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Political Empowerment of Egyptian Women (2005-2022)

Rasha Takieldin^{1*}

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ABSTRACT

Women's rights advocates in Egypt are credited with leading the fight for equal rights for women. They played a vital role in the uprising of women's rights in parliament and judiciary, and the women of Egypt soared through the Arab Spring revolution after 25th and 30th of January. Women in Arab countries have been marginalized and discriminated, leading to the Arab Spring Revolution of 2010 and 2011, which brought about positive changes for women in their traditional, political and decision-making lives. This study demonstrated every aspect and its outcomes of the revolution started by the women of Arab for their rights. The research is focused on discussing an important topic, namely the role of women in the State's public policy-making process and ensuring they represent one of society's most effective forces.

INTRODUCTION

One of the keys to improving society is putting women in their rightful place and recognizing their fundamental importance in creating life. Women faced racial discrimination in all fields, especially politics, as women did not have the right to vote (AlSalem, 2015). In terms of the rest of the world, New Zealand was the first nation to offer women the right to vote in 1893, while Djibouti was the first Arab nation to do so in 1946, and then the rest of the Arab nations followed suit (Abdelaziz *et al.*, 2021; Union, 2005). However, there was no actual practice of women in the political process; At the same time, Egypt had precedence in the exercise of women's political rights effectively; there were many calls for women's rights and political empowerment (Mostafa, 2015) and the importance of their role in political activities, so the activation of the role of Women is an urgent necessity that various societies, governments, and civil society institutions must address (Tripp, 2001).

The perspectives on the subject of women diverged and multiplied significantly. Furthermore, since this issue of women is sociological, progress can only be made in conjunction with societal advancement. This study examines women's political suffrage in Egypt, particularly in light of the Arab Spring uprisings. Women's issues are seen as a source of conflict and have given rise to numerous laws and viewpoints (Falk, 2016).

The study is focused on addressing a crucial subject, namely the role of women in the State's public policy-making process and ensuring that they represent one of society's most formidable forces. The research will address this by identifying the extent of political empowerment enjoyed by Arab women through studying the political empowerment of women in Egypt (Menzie, 2014). Women's political engagement is among the most

progressive measures of a society's advancement towards democracy (Conway, 2001). The study's main challenge is determining the political role of women in Egypt and Tunisia after the Arab Spring revolutions, and the key question becomes how to best address this issue. The political empowerment of women is interconnected to their legal legitimacy, which is engagement in democratic matter processes, elections, and voting (Shvedova, 2005). According to scholars of the Egyptian women's movement, the late 19th and early 20th eras saw the beginning of women playing a more influential political role. Between 1882 and 1995, women participated in nationalist activities and started their periodicals and advocacy outlets (Blaydes & El Tarouty, 2009). In the areas most impacted by the events of the Arab Spring, researchers discover a sizable rise in women's power of decision. Empowerment has grown between 12% and 19%. (depending on modeling choices). We similarly observed a drop in the acceptability of marital abuse among women (by about 6%–12%) and a drop in the desire to excommunicate daughters (by roughly 8%–12%) (Bargain *et al.*, 2019).

Women's contributions to the development of nations cannot be emphasized. Beyond the narrow conventional conception of their role in family sustenance and reproduction, their services to national development affect all area of the economy of the nation. According to the results of the 1999 census, women made up marginally more than 50% of Nigeria's overall population. By their inbred economic power, organizational abilities, and solitary focus, they can reverse a failing economy at the family, local, State, or national levels with their numerical strength, overcoming challenges provided by the surroundings, culture, and stronger allies (Ngara & Ayabam, 2013).

¹ Private International Law, Faculty of Law, Mansoura University, Egypt

* Corresponding author's e-mail: Rasha_Takieldin2@outlook.com

More recently, Egyptian women finally gained the right to be judges and prosecutors (Alvi, 2015). The Arab Spring has forced governments to embrace economically significant development needs, although some leaders have failed. Instead, some have emphasized ideological disagreements. The Arab Spring has brought attention to the condition of women in the MENA region regarding women's empowerment, one of the three weaknesses that the 2002 AHDR identified (Sholkamy, 2012).

METHODOLOGY

Substantive Framework

The topic deals with the political empowerment of women in Egypt, where the study focuses on the political empowerment of women in Egypt to identify whether the Arab Spring revolutions affected the role of women politically or not, and therefore the thematic framework of the study focuses on the amount of political empowerment of women in Egypt.

Spatial Framework

The study deals with the political empowerment of women in Egypt, and therefore the study focuses on the impact of the Arab Spring revolutions on women's political participation in Egyptian society.

The curriculum is defined as the scientific method followed by the researcher in the study of a topic to arrange ideas in a systematic, clear, and accurate manner, which results in understanding a certain fact or reaching a general law on a particular phenomenon, and address the subject of the study, and the study will be used. The study deals with the period (2010-2022) starting in 2010 when the Arab Spring revolutions began in Tunisia, and a descriptive research approach will be utilized to understand the study.

The descriptive approach is essential for studying social phenomena, as it allows for the analysis, linkage, and interpretation of data, classifying, measuring, and drawing conclusions. The approach uses scientific research tools to describe phenomena naturally. The study will examine the impact of the Arab Spring revolutions and political changes in Egypt on the role of women. The study will also use another approach, which is the role approach:

Within the framework of this study, the role approach will be applied to clarify the role of Arab women and the extent of political empowerment reached by Arab women in Egypt after the Arab Spring revolutions.

Search Segmentation

This study examines the crucial issue of Egyptian women's political engagement. It focuses on two key issues: first, a historical analysis of Egyptian women's roles before the Arab Spring uprisings, and second, the role of Egyptian women in the Arab Spring revolutions. The influence of the Arab Spring revolutions on the political empowerment of women in Egypt is the focus of the second section, which also examines the relationship between legislation and actual political engagement of Arab women in Egypt.

Political Participation of Women in Egypt

The revolutions of the "Arab Spring" in many countries came as a reaction to the political, economic, and human rights marginalization of the Arab populace. Women are among the most visible marginalized groups in Arab countries, suffering from two forms of prejudice: first, since they are members of a profoundly oppressed people who are denied their political and social rights and are isolated and poor, and second, because they experience domestic violence and lack access to the most fundamental human rights (Khodair & Hassib, 2015)

Before the Arab revolutions, women's representation in parliaments varied from one country to another. Egypt and Tunisia were among the first countries to represent women's political participation in a high percentage in parliaments after Bahrain and Kuwait, in which women's political participation represents a high percentage (Bary, 2016).

Women's political role in Egypt before the Arab Spring revolutions is discussed, with historical and current examples of their participation in parliamentary elections and empowerment in parliaments and leadership positions.

A Historical View of the Political Role of Women before the Arab Spring Revolutions

Arab women suffered political marginalization before the revolutions of freedom, despite adopting Arab constitutions on their right to run, elect, and assume office. However, their percentage of political participation and parliamentary representation was low in most Arab countries, and several women's demands for freedom from societal restrictions and access to leadership positions appeared in Arab countries; the study discusses the role of Egyptian women before the Arab Spring revolutions (Buckner & Khatib, 2014).

Egyptian women participated in the 1919 revolution under the leadership of SAFIA ZAGHLOUL. They demanded political change, as well as HODA SHAARAWY, who called for local and international conferences for women's rights, especially political rights, and the Egyptian Women's Union Association issued a book that included a demand to amend the electoral law to provide for granting women the right to vote like men, as well as criticizing the Constitution 1923, which deprived women of their political rights (Ansani & Daniele, 2012; Khalil, 2016).

Egyptian Women in National Constitutions

Egyptian women were able to enter Parliament after the revolution of July 23, 1956, with the issuance of the 1956 constitution, which equalized men and women in terms of election and candidacy for parliamentary seats (Kamal, 2015).

Men and women shall be treated fairly in family obligations, societal, cultural, and economic entitlements, as well as in political and communal affairs, according to the 1971 Constitution, regardless of Islamic law (Arzt, 1990). The ability for women to vote does not grant them all political rights, but it does raise societal awareness and

allow them to participate fully in politics by voting and nominating. In Egypt, legislation and laws suggested very clear political empowerment of women and no distinction between them and men in their political and social rights, but in practice, this was not the case (Salih, 2013). Under the pretense of uplifting women, the Egyptian political establishment that before the January Revolution used the ranks of women to enhance its public image. Yet, women were viewed as a tool exclusively employed in the political program's misinformation by professing to empower women and grant them their rights, both women's financial and social privilege were merely utilized as a ruse to uphold the world system and win the system. Nonetheless, there was a severe degree of gender inequality in many areas, which nearly proved that women were not viewed as citizens but rather as the State's property used to further its own ends. (Johansson-Nogués, 2013; Salih, 2013).

There was no discernible shift in women's political or social engagement despite the implementation of "the quota" method for women in the Parliament during the 2010 legislative elections, and 64 women were elected to the Council. The pre-revolutionary situation for women was quite tough (Abou-Zeid, 2004). Official statistics released by the Information Center at the Ministry of Administrative Development vividly indicate the decline in the number of women in the State's administrative machinery, as first-class positions in many ministries have been vacant, despite the keenness of all legislation to stress equal chances between men and women in all aspects of life. Up to 2010, there were no women in that degree.

Complaints of discrimination against women in assuming leadership positions, especially in the ministries, also occupied second place in 2007-2008 and first place in 2008-2009, where women suffered from severe disregard by those in charge of the administrative body of the State from the promotion of women to high positions. While the Ministry of Scientific Research replied vehemently to each complaint and attempted to find solutions, the Ministries of Interior, Transport, and Local Development disregarded objections (Khodair & Hassib, 2015).

Egyptian Women and the Judiciary

As for the status of women in the Egyptian Judiciary and enabling them to assume senior positions, great efforts continued in Egypt for the cause of women's empowerment; in 2009, the House of Representatives approved the adoption of the law of quota in elections to raise the percentage of women's representation in Parliament, but, the General Assembly of State Council Councilors, with a majority of its members, rejected the appointment of women in administrative positions and positions in the State Council, which hit All women's activism is deeply frustrated (El Sayed, 2006).

That choice ran counter to laws and articles of the Egyptian Constitution that made clear the need for equality between men and women, particularly Article

40, which stated that citizens have equal rights and obligations and are prohibited from discriminating against people based on their sex, origin, language, or other characteristics. The prior judgment violates all laws, constitutional provisions, and movements for women's emancipation (El Sayed, 2006; Lindbekk, 2017). Hence, we conclude that there are no legal or constitutional restrictions and conditions for empowering women politically and their equality with men in rights and duties, but what hinders the empowerment of women in Egypt is societal restrictions and customs among people.

Incorrect interpretations of Islamic doctrine, the predominance of the patriarchal notion, which impedes legal reasoning and its application, the inadequacy of Arab women's movements, and extremists' potential use of these factors to marginalize women's political and social roles are also possibilities (Farrag, 2021). Arab women have been active in the Arab world, defending the Palestinian cause, defending Arab nationalism, and opposing occupation and colonialism. Arab women's participation in the Arab Spring was significant, with 2011 witnessing the largest volume of Arab women's presence in the region's political and social movement, which was witnessed by the world and media. Arab women have played an important role in the political movement and reform, leading the popular street in Arab countries toward change for the better (Abdelzaher, 2019). Despite this, they still face obstacles such as a faint presence in the media and a loud male voice that tries to hijack their success. Television talk shows are dominated by the male presence, while the female voice is faint except for an exception. Arab societies still prioritize men as social and political leaders, with men having stronger capabilities than women in managing public affairs and assuming leading positions (Al-Lamky, 2007).

There are numerous reasons why women do not achieve the position of head of State in the Arab world, the most notable of which is the Arab society's attitude toward women, which sees men as the foundation of society and the family, and women as a subordinate entity to men, inferior in status to him. Thus he has the right to manage and administer their affairs. Furthermore, the dominant political current on the Arab street does not believe in women's political rights and hence frequently discourages women from participating in political work (Said-Foqahaa, 2011). The issue of women's access to decision-making positions was one of the most important challenges faced by women in the world, and progress was slow and insufficient. The importance of the issue lies in the fact that it is an indicator of the degree of equality and equal opportunities between the sexes, the adoption of the principle of parity, the change in the stereotypical image of Arab women, and the increase in their representation (Said-Foqahaa, 2011).

The marginalization of Arab women in the previous political regimes in Egypt was not limited to political marginalization. However, it was also a societal marginalization because Arab women were suffering from

domestic violence and belittled their value and dignity in society and as a tool only suitable for reproduction, raising children and domestic work only during disregard by Arab governments in community and family development and the weakness of feminist activists (Browers, 2006).

Women's demand for full rights, such as political rights, is essential for the revolution's success. It must have a significant political position to challenge traditional concepts about women and their societal role.

The Role of Arab Women in the Arab Spring Revolutions: Arab women have participated in the battle for freedom, equality, and the establishment of organizations to advance their right to life. They have also fought for their nations' independence and liberation from foreign occupiers. As a result of martyrs who paid the ultimate price for their beliefs and the righteous, these rights are still sought for today.

Women activists across the world led both the social and national movements for freedom, independence, justice, and equality. They participated in the national conflict and suffered some of its effects; many of them died as martyrs for their country. This emphasized the bravery of Arab women and how they helped males defend their lands and sovereignty. (Sjoberg, 2015).

Women and the Arab Spring Revolutions

Arab women took part in the Arab uprisings, taking part in protests and major sit-ins, and even organizing some of them, winning the support and admiration of the populace. They created blogs, Facebook pages and published revolutionary messages to raise awareness of freedoms, liberation, and advocacy for women's rights. However, they were detained and imprisoned and abused by police personnel in their countries. (Kamal, 2016). Moreover, leaked a lot of video footage of her being beaten, tormented, and violating her dignity; she suffered from intimidation, threats, and exploitation of the stereotype of females, and the concept of reputation and honor battled insults and attempts to undermine her (Cooke, 2016). Nevertheless, she was dragged and stripped naked in one of the Arab countries, and no one cared about her. Arab women organized themselves, took part in ambulance missions, set up camp in tents, and ignored social or cultural barriers hindering them. They had a strong media presence, could articulate social and political issues, and voice their opinions (Kamal, 2016). Researchers and thinkers concur that women's rights have advanced as a result of revolutions. A few instances include the French Revolution of 1789, which aided the movement of women and the revolutions in several areas, the participation of women in the Egyptian revolutions of 1919 led by AHMED ORABI and SAAD ZAGHLOUL, the uprising in Libya against the Italians headed by OMAR AL-MUKHTAR, and the upheavals in Algeria, Morocco, and Tunisia. The Palestinian warrior "LAILA KHALED" spearheaded the nation's fight against Israeli occupation, and the women were acknowledged for their valiant sacrifices. Despite the region's seeming liberty, the

Spanish and MOHA AHMED AL-revolution ZAYANI's in the Atlas have mainly disregarded their participation to meetings for funding, healthcare, and coordinating. The women's movement was constantly present and impactful in one society-integrated role for the advancement of the individual, and through it, the group cannot neglect the role at the price of the other where women have become an associate of men in multiple areas is no longer limited to being a wife and mother but has illustrated. Women did not remain in a silent or expecting role throughout their societies' socio-political growth. (Al-Kharusi, 2017). Two of the numerous warriors that perished in the liberation atrocities were the Egyptian revolutionaries "SAFIA ZAGHLOUHOUL" and "TAHIA CARIOCA," while others included the Palestinian "DALAL AL-MAGHRIBI" and the Lebanese "SANAA MHEIDLY" (Alpion, 2017).

The Struggle of Arab Women in Sucking

History has proven that women have proven their superiority in the political field and the movements of the revolutionary and national struggle, starting from the era of colonialism, which suffered in most Arab countries, to the revolutions of the Arab Spring in Egypt, Tunisia, Libya and Syria, and given the struggle of Egyptian women from the beginning of colonialism to the January revolution, the study will address the role of women in Egypt in some detail.

Egyptian Women and the Struggle in the January Revolution

Due to her involvement in ridding her nation of fraud, the Egyptian lady was a key character in the revolution, standing next to the guy while yelling and suffering gunshots, gas, and other forms of abuse. She staged a sit-in on the square's pavement, hiding behind her love of her country and dreaming of the day when she would have a civic homeland supported by democracy and legislation. The most important details of the phrase "revolution" are that women fell during the revolution, many of whom were arrested. Additionally, women are seen as equal to half of society, regardless of their gender (Al-Natour, 2012). On February 11, 2011, The Supreme Council of the Armed Forces was established as a transitional period for Egypt, allowing citizens to depose the regime and dissolve the fraudulent People's Assembly. This event was celebrated and led to the move to a new civil constitution, a freely and fairly elected Parliament, and a legitimate president of the republic (Abu-Lughod & El-Mahdi, 2011). The governments after AHMED NAZIF failed to honor the legacy of the corrupt regime by glorifying the ousted and maintaining the pillars of the system. This led to women being subjected to physical and psychological harm, including being stripped of their feelings and respect for customs and traditions (Beinin, 2012). When we discovered the current of Islam, He watched and began mocking the liberated ladies fighting for their rights, saying that the GANZOURI

administration should not take over because it is a cabinet of former regime ministers or because they lack the necessary qualifications. The people fought the Egyptian revolution, led by Minister FAYZA ABOUL NAGA, who became a minister within the National Salvation government after the revolution. He was a proponent of human rights Democracy and criticized organizations for monitoring and documenting human rights violations such as torture, detention, killing, corruption, and forgery (Paciello, 2013).

Additionally, there were doctors, nurses, and volunteer girls. The Islamic movement rejected women and took a disgraceful stance in protecting their legal rights and upholding their laws. At the legislative chairs, they forgot about the Egyptian woman who was working and had an opinion and thinking, which conveys the spirit of Islam, which values and respects women (Haj, 1992).

Egyptian women's movement was a significant part of the nation's history, with the exit of women to participate in the 1919 revolution and the martyrdom of one of them, "Hamida Khalil," clearly indicating their involvement in the Egyptian national movement. Egyptian women have chosen March 16 of each year as a symbol of determination to achieve their goals, a day that carries a memory with it. Egyptian women have been praised for their role in the January revolution and subsequent political events, with International Women's Day this year being a major milestone in the fight against colonialism and the struggle against colonizers. The world has been instrumental in helping them achieve freedom, equality, and social justice. Egyptian women fought against corruption, oppression, and injustice during the January 25 revolution, sacrificing their lives for the sake of the homeland. They extended their role to exceed the man and provided food, treatment, and care for the injured, demonstrating the extent of their impact on the success of the revolution (Fleischmann, 2018; Saadawi, 1993). People must stress that no one disputes women's role in the Arab Spring uprisings and the liberation movements against colonialism that preceded them, nor does anyone contest the marginalization these revolutionary women experienced once their goals were achieved. Women alone are responsible for preserving and documenting their history through digital and analog channels. Women's participation in revolutions confirms their existence and expresses their true desire to change and create a new reality for their societies that achieves and meets their aspirations and hopes, but these efforts may not be preserved by history and fall by time, and men will not write the history of women, but they will. The consolidation of women as individuals, institutions, and groupings is sufficient to organize their power and extract their rights; rights are not fragmented, and they do not give but are taken away; the issue of women is closely related to the issue of liberation and independence; and the next stage of the Arab Spring requires the eradication of stereotyping in order to remain a bright spring (Abd el Wahab, 2012; Galan, 2016).

The Effects of the Arab Spring Revolutions on the Political Empowerment of Egyptian Women

In this part, we will try to distinguish between two periods in the life of Egyptian women, the first after the January 2011 revolution and the second after the revolution of June 30, 2013, as important dates in the life of Egyptian women.

The Political Empowerment of Egyptian Women after the January Revolution

There has always been a substantial relative discrepancy in the rights held by Egyptian women, notably political rights, as seen by the numerous challenges periodically applied to the political system under the assumption of freedom, democracy, and female empowerment. This extreme variation results from the difference in political will in Egypt. Egyptian women have been waging intellectual battles to achieve equality with men and in political life before the revolution, in addition to their great efforts in the context of their quest to obtain those political rights that enable them to achieve equality with men in the context of the quest and their desire to obtain the concept of citizenship, which achieves equality with men and then opens up many doors for the empowerment of women (Elyachar, 2014; Khodair & Hassib, 2015).

Women's Participation in Parliament after the Revolution

Despite a slight improvement on the formal side of the issue of women in various fields, that improvement was only a formality without there being any real return at the political level, as in the first election after the revolution, in which women participated very actively and were one of the main reasons for its success. However, it found no support, whether popular or partisan, and all parties at the time abandoned women. Furthermore, in light of the removal of the quota system and cooperation with the parties, Because women are included at the bottom of the list, parties are not interested in supporting women for individual seats, and a large number of women are participating in elections as independent candidates for individual seats, the majority of women ran as independent candidates in the elections (El Baradei & Wafa, 2013).

Statistics show that 984 female candidates fought the electoral battle in the three stages of the elections, with 12.1% of them being from the Freedom and Justice Party. The number of winners was 7 women, with a total rate of 1%, shocking to the majority (12.1%).

This implies raising the percentage of women's representation in the 2010 parliament after revising several aspects of the 1974 law, which added 64 seats in Parliament and which many women believed would assist in improving their political standing of women, but this did not materialize as women continued to experience further marginalization., therefore the proportion of women represented in the 2012 parliament was back to the previous average. Compared to international rates of 18.7%, which indicate the average percentage of

women's representation in parliaments throughout other democracies, adopting the parliamentary quota system in 2010 (quota) is extremely low (Khattab, 2012).

Women participated in the 2012 elections as voters, with a rate of women's participation in the vote reaching 48%. Women also played a significant role in the 2012 elections as voters, as evidenced by the number of women who flocked to the election committees in various Egyptian governorates.

Women and Party Participation

Before the January revolution, there were only a few feminist elites in Egypt who were active in the National Council for Women and other civil society, human rights, and charitable organizations. They had symbolic representation and did not participate in political parties outside of the ruling one. Women's visual media pay relatively little attention to these elites. Their regular appearance in newspaper opinion columns is symbolic and occasionally linked to the husband's position in major newspapers, further illustrating their limited participation in the public discourse on political action (Shalaby, 2016). Out of 24 parties before the revolution, only four managed to push women to run in the elections, and perhaps this fact was the reason for the issuance of Law No. 149 of 2009 on increasing the number of parliamentary constituencies and allocating their seats to women. However, there are shortcomings regarding the parties' support for women's political participation, as evidenced by the small numbers that push them to run in the parliamentary elections. Despite increased political parties after the January 25 revolution, their candidacy for women remains weak (Sabbagh, 2005).

Women's representation in Egyptian parties is limited to 3% in some governorates and 15% in most governorates, and there is no appropriate representation in leadership positions. This is an important indicator of their integration into political life. However, it is not understandable that this percentage is low in Cairo, Alexandria, Port Said and the rest of the governorates of Lower Egypt, where universities and the percentage of educated and working women are (Coleman, 2011).

Women in the Government Formation of the State

The appointment of women in government agencies, particularly the Council of Ministers, symbolized the State's commitment to women's rights. However, women were not allowed to participate in the selection process for major positions, and their presence in the government apparatus was not formal. Reports suggest that in several ministries, from 1963, the year of the first Egyptian woman to the government, was not even essential to the State. Only nine women held the minister position in the various ministries in which they were (Newsom & Lengel, 2012).

Women in the Muslim Brotherhood and the overthrow of the Mubarak regime experienced a period of political marginalization, including the rule of the military Council and the loss of leadership positions. The ministry of

Dr. ESSAM SHARAF included one woman in each government formation, where FAYZA ABU AL-NAGA retained the Ministry of International Cooperation, then the government of Dr. KAMAL AL-GANZOURI, three women, the ministers of planning, international cooperation, and insurance. Furthermore, social affairs and the State for scientific research. Finally, the Ministry of Dr. Hisham Qandil included only two women; women have been forced to confront a politically and socially authoritarian policy, threatening future solutions to the issue of women's empowerment (Al-Maaitah *et al.*, 2013). The electoral system, excluded groups, culture, and women's lack of political engagement are the main impediments to women's engagement. This includes media, luxury consumption, the perpetuation of stereotypical tools, and social, political, and economic challenges. Women are housewives, the constant link between going out to work and the failure of their family life, and the reduction of women to roles that dehumanize them and turn them into a commodity, and this is evident in advertisements that focus on women and, finally, the limited treatment of topics related to women's political participation and their main link to an official interest in the issue (Elsadda, 2011).

Others, including associations defending women's rights, contend that the 2010 parliament's application of the quota for women was not intended to empower women but served other political purposes related to the inheritance project. They also contend that the quota is ineffective as a remedy because it was not intended to guarantee women fair representation in Parliament. Since they guarantee this %, women will not be motivated by genuine labor (Dahlerup, 2009).

In addition to the weak numerical representation in the current Parliament, women's representatives in the People's Assembly do not seem to have a tangible impact on public affairs or women's issues. It should be noted that the performance of the female deputies of the Freedom and Justice Party as representatives of the majority party, where the positions and statements of one of them regarding some women's issues, such as harassment and others, surfaced, considering that women are the ones who bear the cause of such incidents, which is a clear retreat from what women have achieved over many years of struggle, as well as other demands made by the same deputies, is noteworthy (Tadros, 2010).

Women's Political Empowerment after the June 30 Revolution

A new constitution was adopted in 2012, during the rise of the political Muslim Brotherhood, and it was quickly amended after the revolution of June 2013 in response to widespread public demands for an early presidential election. As a result, the constitutional and legislative environment underwent numerous rapid changes between 2011 and 2020. The Constitution in place since 1971 was disrupted during the revolution of January 25, 2011 and a new constitution was adopted in 2012. President

Mohamed Morsi was removed on July 3, 2013, and the 2014 constitution was approved after consensus by the people, and then the last constitutional amendments in 2019.

The provisions on women were included in the new Constitution issued in 2014 in Chapter One on the State and Chapter II on the basic components of society, which confirms the status of women who make up the State and society and confirms that women's issues are societal issues. The advancement of women is the advancement of society, considering that women constitute half of society and contribute to the well-being of the other half. In the following, we address the provisions on women in the new Constitution through the issues enshrined in these texts, which have moved women's rights to the ranks of constitutional rights that no State authority may infringe upon (Omar & Mohamed Taha, 2021).

Equality between Women and Men in the 2014 Constitution

According to Clause 11 of the Constitution, "the State should ensure equality between women and men in all civic, political, economic, social, and cultural rights, including the ability to participate in all aspects of life. Article 53 of the Constitution states that citizens are equal before the law, in their rights, freedoms, and obligations to the public good, without sex-based discrimination. In accordance with Article 9, the State must provide equal opportunity for all of its inhabitants, including women, without bias. The 2012 constitution does not include language stating that women have the same rights as males do, that efforts should be taken to guarantee that women are fairly represented in legislatures, and that they have the right to occupy public and judicial office without facing discrimination (Parolin, 2014).

Equality between women and men is a constitutional obligation within the limits of the provisions of the Constitution that make the principles of Islamic law the main source of legislation. The principles of Islamic law include its provisions that are definitive and definitive. Therefore, the assertion made by some that a woman may have four marriages like a man or that their right to inherit is always equal to that of males, as well as other myths that have gained traction in some quarters, is false. International accords ratified by Egypt, such as the Convention on the Elimination of All Forms of Discrimination Against Women, uphold equality between men and women as a fundamental human right. Egypt has made reservations about some of its articles, stating that their application should not prejudice the provisions of Islamic law if they contain anything that violates the provisions of Sharia (Parolin, 2014).

Women's Right to Representation

Article 11 of the 2014 Constitution requires the State to ensure fair representation for women in parliaments. The Committee of Fifty refused to approve a percentage for any social group and canceled the 50% majority in the

former House of Parliament since the 1960s. There were demands when drafting a constitution to determine a percentage in the Constitution for women's representation in the Parliament.

The Committee of Fifty considered it unacceptable to abolish the quota for women. However, the Constitution established specific percentages in local councils, allocating a quarter of the seats to young people and a quarter to women, with the percentage of representation of workers and farmers not less than fifty percent of the total number of seats and adequate representation of Christians and people with disabilities. Egyptian women have been given the right to representation in the House of Representatives and Senate, with 25% of seats in 2019 and 162 seats in 2021, the highest number obtained by Egyptian women in its parliamentary history. This is for the first time a woman assumes the council vice president (Kato, 2017).

Empowering Women in the Judiciary

A decision was issued in 2015 appointing 26 female judges in the courts of first instance, bringing the total number of female judges in Egypt to 66,000 male judges, and this percentage reflects the extent of the judge's reticence to accept the idea of a woman in the position of judge. No woman has entered the State Council so far, despite claims and lawsuits by women who deserved to be appointed as judges in the Council in violation of the articles of the Constitution. No female presence was accepted in the State Council the percentage of women's presence. According to the data, the Administrative Prosecution had the largest percentage of female judges (42% of women compared to 58% of males). Given that certain perspectives claim that women are psychologically and physically unable to hold judicial positions in violation of the Constitution, the data released about women's assumption of the post of judge in the court reveals a growing qualitative gap in favor of males. Then the year 2022 carried a huge leap for women by entering the State Council to become a full representation of women in all judicial bodies, although the percentage is still very small in the State Council and the Judiciary, and for the first time in the same year, women became part of the Public Prosecution as a public defender and head of the prosecution (Al-Sharmani, 2009).

Empowering Women in Leadership Positions

Increasing the number of women who assumed a leadership position, including 8 ministers, representing 25% of the total government, a woman held the position of governor for the first time in the history of Egypt in 2017, she is Engineer NADIA ABDO, who served as deputy governor several years ago. Mrs. MANAL AWAD MIKHAIL assumed the position of governor of Damietta in the last conservative movement in 2019, and 7 women were selected as deputy governors (Al-Sharmani, 2009).

CONCLUSION

No one can deny the position that Egyptian women have reached in recent years, which prompted them to participate effectively in political life, as their vote in 2020 in the parliamentary elections reached 44% of the total voters. Their presence in various judicial bodies reached 807% of the total judges, and the dream continues to reach women for real equality in various areas of life. Egyptian government is increasing the number of women who held leadership positions, with 8 ministers representing 25% of the population. Egyptian women also have the right to representation in the House of Representatives and Senate.

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