

The Means of Developing Women's Rights

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- The issue of lifting the status of women, enabling them to play their role in the process of development and social reconstruction, and assuming their real position therein, is one of the most persistent issues in the social, political, legal and economic fields. The elimination of all obstacles hindering this objective is not an end in itself, but rather a means of developing society and the individual.
- Thus, the significance of this concept is associated first with society as a whole, so as to achieve the full integration of women in the process of development, which means the utilization of all social capacities.
- Secondly, it is linked to the economic question-the right to work-under conditions ensuring positive discrimination. The development of women's rights has thus become a universal question to consolidate women's participation in development, and to activate their role in demanding their rights
- This is also associated with the political issues of any community, since the UN Human Rights Commission has integrated women's rights in the mechanisms of its work in March 1994.

The issue of the development of women's rights in the Syrian community continues to raise discussions, as in most Arab communities, despite the prominent role of Syrian women, past and present. They have been present on the literary, scientific arenas. The circumstances did not prevent them from taking part in fighting colonialism in the battles waged by their homeland till it attained independence. Then the status of Syrian women developed, and they attained their full rights as citizens in the Syrian constitution of 1973, which consecrated the principle of equality of rights, freedoms and duties between male and female citizens in Articles 25, 26, 27 and 44. For more emphasis, Article 45 provided for the protection of women's human rights. It states: "The state ensures that women are given all chances to allow active and full participation in the political, social, cultural and economic life, and eliminates restrictions hindering their development and participation in the construction of the socialist Arab community."

However, this positive attitude is still in clear contradiction with several legal articles constituting a clear discrimination against women, and a considerable obstacle within the applied legal system ruling many issues in women's daily life. This paradox is no longer acceptable with women's status in the political and practical situation.

In the political field, Syrian women, preceding most Arab and third-world women, gained the rights of voting and nomination for the legislative council and the councils of administrative units. Article three of the election law No. 46 of 1973 provided that:

“Every Syrian Arab male and female citizen enjoys the right of nomination for the membership of the People’s Assembly.” Everybody knows that women are present in all three branches of authority:

- In the legislative authority, women account for 12% of the members of the People’s Assembly. This is one of the high percentages at the international level. Yet, there is a definite plan in the national strategy of women in Syria to bring this rate up to 30% pursuant to the recommendations of the Beijing Conference of 1995, which had a significant impact on the status of Syrian women, who achieved notable progress thereafter, as a result of concentrating governmental and non-governmental efforts to promote the rights and liberation of women.
- In the executive authority, women occupy two ministerial posts, namely the ministers of expatriates and labour and social affairs. So far, however, women have not assumed any cabinet portfolio in the ministries of sovereignty.
- In the judiciary authority, there are Syrian female judges in various courts, and in the post of Public Attorney of the Syrian Arab Republic. There are more than one hundred female judges in our country.
- At the highest levels of leadership of the state and the community, a woman is the leader of one of the political parties in the National Progressive Front; and there are female members of the Regional Leadership and the Central Committee of the ruling party, as well as the leaderships of popular and vocational organizations.

In practice, women are present in the fields of science and work, enjoying all rights at a par with men. Compulsory education till the intermediate level, and free education till the university level, apply for males and females with no discrimination at all. Women work as teachers, officials, lawyers, engineers, physicians, university professors, and ambassadors. They volunteer in the army and police academies. They enjoy all the rights guaranteed by the international labour agreements. There is also positive discrimination in their favour in their places of work. These include maternity leave, family allowances for their children, kindergartens and nurseries. They are honoured on Women’s Day, while Mother’s Day is an official holiday.

It is essential to have the necessary means and mechanisms to develop women’s rights through work at three levels of equal importance:

I The Level of Religious Address

Religious upbringing and teachings, as everyone knows, have an impact on the psychological and mental structure of the individual, whose private and public behaviour reflect this impact. This includes the attitude to the question of women's rights, apart from the interpretations and opinions of the religious scholars of the second century after Hijrah, which continue to dominate social and religious rules concerning women's rights. For this purpose, it is possible to take the following measures:

- Collaborating with enlightened clerics and scholars who believe that each time has the appropriate address and religious rule, derived from our illustrious Shari'a, and that the schools of religious jurisdiction are so large and comprehensive that they allow us to take what applies to our contemporary situation, without contradicting the logic and realities of modern life.
- Seminars and constant meetings with mosque imams, to agree on an enlightened religious address, in line with the vision of developing women's rights and promoting their status. There should be a follow-up of these efforts and Sunday sermons by the Ministry of Religious Endowments, in order to explain the real religious attitude to the status and rights of women.
- A dialogue should be initiated with the professors and students of the Shari'a colleges in the country, in order to promote the culture of equality. They should be urged to seek Shari'a evidence suitable for this objective, and to adopt such evidence in their dialogue with others, and when they teach their discipline at various stages.
- It is necessary to involve enlightened clerics in all seminars and workshops on the issues of women's issues and empowerment.

II On the Legislative Level:

Legislation involves superstructure, and constitutes one of the basic levels of any structure of thought, culture and values. The negative social reactions which set theoretical and practical obstacles against women's rights depend in curtailing them on the attitude of the Syrian legislator in some laws – an attitude of negative discrimination against women's rights and legal eligibility.

The emphasis on this mechanism stems from the great importance of removing this pretext from the reactions against the cause of women. Enabling women to adhere to a fair legal text would establish a stronger theoretical and practical attitude. This, in turn would help to formulate a legal culture depending on clear texts, void of provisions that constitute a clear discrimination against women.

These legislations should be reviewed and amended, since this is one of the most important mechanisms necessary to develop women's rights and consolidate their status. This is what is called (the upstream way). Understanding this mechanism requires the definition of women's legal status in Syrian legislation and the attitude of the legislator thereto.

So, the legal status of women in Syria, within the legal legislations in force can be divided into three categories, namely:

- 1- Civil, administrative, commercial and real-estate legislations (civil, administrative and commercial laws).
- 2- Penal legislations (the Syrian Penal Law of 1949-the Law of Criminal Litigations).
- 3- Personal-status legislations (the Law of Personal Status-the Law of the Transfer of Public Property).

It is first necessary to make a clear reference to the development of the view of Syrian women's rights in the context of the signature of the Convention of the Elimination of all forms of Discrimination Against Women (CEDAW). Legislative Decree No. 333, dated Sep. 26, 2002 ratified Syria's joining. The preamble of that Convention commits the ratifying states to denounce all forms of discrimination against women, and to take various measures to eliminate such discrimination. However, Syria made a set of reservations against certain texts, although the contents of those reservations contravened the second item of Article 28 of that Convention, which provides that "no reservation should be made to contravene the objective and purpose of the convention. The national reservations involved:

- 1- Article 2, with all its paragraphs, which include:
 - Paragraph a)- The embodiment of the principle of equality between men and women in the constitution and other relevant legislations
 - Paragraph b)- Taking suitable arrangements and other measures to prohibit all discrimination against women
 - Paragraph c)- Ensuring effective legal protection of women, on a par with men, against any discriminatory action, through the relevant national courts.

Paragraph d)- Desisting from any action or practice of discrimination against women, and ensuring that public authorities and establishments would behave in accordance with this commitment

Paragraph e)- Taking suitable measures to eliminate any discrimination against women by any person, organization or establishment.

Paragraph f)- Taking all measures, including legislations, to amend or abrogate laws, regulations, norms and practices constituting discrimination against women.

Paragraph g)- Abrogating all the provisions of the national penal codes constituting discrimination against women.

- 2- Article 9: The reservation was made against Paragraph 2, about granting women equal rights to men concerning the nationality of their children.
- 3- Article 16: The reservation was made on item 2 of this Article, concerning the disregard of any legal implication of the engagement or marriage of a minor, the definition of a minimum marriage-age and the compulsory registration of marriages in an official record.
- 4- Article 29: (concerning arbitration in any dispute between two states related to this convention.

The enforced laws in any state are the main regulator of relations of citizens and the state concerned, and relations among the citizens themselves. These laws also define the rights and duties of every component of the modern state, and thus **its place on the ranks of the social ladder**. So, whenever these legislations approach the achievement of equality between men and women in rights and duties, this is reflected on both sexes in various fields of life through a mutual influence between superstructure and infrastructure. When we observe the attitude of the Syrian legislator to women's rights and legal status in the aforementioned legislative categories, we find the following:

- 1- In Civil, administrative, commercial and real estate legislations (the civil, administrative and commercial laws):
 - All these legislations recognize the principle of legal equality between women and men as citizens. They have retained the same rights and duties for women in all applications; and according to Article 59 of the Syrian Law of Evidence, a woman enjoys the right to testify before courts hearing various cases, on equal footing with men, with the exception of Sheri'a courts.
 - However, the Syrian law has adopted separate financial liabilities between married couples. This landed Syrian women in a legal problem, wronging her by depriving her of the right of property within the family. The base of this deprivation is the fact that the Law of Personal Status does not bind a woman to spend on her husband. Therefore, the civil law and interpretation considered a wife's expenditure during the establishment of the marital relation as donation. Herein lies an important detail:
 - When a woman is productive and married, then the marriage is resolved as a result of differences between the couple, and the property happens to be registered in the husband's name.
 - Or when the husband dies, and the children persecute the wife, after having spent money that has made the family rich in one way or another.

The question here is: Where are the rights of this wife, and the money she has paid in the marital house?
Would she possess what she was a partner in raising?

The legal answer lies in the following provisions, which restrict the judge and prevent him from ruling in her favour:

- In the Law of personal Status:

The Islamic Shari'a is clear. It considers the expenditure of each person as part of his money, except the wife, who is considered dependent on her husband, according to Article 154 of the Law of Personal Status.

-In the Civil Law:

Article 470 listed the obstacles preventing the retraction of donations, particularly the provision of Paragraph d:

“No donation can be retracted if it is from one spouse to the other, even if the donor wanted to retract after the dissolution of the marriage.”

The constant, stable judicial discretion, justified in the aforementioned legal texts. Prevents the wife of benefiting from what she has spent. It concludes that since the husband is the party who spends to prepare the marital house, everything in this house belongs to him, except women's things.

Therefore, in the absence of a legal text, the discretion considers the wife's salaries spent during the joint marital life a donation meant to consolidate the marriage. Such a donation is irrevocable. The wife cannot retract it without the consent of the recipient, even after the dissolution of the marriage, according to the provision of Article 470, Paragraph (d) of the civil law.

So, the cases filed before courts by wives asking for what they have spent lack justification and legal support. Therefore, they are currently rejected.

This wrong remains due to the lack of legal text, and because of this interpretation which prevailed at a time when the number of working women was so small that they could not be considered a general, public social case. Now however, with the constant increase of this number, it has become urgent to face this real injustice, and to deal with it through the enactment of a sound law to protect a woman's right to the property of the family. The legislator should pay attention to this subject, for which there are several possible solutions, such as:

1) Amending Paragraph (d) of Article 470 of the civil law, by deleting the second part, and retaining the first part, i.e. with the concept that when marriage is dissolved, the wife has the right to regain whatever she spent during marital life.

It is wrong to consider the wife's money spent in the marital house a donation, because the donation should meet some formal conditions. It should be given according to an official document, and actual delivery, with a receipt, according to Article 458-461

of the civil law. Thus, the wife's money spent from her purse cannot be considered a donation.

Even if we suppose, for the sake of argument, that such expenditure was by free consent, the main reason was the marital relation. So, when relation is dissolved, so should everything that has resulted therefrom.

2) A third Paragraph can be added to Article 90 of the Syrian Law of Evidence, in order to abrogate the injustice inflicted on women and to find a legal solution for this problem. The proposed Paragraph should provide that:

Everything owned by one of the spouses as of the start of the marriage is a joint property, and an ipso facto legal evidence if the wife is productive, unless the husband proves the contrary.

3) Compensating the Wife

Compensation here does not mean that which comes as a result of arbitrary divorce; but compensation for the wife's wages, salaries, or private money spent in the marital house. When a husband divorces his wife who used to spend on the marital house with him out of her own money, this would incur material damage, since her financial liability is separate from his, according to the civil law and personal-status law. Such damage requires compensation according to Article 164 of the civil law, or on the basis of the theory ungrounded enrichment. The estimation of damages should be left to the discretion of the judge, taking into account what the wife has spent, the time limit and all other considerations. The freedom of proof should be open including personal evidence.

4) The Spread of Legal Awareness: This can be done through the mass media and educational lectures:

This concerns the marriage deeds, and their items which enable women to enable them to amend such deeds and their legal provisions by stipulating whatever they see fair and proper, according to their own conditions. This is the least thing they can do, till the legislator moves to enact the legal texts that do justice to women in all humanitarian aspects. Indeed, most women are not aware of the existence of this particular item, nor even the justification of its existence in the printed text of the marriage-deed forms at the Ministry of Justice.

This item of **special conditions** allows a wife to stipulate whatever conditions are sound and do not contradict the legal and social objectives of the marriage institution. However, there are conditions that cannot be laid down because they contravene the aim of the legislator in a marriage deed, such as the condition of not having children, or not living together. The conditions that are allowed include the wife's freedom of work after marriage, and **considering any riches that the family gains after the marriage conclusion as joint property for both spouses.**

2- The Penal Legislations (The Syrian Penalty Code of 1949-The Law of Penal Litigations), and the Law of Syrian Nationality Law, issued in Legislative Decree No. 276, dated Nov. 24, 1969:

In the Penal Code of 1949, the Syrian Legislator was influenced by the social view of women at that time. So, some of the provisions related to the policy of incrimination and the penal institutions adopted in that code reflected the social standards and norms prevailing then. Such standards and norms subjugated women after long years of the domination of the culture accompanying the Ottoman occupation. They are no longer the subject of consensus at present. The discriminatory articles against women are in the following:

a) Articles related to the crime of adultery (473-474-475): These Articles are in Chapter 2 (crimes against the family-marriage-related crimes), where there is a clear discrimination against women, embodied in the following:

- Penal discrepancy: The code provided that the adulteress-married or single-should be imprisoned for a period ranging from three months to two years.

It imposed the same punishment on her male partner if he were married. Otherwise, he would be imprisoned only for a period ranging from one month to one year (Article 473 of the Penal Code).

- The code restricted the means of proof against the male partner in adultery to legal confession, public offence and letters and documents in his hand, while the means of proof against the woman were left open.
- In order to punish the husband for adultery, the code stipulated that he should commit adultery inside the nuptial house, or take a mistress in public anywhere; but it penalized an adulterous wife in all cases without any conditions.

b) Articles related to extricating and extenuating conditions and to crimes of passion: (548-192-242)

These Articles gave man the right to kill the woman (his wife, mother, daughter, or sister) if he caught her in a state of adultery or in a suspicious state with another man, and then to benefit from an extricating and extenuating conditions.

Whatever the excuses given in this context, they cannot warrant its retention. The Islamic Shari'a metes out equal penalties for male and female culprits, and put the application of the penalty in the hands of the ruling authority, not in the hands of a private individual. So, there is no way to go farther than the Islamic Shari'a in such cases.

3- Articles related to contraceptives associated with family regulation and abortion (23, 524 and 527 of the Penal Code).

As for the Law of Nationality, issued in Legislative Decree No. 276, dated Nov. 24, 1969, Article 3, Paragraph (a) thereof provided that:

“A person shall be considered ipso facto Syrian: a) if he is born in the country or abroad to a Syrian Arab father...”

As a result, this text deprives a Syrian woman married to a non-Syrian man of the right to give Syrian nationality to her children. It is one of the discriminatory provisions

that need to be amended. As a preliminary step to amend it, the government should withdraw its reservation on Article 9, Paragraph 2 of the CEDAW.

The justifications of such withdrawal are:

- 1- The Law of Nationality is not connected with the issues of lineage related to the rules of the Islamic Shari'a. It contains rules regulating the relations of individuals to the state. This means that there is no religious obstacle to prevent such withdrawal.
- 2- The Syrian Constitution has guaranteed for women the right to equal political, social and economic rights with men. Therefore, this reservation, as well as the above-mentioned provision of the Law of Nationality, contravene the provisions of the Constitution, which is the supreme law of the country.
- 3- The reservation should be withdrawn in accordance with the Convention of the Rights of the Child, which was ratified by the Syrian Arab Republic. We must take into account the human and social sufferings of children born to Syrian mothers, and the enforced law fails to cover all actual cases, since its provisions do not include granting those children Syrian nationality.

In order to amend the text of Article 3, Paragraph (a) of Decree No. 276 of 1969, amended by Decree No. 17, dated Feb. 13, 1977, so as to abrogate this discriminatory text, there are several potential formulas, such as the following:

“A person is ipso facto Syrian Arab if he is: a) born in the country or abroad to a Syrian Arab father or a Syrian Arab mother”.

- 4- Personal Status Legislations (the law of personal status-the law of the transfer of public property):
 - The Law of the Transfer of Public Property No: _____, dated, _____, recognized equal heritage rights between males and females in all what they inherit of public property. It did not adopt the Shari'a rule of bequeathing the male double the share of the female. No reservations have been made against that law, which is still in force.

As for the texts of the Law of Personal Status:

It is observed that woman enters the family, the first basic cell of society, without a legal status equal with that of the man in several provisions that regulate the contracts between two parties, particularly the marriage deed, which constitutes the basic structure regulating the family life. The Law of Personal Status has several implications; but it contains some discrepancies:

- 1- It does not allow a woman to conclude her marriage deed by herself, even if she is a mature adult. Her guardian must do it. This contravenes the eligibility granted to women in the Constitution and the other Syrian legislations, as well as the Hanafi school of religious though which allows a mature adult woman to conclude her own marriage deed herself.
- 2- The law adopted the principle of polygamy, although its harms are more than its benefits in this age.
- 3- The woman's right to choose her husband is reduced, because her guardian shares this choice with her, according to the competence condition provided for in the Law of Personal Status.

- 4- A woman cannot abrogate her marriage deed except by an application to the judge, in cases defined by the law, or by agreement with the husband, in return for a compensation paid to him, or for waiving her marital rights. On the other hand, a husband can divorce according to his own will, under all circumstances, through agreed divorce, by all conditions. The annulment should be either by the consent of both parties, or by a ruling by the judge; and the harmed party can demand compensation, and the determination of the ownership of the family property.
- 5- As a mother, a woman does not have the same rights as those given to the father by the law. She does not have the right of guardianship and custody. Her rights as a mother are confined to nursery work. The law also restricts the travel of a mother with her nursing baby.
- 6- The Law of Personal Status adopts the principle of considering the testimony of two women equal to that of one man. The Quranic verse containing this ruling deals with civil transactions that were not adopted by the Syrian Law of Evidence. It does not apply this rule in civil deals and contracts. Therefore, this rule was applied in evidence out of place, when it was applied in cases of personal status related to marriage, divorce, lineage, alimony...etc.

In fact, this is one of the practical paradoxes that are imposed on women and society within the Law of Personal Status, whose provisions give the man the stronger legal position inside the family. This paradox can be illustrated by the following example: A female lawyer can represent a man and/or a woman in Shari'a cases, and in the most personal rights of the man, such as divorcing the wife of her client. A female lawyer can also represent the wife sometimes and the husband at other times in cases of divorce by agreement. But when it comes to testifying in Shari'a cases related to personal status, such a female lawyer needs another woman in order to make her testimony complete, although in civil, penal and commercial cases, a woman's testimony is equal to a man's, without any discrimination, according to the Syrian Law of Evidence. This calls for the following:

- reviewing these rules to be more in line with what women have attained in practice, and preparing a family law deriving from all the Islamic schools of thought what is compatible with what women have attained, and with the international agreements which Syria has joined and ratified. Moreover, new legislations should be enacted in the following fields:
- Protecting women, promoting their status and intensifying the punishments of any psychological or physical aggression on them; and
- Empowering women through the application of quota systems as an interim stage in various places, with well-considered and acceptable forms under the democratic transformation. This would promote the rights of citizenship in a society of values and traditions which still views women on a gender basis, and does not regard the individual difference between the two sexes.

III The Level of Social Awareness of Women's Rights:

(I call it upstream): This awareness is important in changing social attitudes to the question of developing women's rights. Any legislative amendment within its constitutional course would be presented to the members of parliament, whose social awareness must be activated. This would make them vote in favour of the adoption of legislations to empower women and to enable them to exercise their legal rights. Without influencing the social attitude, there can be no legislation doing women justice. In order to gain a majority vote in the legislative council for such laws, the following steps must be taken:

- A draft law must be presented by the majority party, adopted by its leadership, and agreed to with the members.
- to work on changing social heritage and beliefs, and to cultivate an alternative social culture concerning women, away from prior sensitivity to the presentation of this question in any social or political milieu, at whatever level, through the following means:
 - 1- The establishment of a center of women's studies, with field observation, follow up, organizing statistics about women in the Syrian community, to probe the spread of their problems and to define their size. The peculiarities of each area in the country must be studied, together with theoretical and practical proposals. Specialists and experts active in this field, from governmental and non-governmental bodies alike, should be represented in this center.
 - 2- Educational curricula in all stages, including academic university textbooks, should be developed to consecrate actual equality, away from prevailing stereotypes, which must be replaced by gender concepts, linking the social roles of both sexes to the historical course and the social heritage. When this social culture changes, the roles change. One hour a week must be devoted for this purpose, to acquaint students with women's rights, and to rectify some wrong perceptions that are often attributed wrongly to the law or the Shari'a. These include the so-called "house of obedience", i.e. cohabitation with the husband in the nuptial house. A woman is not forced by the police to do so, witness the fact that she deserves no alimony if she refuses to live in the marital house. Other misconceptions include the claim that women are mentally and religiously inferior, and that men are the guardians of women. In fact, the "guardianship" here is financial, not mental or intellectual.
 - 3- There should be emphasis on the role of the mass media in changing the attitude of society to the issue of women's rights in line with the desired ultimate goal. Nobody should ignore the impact of the mass media on the public opinion.
 - 4- Well-studied advertising campaigns should be carried out by experts to disseminate the women's cause on a very large scale, away from direct didacticism.
 - 5- Regular, intensive mass seminars should be held, in collaboration with cultural centres, in order to spread and promote participatory culture between men and women in society.
 - 6- Civil societies and organizations should be involved, in order to utilize their efforts to develop women's rights through their agendas and activities, to

publicize international conventions supporting women, including CEDAW, and to explain the objectives of the development millennium, adopted by the UN, to be attained by the year 2015.

- 7- Vocational trade unions should be urged to adopt the cause of women effectively, and to take suitable measures to support the spread of the culture of equality and to work for its accomplishment.
- 8- Efforts should be exerted to target the rural areas in the process of raising awareness of the cause of women, away from elitism.

There are helpful factors available to Syrian women to enable them to surmount obstacles that hinder the development of their rights and their possession of the necessary mechanisms. These factors include the following:

- 1- The supportive higher political will in the country, as embodied in the president's oath address, with the implications, mechanisms it defined for further advancement of the cause of Syrian women, the enhancement of women's participation in decision-making positions. This also includes increasing the number of women occupying positions in all authorities, and working to supply various conditions to benefit from female capacities with distinguished qualifications. This will be reflected on the government policies and daily administrative work. There should be a flexible, open mentality to appoint administrative leaders in the job echelon. The lack of such mentality contradicts the spirit of the laws and contravenes the general policy of the state.
- 2- Article 45 of the Syrian Constitution provides that:
"The state shall ensure for women all opportunities that allow them full, active participation in the political, social, cultural and economic life, and eliminate all restrictions that hinder their development and participation in building the social Arab community".

The state authorities should also adhere to their commitment to amend all the enforced legislations in line with the provisions of the constitution, whose Article 153 provides that

"Enforced legislations issued before the proclamation of the Constitution shall remain in force **till they are amended in line with its provisions.**"

- 3- The international conventions ratified by the Syrian Arab Republic, including the CEDAW; and all the reservations thereon should be withdrawn, since they contravene the provisions of the constitution, the actual situation of women and most enforced legislations. According to the Constitution, these conventions, once ratified, become like valid internal legislations that have priority in enforcement; and the government will have to amend its own internal legislations to bring them in line with those conventions.

In conclusion, the search for the necessary mechanisms to develop women's rights creates socio-political movement that must contribute, with universal cultural variables and the globalization of human thought, to the freedom from discrepancy between men and women in the legal, social and human status at all level, through adherence to the concept of gender, which is one of the important and necessary mechanisms.

Syrian women, with their far-reaching achievements in all fields, have gained a status distinguished from that of most women in the world.

In order to eliminate discrepancies and differences in the legal, practical and social status of women, work must be undertaken along the backward lines to bring them forward, abreast with equality. These large discrepancies between north and south, east and west, the hinterland and the coast, as well as the urban and rural areas in Syrian constitute a considerable obstacle that needs to be surmounted in order to promote the rights of illiterate women. These women are ruled by social customs that prevent them from sitting at the food table with their own male relatives, husband, fathers or brothers. They are not even allowed to cling to the minimum legal and legitimate rights which are the proceeding point adopted In this paper. This gap should be bridged more rapidly by such mechanisms as education, empowerment, combating all forms of violence and finding the necessary means to eliminate it once and for all. Women who are subjected to violence, even through the social outlook or reaction, cannot build a community and a homeland, nor can they be relied on when they are given these rights. This is a process which should be followed up with constructive additions to develop women's rights with the mechanisms presented above, and other means required by the work progress at other, subsequent stages.