

NAGYA

A Female Survivor

People
Change
the World

Diakonia



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Issue # 5 Cairo Center for Development and Law

CFDL organizes a webinar «Challenges and Prospects for Gender Equality and Women's Empowerment»

research paper

Mother's Day... Between celebrating the value of motherhood and consolidating the stereotypical role of women



Issue File

Dr. Amna Noseir in an interview with «Nagiya»: Egyptian women have proven their worth in assuming positions

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In cooperation with the Austrian Cultural Forum, CFDL organizes a discussion panel on «Domestic Violence: Effects and Challenges»



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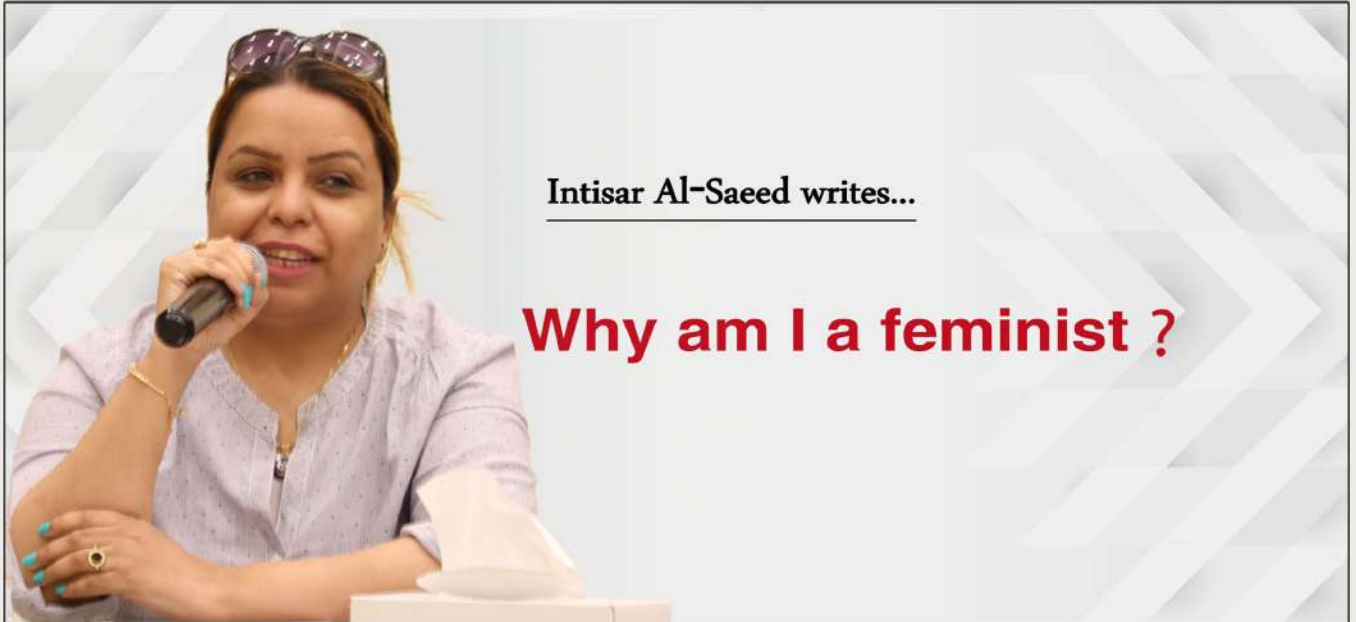
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Intisar Al-Saeed writes...

Why am I a feminist ?

What does feminism mean?! Why are you a feminist? Some people say that feminism, is racist in the first place, because it discriminates against men. A question I am asked frequently by some of my friends, whether men or even women, and it is not devoid of an offensive tone accompanied by some sarcasm.

By virtue of my profession, I wanted to answer them, but not from a human rights standpoint, at all, on the contrary, I decided to use the approach of attacking the exclusion, violence, and marginalization that the Egyptian women live in. There is no doubt, from my point of view along with many others, that unfortunately it is very possible for masculinity could be embodied as a woman, not only in a man.

There are examples of many women who have a masculine mentality, although they are the most exposed to injustice and prejudices from society, but they are also the fastest to adopt unfair judgments against other women.

In fact, I would like to say that many people, unfortunately including women, see that feminism is a racist idea because it is based on the idea of bias towards women alone and not men. Of course, I would like to tell them that feminism is simply a movement targets to create a society in which the principles of social equality prevail between men and women. By the way, feminism is not A movement to hate men and does not aim at excluding or marginalizing them at all. Quite the contrary, it is very possible that men can be an essential ally for the cause of gender equality.

Ok... why am I a feminist?

-I am a feminist because since my childhood I have experienced discrimination, violence and marginalization against women in every detail of daily life in my country.

-I am a feminist because since I was at school, I learned that “Mama” is in the kitchen, “Dad” is reading the newspaper, and “Amal” is helping Mama in the kitchen and “Omar” is helping dad in the field.

-Feminist, because our folklore still devotes popular proverbs such as: “When they said, it’s a boy, it pulled my back and supported me. When they said, it’s a girl the wall fell on me’,” and proverbs such; “Oh, you who give birth to girls, you’re burdened till the day of your death.”

-Feminist, because I live in a society that proudly says that a girl who is not married remains a “spinster,” and a boy who is the same age and not married remains “celibate.” As for a divorced or widowed woman, she is stigmatized as a possible “men’s snatcher.”

-Feminist, because about 99% of the country’s girls are subjected to sexual harassment in all its forms in the street, starting from verbal harassment and even assaulting them with sharp tools in sensitive places of their bodies. Moreover, despite females have all the right to walk safely in the street, they do not have the right to raise their voice against the harassment otherwise they must hear their insults from people describing them as “not virtuous and not respectful” as a justification for insulting women and harassing them.

-Feminist, because the personal status law, which was enacted in 1920 in my country, does not do justice to women at all.

-Feminist, because Article 60 of the Egyptian Penal Code gives the husband the right to beat his wife as long as it does not violate Islamic law.

-Feminist, because Article 17 of the Egyptian Penal Code allows the judge to use clemency and reduce the penalty by two degrees in rape cases.

-Feminist, because more than 86% of the girls in my country are subjected to female genital mutilation, in a society which believes that a girl who has not been subjected FGM is definitely not respectful.

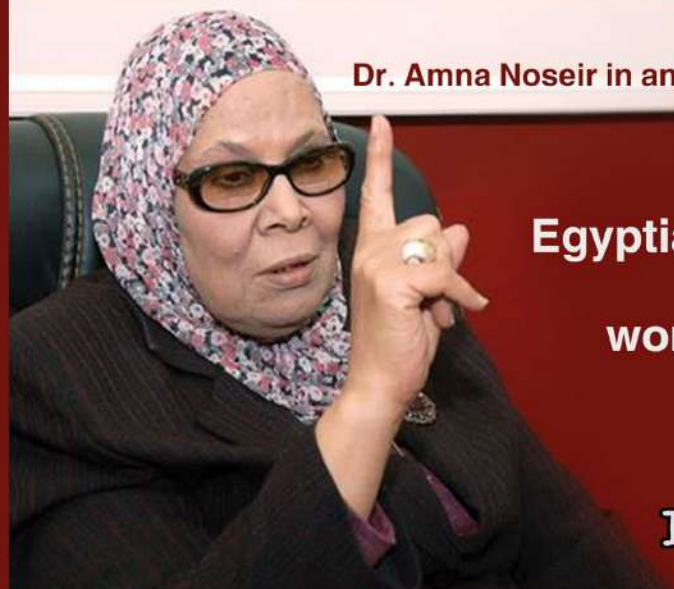
-Feminist because I live in a society that still sees that the ambitious girl who wants to prove herself in her job or wants to participate in Parliament is a tomboy who has lost her chances to get married.

-Feminist because I live in a society that still sees the ambitious girl who wants to prove herself in her job or wants to be a Parliamentarian is a tomboy who has lost her passport.

-Feminist, because advertisements on television such as “Man Up and Drink Beryl” are all insulting, discriminatory, and perpetuating violence against women.

-Feminist, because despite it’s been 100 years since the Egyptian feminist movement, and despite the greatness of the struggle of our pioneering feminists, discrimination still persists and change is slow... Finally, I am a feminist and I am proud.

Dr. Amna Noseir in an interview with "Nagiya" (female survivor):



**Egyptian women have proven their
worth in assuming positions**

Interview: Hazem Al-Mallah

with imprisonment. Also, whoever promotes, in one of the ways set forth in article 171, the commission of what is stipulated in article 242 C, shall be imprisoned, or encouraged the crime of female circumcision, even if his act had no effect".

According to this amendment, which criminalized all propaganda methods, which were used by some in order to support and endorse the practice of FGM, the law became punishable for anyone who promoted or called for the importance of FGM even if it had no effect.

But can focusing only on the law as a channel to pass the state's official position on FGM can achieve results?

In fact, in light of the criminalization of advocacy and promotion of FGM, which was stipulated in the recent amendments to the Penal Code, it is advised to extend this general trend of not tolerating personal opinions that support violent practices towards women and girls.

In order to unify efforts against the crime of FGM, the following recommendations must be taken:

1- In order to ensure the enforcement of the law, a societal discussion must be opened to convince individuals and families of the harmful effects of FGM on the health, safety and dignity of girls and women, so that Egyptian society deals with FGM, which makes society bear a collective responsibility to report FGM and reduce its incidence.

2- Establishing the Commission for the Prevention of Discrimination, which was stipu-

And the Prophet, peace be upon him, said, "The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time; but you will be scum"; scum is the mud that remains after rain, as the uneducated majority, which has unhealthy bodies and incorrect faith, soul, and mind, has no value.

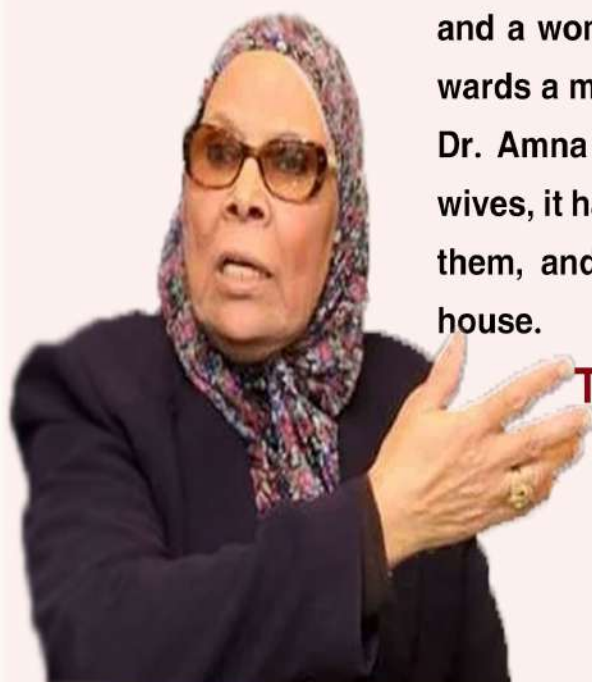
Regarding the conflict between women's work and as a wife and mother, Amna said that the matter requires training and wisdom so that she does not destroy her tasks at home and is not negligent at her work. It is possible to carry out these tasks at the same time. She practiced this matter as a wife, mother, and a college dean. A wise and capable woman can divide time and roles so that the work doesn't prevent her from performing her role as a wife and vice versa.

In response to a question about the woman's spending on the house, Amna said that it is a voluntary spending and a donation because the man is obligated to spend. But when the woman performs it, it must be with dignity and satisfaction without any harm to the man. What is necessary is balance in spending and avoiding extravagance, so if the woman has income or money, then she must be generous so that a state of hardship does not occur.

Concerning the beating of the wife, Dr. Amna asserts that the permissibility of this word and its publication in this way is indecent permissibility for the man and the woman because this is not appropriate for a life partner, a mother and a woman. It is an insult and a grudge in a woman towards a man.

Dr. Amna added "Islam never encourages the beating of wives, it has preserved the dignity of women and cherished them, and what is meant by "beat them" is leaving the house.

There is no conflict between a woman's work and marriage, and beating a woman is not a necessity in religion



I feel sorry for the preachers who call for the beating of women as there is no room for beating between spouses because the marital relationship is built on affection and mercy, and beating is inconsistent completely with this principle and leads to cutting off all means of human communication between spouses. I hope the term wife beating will disappear from our homes and the preachers' interpretations.

Amna continued, "Women have inherited legacies from previous centuries and other beliefs and cultures. I hope that after women have go through this path at this time, men will help them liberate themselves from what is not appropriate from the developments of this age."

Regarding polygamy, Amna said, "It is a right that has wisdom if necessary as if the woman is sick and cannot fulfil her role as a wife and inside the house or not having children, and on the other hand, I hope that the man will use polygamy well otherwise this right will be a picnic or a plot for the wife, so polygamy has its necessities.

Concerning oral divorce, Dr. Amna confirmed that I have long called for the need to document it because it helps to destroy the family and marital life and its stability. She pointed out that documentation will control the man who uses it as a slip of the tongue.

Amna added that the Egyptian woman is one of the greatest women as a wife and mother; she has voluntariness, affection, and satisfaction in household chores and taking responsibility for the family.

Regarding the role of settlement offices in resolving marital problems, Amna said that settlement offices are necessary to treat family problems and issues. But they must be decisive in their rulings and serious in finding a solution to problems.

They said about women



- Women are essential partners in building the nations
- The real battle is to raise a woman capable of advancing the whole society and carry its major responsibilities
- Islam is the first religion to grant women their full rights and liberate them from the shackles and restrictions imposed on them
- Islamic Sharia honored women as mothers, daughters, sisters, wives and made them partners to men in rights and duties
- Islam forbids harming women or practicing any form of violence against them, or depriving them from their rights.
- Violence against women or insulting them in any way is evidence of incomplete understanding, flagrant ignorance, or lack of chivalry, which is prohibited by Sharia.
- The house of obedience does not exist in Islamic Sharia, which honored women and made them equals to men.
- Arbitrary divorce without a legitimate reason is forbidden and a moral crime for which the perpetrator will be held accountable on the Day of Resurrection.

Sheikh Al-Azhar,
Dr. Ahmed Al-Tayeb

A Female Survivor's Story



(1)

I will never forget the day when my mother entered my room with a woman of our neighbor and another one whom I did not know, and she told me that they would check on me, and she went out and locked me in the room. I will never forget when I was screaming and calling for her to come in to save me from them and from the pain and fear that filled my heart. I felt at that time that I did not want to live and see my mother again after she failed me and hurt me. Days passed, I got married, and I had problems with my husband because of this circumcision issue, and I was tormented when he approached me. When the problems increased, so I asked for a divorce. When he didn't accept the divorce, I filed a lawsuit and got it. I had two daughters, and I decided that my daughters couldn't be circumcised. And I protected them from what happened to me. I was able to teach them that they depend on themselves and do not need them until they graduate from university and work."

(2)

"I always asked my older brother for my right to my father's inheritance, but he always beat me. He shouted at my mother and deprived us of our inheritance under the pretext that he took away my right to spend it on my marriage.

When I got engaged, I was surprised that he refused to give me my right and said that your groom is responsible for you. At that time, I asked my fiancé to stand beside me and demand my right, but I found him afraid, and he gave up and called off the engagement. My mother is powerless, but I did not surrender despite his violence and constant threat to me. I went and stayed with my aunt. I filed an inheritance lawsuit against him and got my right. I proved that I wasn't weak. Then my fiancé kept calling me requesting me to come back, and I refused. And when I found out that my brother wanted to take revenge on me, I filed a restraining order. I opened a project with the money, and I became independent, and my project is growing, praise be to God."

(3)

"Everything in my life changed when my mother passed away because I was very attached to her, and I was independent of her from all people, and because my father was nervous and beat my mother and me, so she was my everything. I had a period of depression because of her death, and also when my father got married a month and a half later, and I became alone at home for the rest of my life. And I began to feel exploited by the people around me. I could hear the neighbors talking about me saying why she was arrogant. And the young men in the area kept trying to get close to me in one way or another because they saw me alone, and this motivated me to not give in to my depression and get up on my feet quickly. And I started looking for work, and I worked and spent on myself, and I started going to the gym so that I could learn to defend myself".



Women are trapped

Dalia Nouman

attorney at the Court of Cassation and the legal advisor at
the Egyptian Foundation for Security and Peace

In the women's month, we have to talk about the legal aspect and shed light on the suffering that continues to haunt several women in the courts to obtain legitimate rights for themselves and their children.

Although some people say that women have obtained all their rights by law, I see as a lawyer that even if they got some rights guaranteed by the force of law, they are often just a scrap of paper and haven't yet come into effect.

There are legislative obstacles, and deactivated rigid provisions in the Personal Status Law and its texts, which I see have become lacking in realism, rather they have become almost ruins for a passed time, in which they do not keep pace with the economic and social changes that imposed themselves, making them unable to cope with any burdens.

We have been keen for years to call on the legislative authority and its national role in amending the legislative framework .

Because the law isn't only the result of specific

individuals' convictions and visions, but it is a reference for shaping views and beliefs if it is established and stable for a while. It is also the most significant organizational tool in society, which is the guarantee of transforming ideas to systems and rules of conduct. Therefore, a legislative revolution towards establishing justice and fairness towards women is a very important matter in determining the status of women now and in the future.

Even if cultural considerations sometimes prevented the activation or disregard of some legal texts, a parallel and continuous movement that includes various societal actors would put these texts into effect, thus preserving women's dignity and rights. Finally, I wish the great women of Egypt, especially the breadwinners, to live a decent life befitting them as they are the nucleus of society and educators for generations that should be raised in a good environment guaranteed by the Egyptian state.

The Forbidden Mutilation

By/Eman Yousry



We do not need to mutilate the genitals, rather we need to mutilate wrong customs and defective thought. On the occasion of 6th February, the International Day against Female Genital Mutilation and Genital Mutilation.

FGM is a crime and a myth that has no religious or scientific basis, and in my opinion, such things always reveal and expose the reality of the society that supports it with its weakness and fear, and it talks about collective consciousness or herd culture that is spread in most of the inherited topics and in which many believe, just because this is how we found our fathers. FGM reveals and shed light on the suppression of the patriarchal system and its control over woman. The term FGM has always been associated with violence against women in the feminist and human rights society.

As actions to refuse FGM, I mention the role of Egyptian law, which actually criminalizes FGM, and punishes with imprisonment for a period of not less than five years and not more than seven years for anyone who practices FGM by removing part of her genitals, or by modifying, mutilating, or straightening, and if reaches a permanent disability, he shall be punished with rigorous imprisonment for a period not less than seven years, and if it leads to death, the penalty is hard labor for a period of not less than ten years.

If a doctor or a nurse practitioner assists in that, the punishment will be more severe. If it is FGM only without complications, the penalty will be hard labor. If it results in permanent disability, the penalty will be hard labor of not less than 10 years. If it leads to death, the penalty will be hard labor for a period of not less than 15 years and not more than 20 years.

In addition to this penalty, the court prohibits the practitioner of the medical profession who performed FGM from practicing his profession for a period of not less than 5 years, and also orders the closure of the facility in which FGM was performed.

Moreover, whoever demands FGM and she was circumcised at his request shall be punished with imprisonment, and with imprisonment for any person who promotes, encourages or calls for FGM even if his promotion has no effect.

As for religion, there is no "correct" evidence that supports FGM. I only mention that the Prophet did not circumcise his daughters, and in this I mention the statement of the Grand Mufti of Egypt, Dr. Shawki Allam, "FGM is due to popular customs and traditions and not to Islamic religious rituals, and it must be prevented because of its medical and psychological harms agreed by physician and scientists".

FGM had its share of scientific studies, and there are many of them for those who wish to see them. I remember that I read in the book "The Body Between Modernity and Post-Modernity" by Dr. Samia Qadri, on a study that was done by the American "Fran Hoskin" on the relationship between human rights and FGM in Africa and the Middle East, in which she stated that one of the main reasons for FGM is the abolition of sexual language in women, and this somewhat confirms and reinforces masculine authority in that others can control women and their reproductive capacities, and this in some way guarantees the woman's subordination to the man in every way. So FGM is a form of assault on women in the Middle East, in addition to the torrent of sexual assaults of harassment and rape, which were defended by one position of masculinities and authoritarian figures (men and women).

As I have mentioned before, scientific studies on FGM have also been mentioned by Egyptian literature and referred to. So Soleiman Fayyad narrated the story of Simon, the French wife, in his novel "Aswat", the Western wife who came with her husband to his rural village, and the women of the family gathered on her to circumcise her, assuming that and because their inheritance tells them that the uncircumcised woman is lustful and will betray her husband one day, and of course she did not bear that and died instantly.

Fathi Ghanem also mentioned the suffering of Zeinab, the heroine of his novel "Zeinab and the Throne", with circumcision, the girl who was circumcised with her mother's insistence and despite the opposition of her Turkish grandmother. The argument was that if she married, she would marry an Egyptian, and when he found out that she was not circumcised, he would divorce her, and that her femininity would be complete through circumcision. I will not forget the role of Dr. Nawal El-Saadawi in combating circumcision with her writings or thought, which sacrificed a large part of her freedom in her youth in order to lift the hand of injustice against Egyptian women in this matter in particular. Also Dr. Khaled Montaser also wrote in "FGM and Violence Against Women" that FGM is neither a religious custom nor an ancient Egyptian custom, but it came to us from the legends of the ancients.

FGM will not protect your daughter from deviation and be impolite, nor will it make her a perfect female, nor will it raise your head among people. FGM is a crime and a myth, just a foolish custom out of the defects and traditions that we have been brought up on. FGM will not make your daughter, wife, or sister have better morals, because morals are acquired from the surrounding environment, education, culture and religion. Many factors that never include the mutilation of part of the genitals. FGM has serious psychological harm and dangerous effects.

#Iam_against_FGM

International Day against Female Genital Mutilation and Genital Mutilation.



By/ Mohammed Abdelrahim

Women between ideologies of domination and liberation

March... The beginning of a dream

Women played a pivotal role in the renaissance of ancient and modern societies, and through this role, they proved their ability to change those societies positively. Their remarkable presence in various aspects of life and her insistence on standing beside men and supporting them is evidence of her being an essential element in bringing about the processes of change in society. It is no secret to the dear reader that the debate about women and their rights is an eternal debate whose intensity and nature differ in different human societies. Women in Egypt have occupied an advanced position in obtaining their rights since the dawn of history as the Pharaonic woman for example, had the right to take charge of her family, and the husband wrote everything he owned of real estate to his wife. The Egyptian pharaohs believed that women were better than men, and their children were affiliated with mothers, not fathers, as was the guardianship of women without men.

Societies were in their first innocence before the spread of the Islamic ideology; it is true

they were governed by customs and traditions that limit human freedom and draw many lines for him that he may not be satisfied with. But - in any case - it was innocent of the skepticism that led to puritanism and the creation of paths for society.

Perhaps it is the destiny of our woman to face more than one impenetrable obstacle that prevents her from obtaining the least bit of her innate rights, those rights that nature has bestowed upon her, and that these barriers come together - in a form that cause confusion when trying to separate them - to harness women - consciously or unconsciously - to be a docile subject, responding to the futility of masculinity and its sick whims, and a fertile field for dispelling its tensions or psychological disorders, which did not find anything other than the feminist field to prove effectiveness and self-realization.

Women - here - do not only face the traditional opponent, that opponent represented in customs and traditions, but also face the fierce ideological opponent, and this opponent is the fiercest and most ferocious, rigid, rampant and dominant.

And it happens this gets attached to that,

so its resistance becomes a kind of adventure in the dangerous battlefield, a battlefield in which profit calculations do not guarantee achieving the degree of temptation sufficient to enter it.

Unusually in traditional societies, the dominant ideology stands in the way of freedom from tradition. It reinforces the tradition and increases it, and even guarantees its legitimacy. The ideological movements in our contemporary world included a kind of revolution that tried to transcend their reality, and the position of women in them was of a positive actor that concerned about social participation in building, development and achieving the desired progress. While in the local case, the ideology was heading towards puritanism, reactionary, and self-reliance. Its arrows were contrary to all that is natural and human, and it tended to shrink the spaces of freedom, at a time when it was expected to be the opposite of that.

Going back to before the awakening ideology has become a dream of the people of society, or at least many of them, especially after they suffered from the guardianship scourge, which left them no room for innocent movement or even thinking. Outdated traditions and primitive customs have become more merciful than the totalitarianism that wants to control every little thing in people's lives.

And in its control of this, it doesn't lead them to the widest and easiest, , but rather the narrowest and the most embarrassing and intransigent that has destroyed a human or almost. Its human meaning is in danger; as a result of the ideological freight by the Islamization streams and the perceptions they created about the first

societies, they wanted to match it, but stupidly. They didn't adhere to those dreamy perceptions and lost its reality when it was human sacrifice. And if they wanted humanity in the attempts of domination that they pursued, they might have achieved something that deserves to remain in the conscience of the Muslim man now, and they might have been forgiven for many of its mistakes.

This ideology was oppressive at the level of theory and, to a large extent, at the level of practice in concrete reality. This is what made the joy of the decline of its influence pervade many segments of society, especially the youth among them, as they are the optimistic face about the future of life, as it is the generation whose heart has not been obliterated by the culture of death and graves, that was popular years ago.

Women - as the party that was late in owning positions of social influence - were the weaker party. Women - as the party late in acquiring positions of social influence - were the weakest party.

And therefore, they were the most subject to the domination of reactionary ideology and the most affected by the ferocity of the fundamentalist agitation. That is why the spaces available to them were steadily diminishing, the more Islamized ideology permeates the fabric of society. Society, on both sides, men and women, is harmed by this domination that marginalizes human activity on account of the utopian promises that it guarantees and promises to those who throw to it the wreckage of their souls and bodies.

Women need to escape with their humanity from all kinds of exploitation. If media slavery exploits its body, ideological slavery exploits its mind

and body to achieve social domination at its expense. If a woman is aware of the images of the first slavery, then she may be confused with the second one because it is practiced through a legalizing discourse, so that she imagines that by blindly submitting to it and its slogans, she becomes closer to God! This explains how some women have become promoters of the term "mixing" without awareness of the implications of it for them in the levels of humanization within the same society.

March accounted for the most important events related to women's liberation from many restrictions. These breezes are paralleled by another spring whose title is women, and its content is its long history and full of struggle to change many features of life. March is known as the "women's month," which has many celebrations for them. On the top of these celebrations:

* International Women's Day on the eighth of March; in the beginning, the International Day didn't have a specific date, although it is generally celebrated in late February or early March (The difference came from the calendar difference between the Greek and the Gregorian, which was adopted by a papal decree of Pope Gregory XIII in 1582).

Americans celebrated National Women's Day on the last Sunday of February, while Russia celebrated International Women's Day for the first time in 1913 on the last Saturday of February. International Women's Day was celebrated on March 8 for the first time in Germany. As elsewhere, the celebration in Germany was dedicated to women's suffrage, which German women did not enjoy until 1918. At the same time, there was a march in London in support

of women's suffrage, during which activist Sylvia Pankhurst - a prominent English leftist and well-known feminist - was arrested.

On March 8, 1917, in St. Petersburg, women workers in textile factories began a demonstration that swept the entire city, calling for "bread and peace," meaning the end of World War I, solving the problem of food shortages, and ending the tsarism. This demonstration marked the beginning of the February Revolution, which, along with the Bolshevik Revolution, constituted what was known as the Second Russian Revolution. This prompted Leon Trotsky to declare, "February 23 meetings and business were expected on March 8, that is, International Women's Day, but we didn't imagine that this "Women's Day" would spark a revolution. Revolutionary actions were expected, but without a fixed date in the morning. Despite orders to the contrary, textile workers quit their jobs in many factories and sent people on their behalf to support the protest movement, which led to a mass strike. Everyone has gone out into the streets." After seven days of demonstrations, Tsar Nicholas II of Russia abdicated, and women were granted the right to vote by the provisional government.

In 1917 after the October Revolution, the Bolsheviks declared International Women's Day an official holiday in the Soviet Union to celebrate the outstanding deeds of Soviet women in building the communist state, their defense of the homeland during the Patriotic War, and their courage and preference for others over themselves, as well as an indication of the great contribution of women to the strengthening of friendship between peoples and the struggle for peace.

The United Nations began celebrating International Women's Day in 1975,

which was called the International Women's Year. In 1977, the General Assembly called on member states to declare March 8 an official United Nations holiday for women's rights and world peace. Since then, this day has been celebrated annually by the United Nations and many countries of the world, as the celebration focuses every year on a specific topic or issue related to women's rights.

In addition to this international day, there are other days that not many people know that reinforce our definition, as Egyptians, of this month as "Women's Month".

* Egyptian Women's Day on the sixteenth of March; this day was associated with many events that witnessed the struggle of Egyptian women, whether for the homeland or obtaining their rights. The story of "March 16" began when the first Egyptian female martyr fell on this day in 1919 in a demonstration called for by Mrs. Hoda Shaarawy against the British occupation. On March 16, 1923, Hoda called for establishing the first women's union in Egypt to work towards achieving political and social equality for women and the right to secondary and university education. The struggle of Egyptian women continued in conjunction with this day.

March 3, 1956

Women obtaining the right to run for office and vote after issuing the election law

After the 1952 revolution, the ruling political authority issued a new constitution for the country, announced by President Abdel Nasser on January 16, 1956, which was known as the 1956 constitution. The announcement came at a popular conference in Republic Square in Abdeen. It consisted of 196 articles.

This constitution enabled women to participate in the membership of the National Assembly, and Egyptian women gained for the first time the right to vote and the right to be a member of the National Assembly (currently the House of Representatives). Soon after, the election law was issued on March 3, 1956, which is Law No. 73 of 1956 regulating the exercise of political rights or the election law. This law recognized women's right to vote, as the first article of the law stipulates that every Egyptian, male and female, who has reached 18 years, must personally exercise political rights.

On March 12, 1953, a group of women, led by the feminist activist Doria Shafiq, staged a sit-in at the Journalists Syndicate building, which was known at the time as the "Journalists Syndicate House". They went on hunger strike in response to the lack of representation of women in the 1954 Constitution Preparation Committee. They raised a major demand, which is the right to run for office and the election of Egyptian women.

Doria Shafiq said at that time, "I refuse to submit to a constitution that I did not participate in drafting, and I am carrying out this strike in the Journalists Syndicate, because journalism, by its nature, is closely linked to all liberation movements."

* Mother's Day on the 21

March 21, Mother's Day

Mustafa and Ali Amin, the founders of the Akhbar Al Youm press house, began the idea of the celebration of Mother's Day in Egypt after Ali Amin received a letter from a mother complaining to him of her children's estrangement and mistreatment of her and she was in pain from their ingratitude. There is another incident

that happened to Mustafa Amin, where a mother visited him in his office and told him her story. She said that she was widowed and her children were young, so she didn't marry, and devoted her life to her children, playing the role of father and mother together, until they graduated from the university and got married, and each of them had independent life, and they only visit her very infrequently. This prompted Amin to write an article in his famous column "Idea" proposing to allocate a Mother's Day as a reminder of her gratitude. They received several letters encouraging the idea, and some suggested that a week be devoted to the mother and not just one day.

Egypt celebrated the first Mother's Day on March 21, 1956, and from Egypt the idea spread to other Arab countries.

The woman is the icon in this world. She represents life, love, tenderness, and safety. She is the mother, the daughter, the sister, and the wife. What energy does a woman have to bear all our lapses and failures?! What kind of energy does a woman have to tame our rebellious souls, volatile spirits, and swinging moods?!

She is the woman, that great creature who was created to correct our mistakes. She was found to make us a method of integrity and a basis for steadfastness, profit and success.

Best wishes for all of you.



Violence against women in the workplaces... recognition and denial

Amal Taha



A woman said, "I am facing harassments in my work by some colleagues and managers. At first, I was afraid I would take a stand that would result in losing my job, but I decided to speak up and demand my right."

We can't deny what girls and women are exposed to in the workplaces, despite the enactment and modernization of international agreements and local laws to reduce all violations and protect women's rights in the work environment.

Some may limit violence against women at work on violence and sexual extortion only, but it also includes all types such as; psychological violence that includes all forms of humiliation, abuse, discrimination, and persecution. There are also economic violence represented in unjustified deductions, low wages for female workers, delay in increases and rewards, and physical violence in some jobs such as beating and kicking, exposing women to health and physical risks, and all manifestations of physical harm to which women are exposed, especially in physical work such as domestic work, agricultural and handicraft work.

Accurate statistics may not be available about the percentage of women exposed to violence at work, or the most prevalent rates of violence, especially some individual cases that disclose the violence they were subjected to, insisting on reclaiming their rights.

The jobs and professions in which women are exposed to violence more than others:

- Women working in supply sources and factories: such as clothing factories and agricultural sources.
- Women working in domestic work.
- Women working in the hospitality and tourism sector.
- Women working in transportation.
- Women working in the field of health and education.
- Women working in the media sector.

Prejudice (intended or unintended) negatively affects women's rights and freedom to work as it is closely linked to gender stereotypes within society, which can limit women's career opportunities (ILO, 2017). These gender stereotypes result from deep-rooted attitudes, values, norms, and prejudices against women that support men's authority over women, which include beliefs supporting women having less power in the family and society, their subordination to men, and their role being limited to doing unpaid housework and care work. This results in a form of prejudice that can become ingrained in key economic and social institutions, such as workplaces, local governments and public service organizations. And this can happen in subtle and systemic ways, supported by a culture of patriarchy. These stereotypes, whether at the individual or organizational level, greatly harm women in the workplaces. They can also negatively affect men; for example, men may be excluded from professions that some consider to be of a "feminine" nature.

In addition, institutional gender bias, both governmental and non-governmental institutions, has an impact on the persistence of biased social norms and gender inequality that tolerates violence and harassment against women at work. Ending violence and harassment against women is closely linked to achieving gender equality and addressing the underlying causes and related risk factors. Companies that are gender diverse, ethnically and culturally diverse "are better able to attract the best talents to improve customer orientation, employee satisfaction, decision making, and to secure their license to work."

In the 2017 decline, it was reported that companies with a more gender diverse workforce were "15% more likely to have an above-average profit."

The relationship between domestic violence and violence in the workplaces

It is estimated that married women lose approximately 500,000 days of work per year due to domestic violence.

Domestic violence has an impact on the world of work. Domestic violence includes physical, sexual, psychological, and economic violence, in addition to the coercive control of the husband. This may include control over women's social interactions and self-independence, control over children and parenting, verbal, psychological, and economic control, and threats of abuse and violence; all of which can have devastating psychological consequences, affecting a woman's confidence and ability to leave an abusive relationship and maintain a meaningful job.

The impact of domestic violence has become an important issue in the work environ

ment, where the impact of power at work is on private life. For example, economic violence has a direct impact on women's ability to work, such as depriving women of obtaining adequate wages, and on the other hand, some husbands may resort to spoiling the work tools of their wives or physically assaulting them, which hinders their performance of their work. Researches indicate that women who are subjected to domestic violence are employed in greater numbers in casual and part-time work, and their earnings are less by up to 60%, compared to women who are not exposed to this violence.

Domestic violence affects women's performance and full and effective participation in the labor market, as many women who experience domestic violence end up leaving their jobs. It can also affect the safety of survivors' service providers, recipients and others in the workplace, including co-workers and employers, patients or clients, which means that supporting survivors of domestic violence at work can improve women's working lives.

Recommendations

Some UN agencies have indicated that ending gender-based violence against women may seem impossible, but it is not. Violence against women can be significantly reduced through intense feminist activism and advocacy coupled with evidence and informed multisectoral action. Evidence indicates that strong and independent feminist movements are the most important factor in ending violence against women.

Through the UN Secretary-General's "UNiTE" campaign, UN Women, together with UN agencies, called on governments and partners to take action to end violence against women and show solidarity with women's rights movements and activists by:

- Increase long-term funding and support for women's rights organizations working to find effective solutions to prevent and respond to violence against women.
- Resist the rollback of women's rights, amplify the voices of diverse human rights defenders and feminist movements, and mobilize more actors to join these movements to end violence against women and girls around the world.
- Promote the leadership and participation of women and girls in political, policy-making and decision-making from global to local levels, including in development, humanitarian and peace processes.
- Strengthen protection mechanisms to prevent and eliminate violence, harassment, threats, intimidation and discrimination against women human rights defenders and women's rights defenders/activists.

#Our_Tales_in_court



(1)

A female survivor faced many crises, beginning with her mother's death when she was young as well as the marriage of her father to another woman, who was constantly scolding and beating her, and this forced her to leave the house and even the entire village and reside in Cairo and work as a domestic servant to earn a living. During that time, she got to know someone and accepted his proposal to marry her. The wife used to work with him to save the wages of the worker, and after God blessed them with money and she gave birth to three daughters, her husband married another woman to have a boy calibrating her by having only daughters. She refused to live with him and demanded a divorce. When he refused to divorce her, she resorted to the Cairo Foundation for Development and Law, which in turn filed a litigious divorce lawsuit and got it. The Foundation also sued her for the expenses of her daughters. Despite the father's neglect of his daughters, the mother insisted they complete their education and obtain university degrees. She worked as a cleaning lady in a school to provide for them and educate them, as the expenses of three daughters in

different stages of education were not sufficient, and her husband continued to cause problems with her and with the girls to force her to return to him, but she always refused. And she continued to work until her eldest daughter completed her university education, the younger daughter joined high school, and the youngest is still in preparatory education.

(2)

A female survivor suffered from a tragic marital life because of her husband abuse, insulting, beating, and belittling her by comparing her to other women from the neighbors and others. Also, he is very stingy with the family and has several relationships with women. He often compared her to other women with whom he had relationships, which caused her poor mental and health condition.

She started looking for work, and when she worked as a teacher in a school, she felt fulfilled and did not need him for money, he used to scold and beat her to force her to leave her job. When she refused, he kicked her out of the marital home and took the children from her. So, she resorted to staying at her family's house and came to the Cairo Foundation for

Development and Law, which filed a litigious divorce lawsuit. After getting a divorce verdict, she brought her youngest daughter to live with her. She got alimony for the daughter, and she regularly sees the children. Now, she confirms that she has started her life again

(3)

One of the lawsuits that the legal unit of the Cairo Foundation for Development and Law worked on:

A woman escaped in house clothes after her husband beat and abused her cruelly, leaving her children with their father, who sent them to her later. The abused wife resorted to the Cairo Foundation for Development and Law, which informed her of the need to file a report of her beating and injuries. All lawsuits were filed for the wife and children to obtain their rights. During the lawsuits, the husband divorced his wife in absentia. After the mother got the expenses verdicts of her children, the father resorted to the

Court of Appeal to reduce the expenses. So, the mother resorted to the Foundation again, which in turn filed an appeal against the husband.

After the final verdicts, the father refused to fulfill the expenses imposed for the children, so the mother resorted to enactment directly from the employer.

The father also got a contact order to see the children. Due to the mother's fear of her husband's oppression, her father accompanies the children to enforce the contact order in the youth center specified for such verdicts.

The children's father verbally assaulted the grandfather, who resorted to the management of the youth center to prove the assault on him, but they assured him that this was not their role. The grandfather went to the police station to report the incident because it was not the first time. The incident's report was filed, and follow up is in progress.



You are not Alone
Together for Safe Life for

Hotline for Legal Aid

01210009192

**Hotline for Psychological Support
for Women Survivors of Violence**

01279177326

Ideal mother... But

Mona Ali Al Din



She woke up that day, put on her black clothes, then looked in the mirror to find another woman she didn't know; a woman with wrinkles and grey hair.

She paid attention to her daughter's voice, "Come on, Mama, we'll be late for the party."

She quickly put on her headscarf and left with her daughter in her fiancé, who was waiting for them in his car in front of the house.

The radio plays a song celebrating mothers, and her daughter repeats along with it, turning to her, "Today you are the perfect mother, the most precious mother in the world."

She remembered that day twenty years ago when her husband died suddenly, leaving behind a wife of thirty and two children who hadn't attended school yet. She also remembered that day when her husband's brother offered to marry her despite his marriage under the pretext of raising his brother's daughters. She refused, then she had enough when his wife insulted her and forced her husband to expel her from the house.

She returned to her family house and decided to work. She worked at a factory. But she suffered a lot, "You are going to congratulate your colleague at work; it is a shame to go out and leave your daughters." They also said, "You are wearing a colorful blouse!" They were fed up with her and her daughters. Several years passed, and her co-worker proposed to her, but her father refused and told her, "How can a strange man live with your daughters when they are in their teens?"

“Your daughters are brides, and you want to get married! Shame on you. You are a role model.”

She and her daughters settled in a flat after her father's death and her brother's marriage in the same one. Years pass while she works, and whenever she goes out on a social occasion, she finds nothing but the words: “You are living for your daughters and doing your best for them. You are a good mother.”

One night, her neighbor knocked on the door, and her two daughters were with their grandmother, and he asked her to marry her, but it was a customary marriage, so his wife and children would not know. He told her, “I will make you the happiest person, and we will meet here.” And when she asked him that the marriage be formal and that she would not accept this situation, he turned against her, “You have to be thankful that I will marry you.”

Years passed, and her daughter graduated from the Faculty of Medicine and the other from the Faculty of Pharmacy. And today, they are honoring her as an ideal mother – she goes on the stage with heavy steps to receive the award, and her two daughters kiss her while she hears the attendees presenting her “The mother is the one who lives for the sake of her children, and doesn't wait for the return, the ideal mother is a symbol of love and giving, love and loyalty.” She returned to her flat and entered her room to put the prize in the cupboard and closed it.

She sat on her cold bed, her tears fell, and she cried from inside her, “I don't want to be an ideal mother; I want to live as I like, and to be an ordinary person. She shouted at the mirror, “It is not my picture; this is a picture drawn for me by those around me, and who wanted me like that. Take away the crown of idealism and give me a heart that sees me as I would like to be, give me a person who will contain me and embrace me.”

She combed her hair and went to the kitchen to wash the cooking utensils and dishes in the sink that needed cleaning and turned on the radio, which was playing a song celebrating the mothers.

CFDL organizes a webinar «Challenges and Prospects for Gender Equality and Women's Empowerment»



Within the framework of the International Women's Day activities, Cairo Foundation for Development and Law organized a webinar entitled; "Challenges and Prospects for Gender Equality and Women's Empowerment," with the participation of a large number of Arab feminists and members of Parliament.

The webinar was moderated by Ms. Intisar El-Saeed, a lawyer and Chairwoman of the Board of Trustees of the Cairo Foundation.

At the beginning, Dr. Maha Abdel Nasser, a member of the House of Representatives and Vice President of the Egyptian Social Democratic Party, spoke about the importance of legislation in order to defend women's rights. Abdel Nasser added that the most important thing than issuing legislation is raising awareness of the laws, because there are legislations that have been approved and not yet implemented.

Abdel Nasser added that there should be broad powers to implement legislation. Despite the existence of advanced and enhanced legislation in different Arab societies, there are many families who stand against these legislations that defend women's rights. There is also a need to change customs and traditions.

She also added that there has been a breakthrough in the file of the political empowerment of Egyptian women, as women represent 29% in the House of Representatives, which is an unprecedented percentage. And she called for speedy issuance of new personal status law and a unified law against gender-based violence. She also proposed the establishment of a non-discrimination commission, where women have the right to file complaints, whether in the field of work or promotion, whether in the government or in the private sector.

She added; we also need concerted efforts between state institutions, civil society and the judiciary in order to achieve viable steps.

As for Luna Erekat, a Palestinian lawyer and feminist activist, she said that there is a problem in Palestine because of the occupation authority, which of course affects the provision of protection for women.

Luna talked about the complex legal situation in Palestine between the different legislations in the West Bank, Jerusalem and the Gaza Strip, where each region is governed by a different system of laws, in addition to the law implementation problems and protection for women in areas according to the Oslo divisions.

Luna continued that there are distinguished Palestinian initiatives, such as the alimony fund for beneficiaries who were unable to collect them, and departments specializing in family issues in both the police and the Public Prosecution office. There is also a referral system that coordinates between the agencies that provide social and health services, and special safe shelters for women.

She continued; "On the other hand, with the presence of presidential decrees by law in the West Bank abolishes any exemptions in cases of killing women on the grounds of "honour", the abolition of the article used to allow marrying a rapist to the victim, and raising the age of marriage ... they remain in-hold waiting the convention of the Legislative Council, either to approve them or back to the point Zero and cancel the decrees. Reem Al-Masrouji, President of the Family In'ash Association in Palestine, spoke about the historical role of the association in its struggle and solidarity against the Israeli occupation, the leadership of women in the association, and the assistance in empowering Palestinian women socially and economically. Al-Masrouji said that the social role of associations plays a better role than laws because there are many implementation problems when it comes to the laws.

Abeer Al-Salahat, a Jordanian activist, spoke about the women's movement in Jordan, which began in the fifties of the last century, with a great struggle and interest from women in Jordan in charitable work.

Haneen Bouchoucha, head of the Nawazi Organization for Gender Studies in Libya, said that there is a large segment of women exposed to online violence on a daily basis, and it is no less dangerous than violence against women outside the cyberspace.

Bouchoucha added that the definition of hate speech seems broad to some people, but its determinants are clear in a simple way.

It is every discriminatory expression or saying towards people or groups on the basis of a specific aspect of their identity, that is racist and exclusionary.

Bouchoucha points out that this type of violence in itself is a clear example of hate speech and incitement. She added that “some media outlets and online press use this discourse by continuing to stereotype the image of women in society and making jokes as a kind of humor which is fact can be described as “discriminatory”. Such jokes must be reviewed by the board of directors of these institutions. Moreover, media companies should integrate the concept of gender within its editorial policies and use a gender-sensitive language, which is what we need in all aspects of life in schools and universities, in political work and on social media platforms.

Mona Ezzat, a consultant for economic and social empowerment and gender, confirmed that we need to divide roles between women and men at home and at work, and to be in fair relationships, which will contribute to reducing violence and discrimination against women. She adds that we need to activate the gender perspective in an institutional manner and at the level of legislation.

As for Hani Ramses Issa Gerges, a lawyer in cassation and senior administrator courts, said that we, as societies, have a barrier against empowering women to leadership positions. This requires efforts in awareness programs; “We have to make a great effort to educate this generation that divorce was not designed to be used except in its proper situations and in a proper way.”

Regarding the problem of personal status laws for Copts, Hani said that the crisis is summed up in the impossibility of intimate union, a problem that I hope will be dealt with in the amendments that we have waited for so long, but the new law has not been issued yet.

Ramses called upon the media to present these programs and awareness initiatives, as they are no less important than announcing donations to hospitals or food banks.

At the end of the webinar, the participants adopted a number of recommendations, the most important of which is the need for a mechanism to provide protection for domestic workers, and for the Ministries of Social Solidarity and Manpower to include female breadwinners to women’s service centers and provide them with legal coverage in cooperation with NGOs as a third party, and the need to expedite the issuance of a unified law to combat violence against women.

In Women's Month, CFDL organizes awareness meetings in Assiut and Aswan



Cooperation protocols with 11 NGOs to protect children from harassment, mistreatment and to combat FGM

As part of celebrating International Women's Day "March 8" and Egyptian Women's Day "March 16", the Cairo Foundation for Development and Law signed cooperation protocols with 11 associations in Assiut and Aswan governorates. The protocols align with the framework of the Children's Justice Program implemented by the Foundation with the support of the United Nations Children's Fund (UNICEF).

CFDL organized a number of awareness meetings in 11 NGOs in the governorates of Assiut and Aswan.

Aswan meetings included the Association for the Happiness of a Poor Family in Sabeel Makki, the Community Development Association in Shabika and the Community Development Association in Ezbet Ali Suleiman, Um Al-mo'emenine Association for Community Development in Kom Ombo, Alghad Youth Association in Adwa, the Future Vision Association in Karm El-Deeb, the Shorouk Association for Community Development in Raghama West and Prophet's Lovers Association in Banban.

The Foundation also held awareness meetings at the Community Development Association in Hawatka, Assiut Governorate, and the Egyptian Association for Learning and Innovation.

During the meetings, Ms. Intisar El-Saeed, a lawyer and chairwoman of the Board of Trustees of the CFDL, spoke about protecting children from sexual harassment and the importance of educating them about the meaning of harassment, ill-treatments and their consequences, and how parents should deal with cases of harassment. She also discussed sexual education for children and adolescents and also raised awareness of the female genital mutilation and methods to confront it.

In a press release, the Foundation stated that its team visited a number of governorates, including Alexandria, Sharkia, Qalyubia, Giza, and finally Assiut and Aswan, during the past months. The visits targeted conducting awareness-raising meetings with partner associations and signing cooperation protocols in order to implement joint activities and programs to provide psychological and legal support to the beneficiaries of these associations. It is worth noting that the Foundation provides consultations and legal assistance to children who are survivors of violence, or those subjected to violence of any kind, "physical, sexual, psychological", and to survivors of sexual assaults such as "rape, indecent assault, harassment". Children's Justice receives Complaints and inquiries through the child legal support hotline No. 01210008985 in order to provide advice and legal assistance to them when needed.

The Foundation also receives requests by receiving children survivors of violence at its headquarters, and also via WhatsApp on the same number, as well as by messaging us on its official Facebook page.

In cooperation with the Austrian Cultural Forum
CFDL organizes a discussion panel on
«Domestic Violence: Effects and Challenges»



As part of activities celebrating the International Women's Day, March 8, Cairo Foundation for Development and Law, in cooperation with the Austrian Cultural Forum, organized a discussion panel on "Domestic Violence, Effects and Challenges".

The presence included members of the House of Representatives, the Senate, the National Council for Human Rights, political parties and media professionals.

At the beginning of the session, Sabine Kroissenbrunner, Deputy Head of Mission at the Austrian Embassy in Cairo, expressed her happiness at supporting women's rights in Egypt. She presented Austria's experience and struggle to enact laws and legislation criminalizing Gender Based violence and marital rape in the 1990s, and stressed the importance of providing psychological support to perpetrators of domestic violence to prevent its repetition.

The feminist Journalist Nafisa El-Sabagh confirmed that the lack of sufficient training is a major problem facing journalists working in different media outlets, especially training on issues related to violence against women. She added that that professional syndicates of Journalists and media workers, do not fully play their role towards journalists in terms of capacity building and professional skills development.

El-Sabagh added that the media workers are part of the same Egyptian environment and society that endorses GBV. Of course, journalists can play a better role to combat violence against women if properly trained. She confirmed that at least 50% of the catastrophic mistakes and perpetuation of violence against women will disappear if journalists adhered to charters and laws. They can also play a role in increasing awareness.

In order for that to be achieved, she called for enhancing the cooperation between civil society organizations and press institutions.

Mr. Mohamed Farid, Undersecretary of the Senate Solidarity and Human Rights Committee, confirmed that the Senate started on legislative amendments to combat and criminalize domestic violence. It prepared a study to find out the reasons and challenges behind the phenomenon of domestic violence, because it is necessary to have data and information on any issue that requires legislative interventions. Farid added that the study developed specific definitions of violence and its types. A survey was conducted for citizens about domestic violence, which included their views on the issue, its prevalence within society, the nature of the groups in which it appears, its geographical distribution, frequency, and who are violence perpetrators. The survey also asked the target group about the reasons for domestic violence, its increase during the Corona epidemic, and its most prominent forms are within the family.



Farid confirmed that the study recommended expanding clinics to treat the effects of domestic violence, capacity building for the medical teams who receive abused victims, and connecting those clinics to both governmental and private hospitals. Farid confirmed that there is a need to measure the impact of various projects and programs and to strengthen the effects of women's economic empowerment projects and initiatives.

For her part, Intisar El-Saeed, a lawyer and chairwoman of the Board of Trustees of CFDL, stressed on the need to amend the Penal Code especially Articles 60, as well as 240 and 242, in order to achieve deterrence in domestic violence crimes so that there is no back door to escape judicial rulings.

El-Saeed called have more specialized units of policewomen within police stations to combat violence against women in order to give more space for women to express their opinions and narrate their suffering more freely in the event that they are subjected to any kind of domestic violence.

Nihal Omran, the feminist researcher, spoke about the reality of violence practices against women in the world, and in Egypt in particular. She mentioned that violence is a widespread violation of women's human rights and an essential factor for the consolidation of social injustice, a challenge to justice in the distribution of resources, and an obstacle to economic and social development.

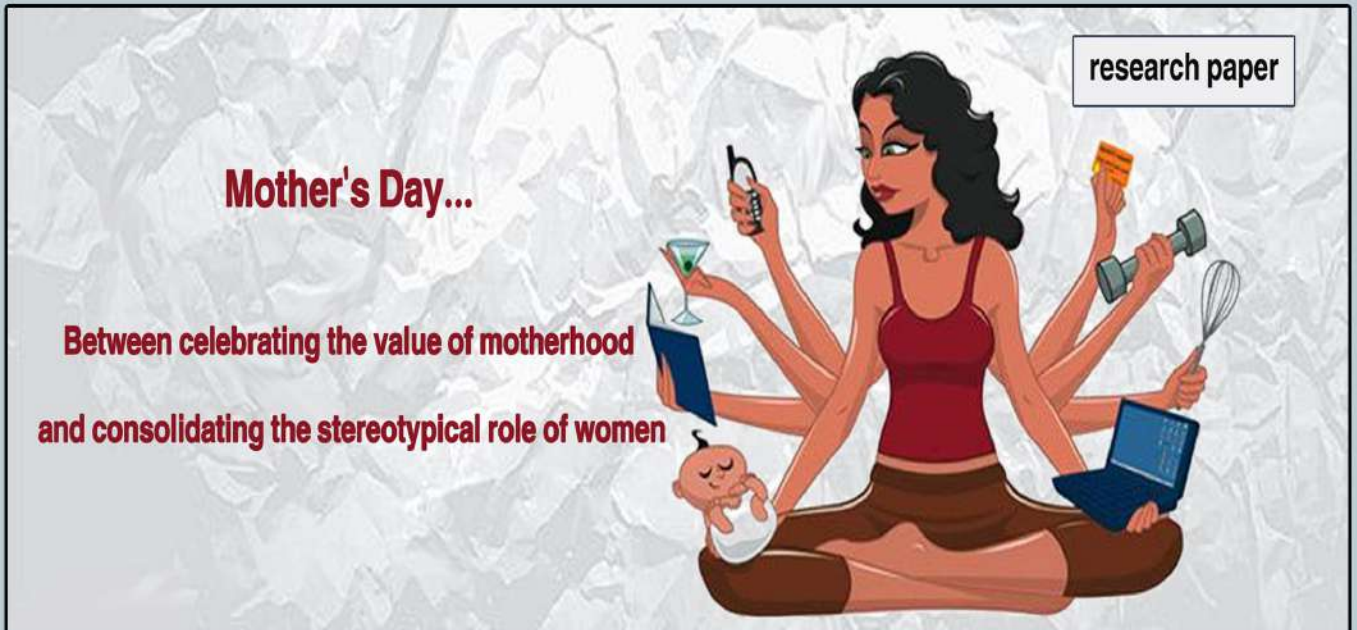
Omran added that there is a direct material cost and an indirect one, and according to the population health survey conducted by the United Nations Fund in 2016, 21,448 Egyptian families were included at the level of all rural and urban governorates. The survey showed that women and their families bear 1.49 billion pounds direct cost and 661 million pounds as indirect costs. The cost of violence in public places reached 571 million Egyptian pounds annually, and the survey rounded the total annual cost of all types of violence to 15.6 billion Egyptian pounds.

Omran emphasized that the roots of violence against women go back to a history of unequal power relations in the public and private spheres outside and within the family, and to the discrimination in treatment and the spread of patriarchal control over women as a societal norm. This culture transcends the determinants of age, race, religion, or social and economic conditions.

At the end of the panel, the recommendations of the attendees were as follows:

- 1- The issuance of a unified law to criminalize violence against women and girls.
- 2- The issuance of a law criminalizing domestic violence against children and women.
- 3- roles to guarantee the protection and secrecy of witnesses and whistleblowers in cases of female genital mutilation before, during and after investigations in cases of domestic violence, especially with regard to FGM crimes and forced marriage before or after the age of 18.
- 4- In order to ensure the enforcement of the law, a societal discussion must be opened to convince individuals and families of the harmful effects of female genital mutilation. These impacts negatively affect the health, safety and dignity of girls and women, so that Egyptian society has to start dealing with FGM more seriously, and hold the collective responsibility for reporting this crime to minimize its scale.
- 5- Encouraging adult women to file complaints against the crime of FGM, pursuant to Article 99 of the Penal Code, which establishes that the right to litigation in crimes related to assaulting the sanctity of the body does not lapse by statute of limitations.





Introduction:

On March 21 of each year Egyptians celebrate Mother's Day, at the beginning of spring. The reason for choosing this particular day to celebrate mothers is due to the fact that spring is the season of growth, giving, serenity, goodness, just like mothers.

Egyptian Journalist and writer Mustafa Amin, one of the founders of "Akhbar Al-Youm" publishing house, began to present the idea in Egypt when a woman visited him and talked about the story of the suffering she was going through after the death of her husband. She talked about her responsibility for her children on her own, without a partner. After this meeting he wrote an article demanding to celebrate Mother's Day in Egypt to honor mothers who have suffered in their lives for the sake of their children. The demand was fulfilled as the state responded in 1956 and for the first time mothers were celebrated. Since then, until now, Mothers' Day is being celebrated in Egypt and Arab countries.

On this occasion, many male and female singers chanted for the sacrifices of mothers as a kind of gratitude to them. One of the most famous songs is that of Fayza Ahmed "Set Al-Habayeb". Its music is composed by the legendary musician, Muhammad Abdel-Wahhab, and its lyrics were written by Hussein Al-Sayed in the early sixties of the previous century.

The poet composed the song to honor his mother when he discovered that he had forgotten to buy a gift for her on Mother's Day.

The words say: “My beloved woman, my beloved, my dearest and more cherished than my soul and blood. You the kindest and most graceful, O Lord, keep her safe, my mother, my beloved mother. I sleep while you wake up to keep thinking about me. You wake up at dawn to check on me. O Lord, keep her safe, my mother, my beloved mother. “

Today, shops are still taking advantage of the occasion to promote the sale of Mother's Day gifts through this song, which has been produced nearly 60 years ago.

Far from the consumerist nature of the occasion, the candy molds and cakes that children present to their mothers to celebrate them, today's mothers are experiencing a difficult struggle, represented in searching for their own space in this changing society, amid many social roles for which they bear responsibility.

They wake up early for their children, and also to go to their work. Now, between two generations of mothers, there seem to be huge gaps whose features are not yet clear. Yesterday, many of them knew motherhood and nothing else. But today; mothers search for themselves in all roles. The growing participation of women in different work fields increases, as women worldwide in general are present in several sectors, contribute to the development of their societies, and feel the value of their achievements, as well as their financial support for their husbands and families, as a wife, mother and housewife.

However, the prevailing social culture still defends the stereotypical role of women in society, which is represented in the role of the mother, the caretaker of the husband, and the non-paid domestic services only. That culture that besieges all girls and women, makes them feel that their true value and fulfillment of themselves lies only in playing the role of the mother, while the daily and financial burdens are only a second level subsequent. It gives the impression that the burden which female breadwinners bear alone are not very important. This happens amidst weak protection programs either by the state or civil society organizations in general.