against women:

In 2011 many trials and human rights violations took place to marginalize the political and social role of women, aiming to scare women and deprive them from participation in any protests. This is represented above all in the forced virginity examinations which were implemented for the first time by security forces against the female activists in March 2011, as well as the attacks on female activists by the military through being hit, kicked, or tortured, and being submitted to military and civil trials. In the second wave of the revolution which occurred during November 2011, many peaceful female demonstrators were subjected to being hit, arrested, verbally and physically harassed.

2012 witnessed the targeting of female activists in different domains, for instance, security forces under Morsy conducting an investigation of a caricature painter about the context of a caricature she painted, claiming that her illustration was offensive to prophets; this was a violation of her freedom of expression. An organized attack that escalated to a moral assassination was launched on a professor at Al Azhar University because of her opposition to the political Islam and how it violates women's rights under the veil of religious reasons. Another organized attack was launched on the media presenter Lames Al Hadedy, and she was threatened by assassination because of her political stands against the utilization of religion for political reasons.

A large number of female journalists and photographers were attacked during their coverage of the demonstrations. During the events at Al Ethadeya Palace female journalists and photographers were attacked by supporters of the former president Mohamed Morsy, and excessive violence was used while resolving the sit-in, especially with female activists. In 2013, sexual harassment reached its peak during the 2nd anniversary of the Egyptian revolution at Al Tahrir square, seeking to deprive women from political participation. And within the first half of 2013 many forms of violence towards women's political participation took place, such as in March 2013, when a female member of the political group Al Tayar Al Shaaby was hit in front of the Muslim Brotherhood's Al Ershad office, female activists were hit while drawing graffiti, and on the 29th of March 2013 a number of lawyers were attacked and female lawyers were subjected to harassment. Meanwhile, women were used in Muslim Brotherhood demonstrations as human shields. The violations have not been limited to women while participating politically, they extended to making many amendments in the educational syllabi regarding the women roles, like removing the photos of pioneering female leaders because of being "unveiled," and removing an entire chapter that addressed Egyptian women's contributions in the national history.

Sexual Harassment in Egypt:

Egypt is currently witnessing the highest rates of sexual harassment incidents committed against women. The United Nations report, issued in April 2013, mentioned that 99.3% of women in Egypt experienced sexual harassment, whether verbally or physically, in the street, or transportation, or even within the family. Notably, the reports and statistics published in or outside Egypt during this period could not define a specific age or social classification of victims or the male perpetrators. This is due to the fact that such phenomena are not related to a specific category or social group. Age and social classification of both parties have been varied which makes it difficult to relate the phenomena to a specific group. On the other hand, the responsibility of such crime is being divided among individuals, the society, its cultural heritage and policies of the different governments that ruled Egypt during the past four years.

On 25 January 2011, huge numbers of Egyptian women participated in the Revolution. Yet, on 11 February 2011, during the popular celebration of President Mubarak stepping down, the first collective rape, the first collective harassment incident committed against Lara Logan, a US journalist, has been recorded. Unfortunately, there was not any formal investigation took place from the government side. Less than a month later, a march organized by feminist organizations to celebrate "International Woman's Day" on 8 March 2011 were subject to verbal and physical harassment intended to frighten women and girls and force them to stay inside their homes. On 9 March 2011 the army arrested a number of protesters from Tahrir Square and transferred them to the military prison. Among the protesters were 7 girls who were forced to undergo "virginity tests." One of the girls, Samira Ibrahim, filed a case against the army. Though the Administrative Court issued a judgment in December to stop conducting any virginity tests for those transferred to the military prison, the persons in charge were not punished.

In December 2011, the international news agencies broadcast incidents in front of the Council of Ministries building, in which video footage captured groups of military police beating and kicking women including one veiled woman who lay on the ground with her torso exposed while six military police officers beat and kicked her. During this incident, 9 young women were arrested, beaten, and threatened by rape during the investigations.

In 2012, the complaints report issued by the National Council for Human Rights confirmed that Egypt has recorded the second highest rate worldwide with regard to sexual harassment. The report mentioned that more than 64% of Egypt's women and girls are subject sexual harassment on a daily basis whether in the street, public transportation, or inside the family. Large numbers of those who experience sexual harassment are veiled women, which counters the statements that not wearing a veil is the main cause of sexual harassment incidents.

Doubtlessly, this remarkable increase of sexual harassment has become a real danger that threatens girls' lives. The first dead victim was announced in September 2012. This was Eman, from Assiut governorate, who was shot by a harasser when she spit on him for indecently assaulting her. Several human rights organizations supported the girl's family to seek prosecutions until the Assiut Criminal Court sentenced the killer to life imprisonment.

In addition, the social initiatives concerned with combating the sexual harassment phenomena in Egypt have also recorded large numbers of sexual harassment cases committed against women during feasts. For example, "I Saw Harassment" initiative recorded more than 120 sexual harassment cases during the four days of El Adha Feast that took place in October 2012.

In November, during the attack by thugs on one of the field hospitals in Tahrir Square, some of the girls inside the hospital were subject to collective rape and sexual harassment.

In 2013 - In the context of the Muslim Brotherhood's government the rates of sexual violations against women increased at a time when claims were being raised by the conservative religious groups that women's place should be in their homes. Moreover, female protesters were described as morally corrupt or as Christians who fight against Islam. Various statements were issued that those women are infidels and do not belong to Islam. Within this context, 24 incidents of mass sexual assaults were recorded. Some of these incidents were committed in Tahrir square during the protests that took place on the 2nd anniversary of the 25 January revolution. Sexual violence mechanisms used against female protesters have been proved to be systematic and aim to frighten women and girls from participating in any demonstrations or protests.

In June 2013 demonstrations, civil society organizations and initiatives recorded 51 mass sexual harassment incidents that were committed in the same systematic way of previously recorded incidents that took place at the same time in front of El Ethadia place.

In the third day of El Fitr feast, August 2013, Shorouk Al-Toraby from Gharbia, was killed as a result of resisting sexual harassment. She stepped in front of the mini bus whose driver was sexually harassing her. She was trying to call for help when the driver stepped on the gas and ran her over, killing her immediately. The driver was arrested but was later released by prosecutors on bail. The murder of Toraby is the latest to hit a nation knee-deep in sexual violence.

In the meantime, government inaction in dealing with such crimes was monitored. Complaints submitted to the police have been ignored. On the other hand, police officers appear sympathetic with the harassers and sometimes try to harass girls.

See Recommendation 4.1.

Fifth: National Machineries to Safeguard Women's Rights and Promote Gender Equality

The National Council of Women, the governmental national women machinery was re-activated after the Egyptian revolution in 2011. Unfortunately it was not restructured to become stronger and more effective machinery. It is true that it had a new more experienced and more committed president, yet the whole structure and the enormous size of its staff stayed as is. The huge complicated bureaucracy of the Egyptian national machinery hinders its effectiveness. The Council has no power to demand ministers to address gender inequalities in their strategies, plans, or programs. The board of the council that used to include several ministers before the revolution has at present only some experts of different backgrounds who have no authority over any governmental institutions. The Council's ability to influence government policies is affected by organizational weakness and a lack of national consensus on gender policies. In addition, the patriarchy existing within the state weakens the implementation of many of the Council's directives regarding the advancement of women. No single institution can change prevailing bureaucratic gender discriminatory mindsets in all levels and organizations. Many collaborators should work together so that this machinery is able to provide redress for gender discriminatory laws, to remove the reservations placed by Egypt on the Convention on the Elimination of Discrimination Against Women (CEDAW), and to facilitate implementation of new legislation in favor of gender equality.

The Council can function better if good governance is ensured in its composition and work. A more democratic and participative culture integrating women's rights organizations in the decision making process is needed. This would mean changing to a bottom up approach instead of the top down approach adopted at present. There is also a great need to prioritize the results to be achieved and the reforms to be initiated. The Council should seek to improve coordination and collaboration with women's NGOs based on transparent procedures that allow systematic consultative processes with women's NGOs. Guidelines on NGO participation and rotation should be in place.

Another recommendation is to divide the composition of the Council equally between civil society organizations and governmental departments and to have civil society elect their members from feminist organizations. The Council could also establish a think tank that helps in conceptualizing and evaluating the different programs of the Council.

It should be noted that a national women's machinery cannot do miracles without other institutions and legislation in place, such as a strong Gender Equality Act as well as a strong Ombudsperson for gender equality, a parliamentary commission for gender equality, strong

gender focal points or equal opportunity units in all governmental institutions and a consultative commission on gender equality for the preparation of development plans.

To conclude, a number of legitimate questions should be discussed and examined with a very wide number of stakeholders. Is it time for a different and new model for a national mechanism for gender equality? Could such a model consist of a more independent, inclusive type of organization that is part of the government but can have the power to influence government's policies and programs?

The Ombudsperson for Gender Equality was established inside the National Council of Women as a project funded by donors in addition to a small amount of financial support from the Council. The Ombudsperson office which was established in 2002 is still a project. The office receives between 3000 and 5000 complaints from women from different parts of Egypt who experience any form of gender discrimination in either private or public life. The office cooperates with a number of partners such as volunteer lawyers who work pro bono to file court cases for underprivileged women referred to them by the Ombudsperson office. The office collaborates also with Equal Opportunity Units in the different ministries who assist the Ombudsperson office in solving complaints of gender discrimination of working women. The office works with NGOs in low income areas in Cairo to help them provide women with IDs, social security pensions, and to empower them to fight all forms of gender based violence. However, to date the office has no legal mandate, no law, and has no power of investigating complaints. Cooperation of the different governmental institutions with the Ombudsperson office takes place on arbitrary basis and the office strives to establish good relationship and mutual understanding with them in order to be able to solve some of the women's complaints. There is a need for a law that regulates the work of the office, to have it independent from the government and to hold it responsible to the upcoming elected Parliament. It needs to expand and have more staff in order to be able to handle more complaints.

To seriously achieve gender equality in Egypt and to safeguard women's rights, there is a need for a number of mechanisms initiated and sustained by the government and the parliament. Beside an effective national women machinery, there is a need for an independent Ombuds Office for gender equality to be held accountable by the Parliament, a gender equality act that can be the framework for ensuring that all laws provide equal opportunities for women and protect all their human rights, and lastly strong gender or equal opportunity units in all governmental bodies.

See Recommendations 5.1, 5.2, and 5.3.

Sixth: the Difficulties and the Challenges

Enhancing women's political and societal participation still faces a large number of obstacles. Generally speaking, the consecutive ministries after the revolution have failed to give priority to activating women's political participation and stopping the organized violence against them. And the repeated violent acts against women during demonstrations prove that violence is organized and the governmental will to stop it is absent. Among the main obstacles facing the women's political participation include the evolution of the political Islam trends, male dominance in administration of state authorities, male dominance in the labor market, economy, and the influential positions in the country, the prevalence of illiteracy, the low educational level of women, the prevalence of poverty especially among women, and the high rates of female breadwinners in Egypt's rural areas.

Seventh: the Recommendations

As stated above at the end of each section, the recommendations are as follows:

1. Constitutional and Legal Framework

1.1-Remove discrimination from the personal status laws and improve the implementation of the *Khul'* divorce law

1.2-Establish the mechanism to implement the constitutional article which grants citizenship to the children of Egyptian women who are married to foreigners

1.3-Increase the governmental commitment to the International Human Rights agreements which call for eliminating all forms of discrimination against women, which are already ratified by the government, by removing reservations and bringing national legislation in line with the provisions of the ratified conventions

1.4-Increase the governmental commitment to international agreements which link the civil and political rights and link the economic, social and cultural rights as well, and ratify the Optional Protocols.

1.5-Activate the articles of 2014 constitution which address women's issues. Purify the legislations from any discrimination against women, achieving real equality. The government should issue laws that state the fundamental rights to guarantee women liberalization and equality with men.

1.6-Feminist associations, human rights associations and civil society associations should cooperatively fight for complete equality and activating the international agreements that

address women's political rights, raising women's awareness about the importance of the political participation and the continuous struggle to reach policy making positions.

2. Civil and Political Rights

2.1-Use proportional representation instead of individual representation in the coming parliamentary elections. Devote 30% of the parliament seats to women through a quota, which will increase the chance of women's contribution in political life.

2.2-Represent women 30 – 50% in government ministries.

2.3-Increase the percentage of female judges in all judiciary authorities to at least 25%.

2.4-Call on all parties, political and social movements to develop women's political participation through encouraging their participation in different elections.

2.5-The national women machinery, political parties, and CSOs should provide the financial, moral and media support to female candidates for parliament or for local councils, organizing trainings for women on acquiring the political and electoral skills.

3. Economic and Social Rights

3.1-Set up mechanisms to support women economically, providing them with governmental job opportunities

3.2-Remove from the educational syllabi any partiality against women.

3.3-Set and implement a plan to eliminate women's illiteracy within 5 years.

3.4-Change the cultural stereotype that is partial against women through a comprehensive societal awareness campaign, adopting a cultural program targeted to enhance women's image in the media, and creating a positive image about her role in the political domain.

3.5-Religious leaders with enlightened minds should do their role in raising people's awareness about the importance of women's role in developing Egypt.

4. Violations and Violence against Women

4.1-Pass and activate laws that criminalize violence and change the traditions and the cultures which lead to violence.

5. National Machineries to Safeguard Women's Rights and Promote Gender Equality

5.1-Strengthen the mandates of both the National Council for Women and the Ombudsperson office for Gender Equality.

5.2-Build the capacity of Equal Opportunity units in all the ministries.

5.3-Legislate a Gender Equality Act or law.