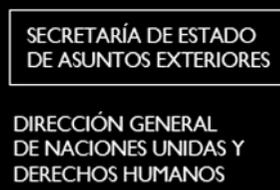


LIBYAN WOMEN: RIGHTS AND RESPONSIBILITIES. EXPERIENCES IN OTHER ARAB COUNTRIES

25TH-26TH OCTOBER 2016

MADRID, CASA ÁRABE



FPSC and READI present the result of two days of work on the general matter of Libyan women, their present situation, how life was just before the revolution and what are the real expectations for the near future, actions to be undertaken.

The participants at the workshop were selected because of their deep experience con development or because their testimony could help to clarify what is the situation in Libya, points to be tackled and to design measure to be implemented.

The resume of these hours of conversation could be on this Arabic popular saying: "المراة التي يدفع مهد مع يدها اليمنى، يحكم العالم بيدها اليسرى": "The woman who rocks the cradle with her right hand, rules the world with her left hand".

From FPSC we hope this work could open ways of improving the life of the most vulnerable and READI offers its network to be use as an instrument of gathering, of communication, of sharing experiences and hopes.

FPSC and READI would like to thank the Human Rights Office of the Foreign Minister for their support on the organization of this workshop, and all the collaborators this project has had; Dr. Naouel Abdellatif Mami, Vice Rector in charge of External Relations, Cooperation and Communication at University Setif 2 (Algeria); Ms. Ikhlass AL-Sheikhly, Program Development Professional for Development Consultancy in Vienna; Ms. Pascal Warda, President of Hammurabi Human Rights; Ms. Gwenda Jeffreys-Jones, Expert of Middle Orient; Ms. Ana Vega Gutiérrez, Professor at La Rioja University and director of the UNESCO Chair dedicated to Democratic citizenship and cultural freedom; Ms. Zoila Combalía, Professor of State Ecclesiastic Law at Zaragoza University; and Ms. Anayo J. Offiah, Senior Advocate of Nigeria (SAN), since September 2003 and Founder of the Happy Home Foundation.

December 2016

WORKSHOP

LIBYAN WOMEN: RIGHTS AND RESPONSIBILITIES. EXPERIENCES IN OTHER ARAB COUNTRIES

MADRID, 25TH-26TH OCTOBER

SALÓN DE EMBAJADORES - CASA ÁRABE
(C/ ALCALÁ, 62 MADRID)

PROGRAM

TUESDAY 25TH OCTOBER 2016

10.00H. – 10.15H.
OPENING SESSION

Mr. Juan Manuel Molina. Executive Adviser at the Directorate General for Maghreb, Africa, Mediterranean and Near East of the Ministry of Foreign Affairs and Cooperation of Spain. Former Ambassador of Spain to Mozambique (2006-2009).

Ms. Blanca de Mesa. President of Red Euro-árabe de ONG de Desarrollo e Integración (READI).

Ms. Jumana Trad. President of Fundación Promoción Social de la Cultura (FPSC).

Mr. Pedro Antonio Villena. General Director of Casa Árabe.

10.15H. – 10.45H.
CONFERENCE ON:
WOMEN IN DECISION MAKING

Ms. Naima Gebril. Judge and member of Libya National Dialogue Commission.

10.45H. – 11.15H.
COFFEE BREAK

11.15H. – 14.00H.
FIRST SESSION:
THE ROLE OF THE WOMAN IN THE
FAMILY AND SOCIETY

Speakers:

Ms. Magda El Sanousi. Head of UNSMIL's Women Empowerment Section.

Ms. Claudette Habesh. Former President of Caritas MONA (1999-2007) and General Secretary of Caritas Jerusalem (1987-2013).

Ms. Nada Elatrash. Health, Safety and Environment (HSE) Engineer.

Moderator:

Ms. Najet Karaborni. President of FCEO (Future & Civic Engagement Organization) and President founder of TPM BEST (Tunisia Global Pole of Good Health & Well Being for All). Former senior advisor at United Nations (1991–2008) and Commissioner General for Regional Development and physical management at Ministry of Planning (1981–1985) in Tunisia.

16.00H.
VISIT TO INSTITUTO DE LA MUJER Y PARA LA
IGUALDAD DE OPORTUNIDADES

WEDNESDAY 26TH OCTOBER 2016

10.00H. – 10.30H.
OPENING SESSION

Mr. Ignacio Ybáñez. Secretary of State on Foreign Affairs at the Spanish Foreign Minister.

Ms. Jumana Trad. President of Fundación Promoción Social de la Cultura (FPSC).

10.30H. – 11.30H.
SECOND SESSION:
THE ROLE OF WOMEN IN THE CIVIL
SOCIETY. STRENGTHENING LIBYAN
LOCAL GOVERNMENTAL STRUCTURE

Speakers:

Ms. Zahra' Langhi. Cofounder of Libyan women's Platform for Peace y member of Arab Women Think Tank.

Ms. Huda Abuzeid. TV producer and filmmaker.

Ms. Mouna Akesbi. Cultural Counsellor of the Morocco's Embassy in Spain.

Moderator:

Ms. Najet Karaborni. President of FCEO (Future & Civic Engagement Organization) and President founder of TPM BEST (Tunisia Global Pole of Good Health & Well Being for All). Former senior advisor at United Nations (1991–2008) and Commissioner General for Regional Development and physical management at Ministry of Planning (1981–1985) in Tunisia.

11.30H. – 12.00H.
COFFEE BREAK

12.00H. – 13.30H.
CONCLUSIONS

Ms. Najet Karaborni. President of FCEO (Future & Civic Engagement Organization) and President founder of TPM BEST (Tunisia Global Pole of Good Health & Well Being for All). Former senior advisor at United Nations (1991–2008) and Commissioner General for Regional Development and physical management at Ministry of Planning (1981–1985) in Tunisia.



PEDRO VILLENA
GENERAL DIRECTOR OF CASA ÁRABE

OPENING WORDS

Casa Árabe welcomes this initiative on the rights and responsibilities of Libyan women, as it brings to the fore an issue which not often makes headlines, yet is at the heart of how to kick off transitions from a grassroots level.

We have witnessed a disintegration of institutions and the tearing of the social contract to be replaced by lawlessness, tribal and short-term alliances based on military calculations but extremely far from good governance.

Libya is an important member in the Arab family and an essential link for preserving peace in the Mediterranean. Although working alongside its civil society is very difficult under the current circumstances, it is a duty for the international community to support constructive projects. Casa Árabe is concerned by the escalation of polarization and has in the recent months shown its support for a UNESCO-led project to change the role of media in conflict, from trouble-making to reconciliation, through a set of principles and standards. After three meetings the several managers, owners and journalists of media outlets expressed their rejection of violence and hate speech, and agreed to abide by the international standards of

professional and ethical reporting at all times in their work, despite their opposing views of the conflict.

This shows that dialogue is possible and it can make a difference in deflecting conflict. It was also about the right of exerting freedom of expression, but mostly about the responsibilities it entails. For in any transition, and we have witnessed this in Spain, there is no progress without the creation of a consensus in which people with different views agree to abide by the same rules of the game, namely the rule of law, and participate actively in building a new society.

Libya, like many of its neighbors, has this potential, and Libyan women need to be empowered to be able to share the burden of reconstructing the social fabric. We thank all the participants from being here, the attendants as well (ambassadors...) and FPSC for organizing this workshop. Casa Árabe is honored to be able to host it.

We hope you will have two days of productive work and may you reach interesting conclusions.



NAIMA GEBRIL
MEMBER OF INDEPENDENT COMMITTEE - LIBYAN POLITICAL DIALOGUE

DEMOCRACY AND WOMEN RIGHTS BETWEEN THEORY AND APPLICATION IN LIBYA”

INTRODUCTION

So many things occurred in a short period, which is the age of the nascent Arab revolutions in the Arab world, including Libya. Although there was an equal participation of women and men in the fields and the events of the revolution, women were marginalized from the public sphere. Moreover, marginalization has extended to exceed the rights and the gains obtained by women throughout its long struggle since the beginning of the twentieth century until now. These rights and gains have been lost due to the fundamentalist Salafi penetration in an attempt to control the gains of the revolution, and due to the imposition of the conservative male by controlling the legislative and executive mechanisms. The authority and political Islam came to ally in times and contradicted for a time on current division, and women began facing the risk of marginalization or exclusion from decision-making to exclude them from consultations as they started terminating the positive steps that have been achieved in the field of women's rights after trying to connect them to the former regime in Libya.

THE HISTORICAL ROLE OF LIBYAN WOMEN

Historical rights and gains, which Libyan women historically achieved,

guarantee her humanity and her rights as a citizen, as she is considered an essential element in building the society and its development. These rights and gains were the fruit of long and hard struggle in all social, economic, political and cultural fields; the early pioneers have played a major role in it through the movement of women evolution and her struggle at the Arab and international level , pioneers such as Ms. Hemeda el- Enezi, Badeah eflifla and Zaema Al Baroni.

- One of the most important gains achieved are the right to education and the right to vote in 1963, the right to work and equal pay, material privileges and accrued leave which are within the framework of positive discrimination. Moreover, the legislator considered working as a duty of women towards the community. In addition to the right of access to the health services, economic and social rights listed in the Social Security Law No. 13/1980 and its amendments, there is the Personal Status Law No. 15 of 1984 on the rules of marriage to non-Libyans men and women; for the second spouse, polygamy and adherence to the permission and the consent of the first wife, otherwise, the marriage will be considered void if it has been without her knowledge. Unfortunately, this law regarding the requirement of permission and consent of the first

wife was revoked as the result of appeal No. 39/50 of the unconstitutionality of this article, as it is inconsistent with the provisions of Islamic Sharia.

- Regarding rights as a citizen, Libya does not protect women and children in specific terms in (6 m) of CEDAW. Law No. 24 of 2010 provides Libyan citizenship to the children of citizens of Libyan women married to non-Libyan nationality, but this law has not been implemented until today.
- Libya signed and joined all international or regional treaties, conventions and optional protocols, including the seven main United Nations conventions on human rights, and the Optional Protocol to the International Covenant on Civil and Political Rights on the submission of complaints by individuals (1989). Also, it signed the Optional Protocol to the Convention of the Justice of elimination of All Forms of Discrimination against women, as well as the two Optional Protocols to the Convention of the rights of the Child. Furthermore, Libya joined eight conventions of the international Labor Organization concerning human rights in general , three of them are directly related to working women's rights which are represented in maternity protection conventions (No. 3, 103) and discrimination after maternity leave at work and in hiring. No. (111).
- Libya joined CEDAW on (16.5.1989) and had reservations on Article 2, paragraphs (c and d) of Article (16).

- Also, first women's association was established in 1954, which had a key and important role in empowering women in many areas. Once the modernization march got going, the position of women has not been marginalized not only in Libyan society at the level of laws and regulations which ensure the rights parallel to man, but also in the fields of education, politics, and economics.

WOMEN AND REVOLUTION

They are the spark of the revolution and the main engine, they led demonstrations, protests, blogging, coverage of events across social networking channels, relief and care campaigns for the wounded and medication, the smuggling of ammunition, weapons and making explosives, transfer coordinates and logistic support in all fields; especially the displaced. As a result, the revolution dropped dictatorship symbol and parenthood at the same time. Women rights were based on the grounds that they are gift of the power's pyramid without recognizing the struggle of women for the sake of their liberation since the beginning of the twentieth century.

Regarding to the political empowerment after the outbreak of the revolution, one lady has participated, as a spokeswoman in the establishment of the National Transitional Council of the initiative in the city of Benghazi from the womb of the revolution in response to the requirements of the stage. After the foundation announcement, only two women managed to participate in this Council. From here, the marginalization and the exclusion began with the beginnings of instituting the Transitional National Assembly, and one minister for

social affairs in his Executive Office. For the second transitional government also there were two women ministers for tourism and social affairs of total 29 ministries, with a number of ministry agents and in the foreign, media, justice, health, culture and civil society ministries.

- **National Conference** under the General National Congress Election law No. 4 of the year 2012; 33 women managed to enter the National Congress, which represents approximately 17% of the total 200 members. Thirty-two of them succeeded by elected proportional representation system through closed electoral lists provided by the political entities. These list main succession vertically and horizontally between men and women whereas the lists that did not respect this principle, it will be cancelled. Also one lady has elected by majority system (independents) from 120 members who is from the city of Bani Walid, she was the head of the Human rights in the Conference. The rest of the members distributed on other committees as vice chairman and a rapporteur of which their work marked by seriousness and efficiency.
- In the parliament it has been allocated 16% of the total seats of 200 seats (quota) under Law No. 10 of the year 2014.
- In municipalities, one seat has been allocated for women in the municipal councils of total members.
- In fact, we began to monitor many of the negative practices that highlight a clear change in the matter of political commitment to women issue, both in terms of the decisions of the competent

authorities. For example but not limited to, the National Transitional Council Resolution No. 42 of 2012 concerning the appointment of the Chairman and members of the Supreme Commission for Elections Conference National official chairman and ten members of whom only one lady. Also the steering Council of the city of Benghazi, regarding to the formation of the Supreme Committee for the election of the local council which was completed by the designation of the chairman and ten members, all of whom are men.

- In terms of the positions representing a clear discrimination against women and to identify the nature of its role, including:
 - The letter of the National Transitional Council head on Liberation Declaration which is the first constituent letter to the benefits of the post-liberation and state-building stage on 23/20/2011. The letter announced that he would work to pass a law allowing a man to polygamy, in the city of Tripoli.
 - Expel the program presenter of the official ceremony of handing over power from the National Transitional Council to the elected conference on 08.03.2012 in Tripoli.
 - Mr. Mufti's statements and rulings concerning preventing co-education and the separation of females away from males in various stages of education, teachers wearing the veil during teaching males in advanced stages of education and inadmissibility of women traveling without a male relative.

- Some law makers charged on the Education Minister's office in the interim government, and decisions were issued to implement these initiatives later regarding to sex separation in all stages of education.
- Submission of appeals before the Supreme Court declaring unconstitutionality of the laws and provisions to ensure rights for women under the pretext of violating the provisions of the Islamic Sharia (two of the Constitutional Declaration issued on (08/03/2011), has declared unconstitutionality of the fifth text of polygamy and there is now a constitutional appeal of unconstitutionality of women taking the judiciary and public prosecutors responsibilities.
- Growing the Islamic feminism. Benghazi city has witnessed a protest demonstration organized by a group of women demanding the imposition of the veil on 2/21/2103.
- Increase of violence against women to the extent of assassination, kidnapping and beating... etc., with the assassination of a number of Jurist activists and parliamentarians such as Salwa abo ukaiqis and Fariha Berkaoui, members of General National Congress, the press Nasib Karnavah in Sabha, Entsar Alhsairy from Tripoli and others who are victims of terrorism due to their nationalist attitudes. The months of February 2014 to May 2014, less than year, witnessed the fall of five activists along with threatening many of the activists and academics.

- **Civil society organizations:** the involvement of a large number of women in civil society, and a large variety of its forms , establishing, associations, alliances , organizations, networks and coalitions, where they reached to 2015 according to the statistics of the Ministry of Culture and civil society in Libya in 2012.
- **Social Media (Social Media):** a very strong participation as one of the major player. Blogs and a number of websites were created.

WOMEN AND DEMOCRATIC TRANSITION

The transitional stage is witnessing a widespread debate about democratic transition and its tracks, which can ensure the achievement of real and tangible changes not to restore the dictatorship. Everyone claims that they want to overcome it, while everyone are sticking theoretically to democracy, but the reality is that the path of the post-revolution holds a lot of contradictions, weaknesses and vulnerability. Also there is a range of crises and conflicts, to the extent of the outbreak of war, which is raising doubts about the possibility of building a democratic society in the short and medium term. Democracy has brought conservative Supreme forces which we should understand and deal and interact with. Salafist and jihadist religious currents were aroused. The past five years witnessed an intensification of the old debate patterns about discrimination, marginalization and exclusion of women, while the present data became an indications of a future in which women will suffer, not only because of the disadvantages of the former regime, but also perhaps even declining the achievements of women's struggles over the long decades. There is no doubt that the

women's rights issues and gender equality are one of the main points of disclosure of the nature of democratic processes.

There is also a systematic violence on institutions level to intimidate and punish women and expelling them from the construction phase of the new state of Libya. There is no doubt that the removal of half of society facilitates the control of the other half.

Here, the concept of democracy poses some problems included:

- Reference problems are political, civil, social and economic rights.
- Problem of descriptive laws comply with international obligations to Libya, for example, the CEDAW.
- Large gap between law and practice (reality).
- The problem of equality, the contradictions in the legislative system.

The *status quo* raises how to build a vision of the integration of gender in the paths of democratic transformation and effective participation in building the future in spite of the big challenges. Women engaged with their abilities and their potentials with strong will and an effective contribution at the level:

- **First, the Constitutional Merit:** Women have identified what they want in the Constitution, the obligation to ensure equality, non-discrimination and gendering Constitution through workshops,

seminars, lectures, and networks of civil society organizations were set up under the name of coordinating women's constitutional entitlement to organize work and exchange of proposals and unify efforts. In this context, empowering women unit of women's United Nations mission of support in Libya organized workshops to determine the demands of women in the Constitution and submitted them to the constituent body to prepare a draft constitution. The representation of women in the constituent body was reached to only 10% where only 6 seats of which each organization from the three regions of Libya has only one of them. This was decided by law No. 17 of 2013, where I was a member of the relevant committee to prepare a draft of the constituent body for drafting the permanent constitution of the country's election law, which is composed by 18 members including three women. Disappointing preliminary draft of the Libyan Constitution was issued as it does not meet the aspirations and demands of women.

- **Second, transitional justice and reconciliation:** set of laws on transitional justice were issued, and the decision was issued by the Council of Ministers regarding raped women and their rights to compensation. A body of Truth and Reconciliation Commission was established, and the participation of women in the reconciliation process was effective in many regional and tribal conflicts that have broken out. In addition to its larger role in pushing the process of reconciliation through justice to achieve unique situations and reveal the truth, participate in the fact-finding committees and commissions of reconciliation. The best witness is the tent of

reconciliation founded by women from the south in Sabha; also women participated in Nalut Reconciliation Conference.

For the judiciary, let me tell you about the women judges and the first woman appointed in accordance with the law of the judicial system No. 29 of 1962 (the judicial staff), me, your spokeswoman on 03.21.1975, which was reserved for men, and came after a long struggle, hardship and suffering from discrimination for a period of 3 years after graduation from the Faculty of Law in 71-1972.

And the first female judge in the sitting judiciary in 1991. The Council of Ministers has issued a Decree No. 517 of 1989, appointing 52 women to the posts of judge, Prosecutor general, the lawyer for the management of medical law and management issues. The number of judges according to the statistics in 2010, 141 judges was reduced to 130 judges according to statistics in 2012, while the number of attorney's prosecution to 121, according to the statistics of 2012.

There are significant challenges facing women in the field of justice: the radical currents and her work as a judge is contrary to law, the security challenge and the proliferation of arms. We must put an end to the discrimination and achieve response to justice chain of social gender and promote equality.

Police: large numbers of women police officers were exempted from their posts and referred to the Civil Service Law. The police academy was inaccessible in this field, but new signs began by

embarking a number of female police officers in the streets of Benghazi to maintain security.

- **Third, conflict resolution and peace-setting:** the rosy picture presented by Libya at the beginning of the revolution, which was followed by a series of crises have affected the image of Libya in the eyes of its citizens, the world, and the country itself. A lot of conflicts as a result of oppression and tyranny and suddenly appeared the political pressure and lack of political maturity, and the destruction of the reputation of claimed state and the spread of weapons. In addition to assassinations, kidnappings, imposing demands and resolving by force, the outbreak of war and the country divided between two legislative entities.

Split sovereign institutions, by extension, the features of the economic meltdown and the humanitarian tragedy of the displaced and internally displaced people is increasing day after day. The community did not get used how to find solutions to these problems, there are no quick solutions and countries that succeed are able to develop and establish clear mechanisms to allow access to the social ladder. Here, the parliament asked for intervention of the United Nations support Mission in Libya to find a way out, the Libyan political dialogue was under the supervision of the United Nations support Mission and the representative Advisor of the Secretary General of the United Nations in Libya. The first meeting in which I participated, was held on 14.01.2015, in Geneva. The negotiations included 4 men representatives of the parliament, 4 men from the congress, four of the deputies'

boycotted parliamentary sessions, and two former members of the congress, 6 independent individuals, including two women, myself and my colleague Ms. Nihad Meitiq. The number of women represented in the meeting became 20% and 40% of the civil society. The perspective of women existed effectively and strongly due to our belief that peace-building strategies cannot be fully possess if half of society does not participate actively in its design, implementation and then the legacy of peace and sustainability at risk. Also the full participation of women is not only in peace-building rights issue, but also is a partner in supporting peace pillars and conflict Resolution and settlement. This perspective is crystallized in the active participation in setting up the terms of the political agreement, which represents a unique opportunity to address the current suffering of the Libyan crisis. Moreover, our belief that the structure of the peace-building process should put the issue of women's empowerment and equality of rights and responsibilities, opportunities and resources at the heart of our priorities, and it is the tool that is indispensable for the advancement and development. This has been crystallized in the course of women's rights and there have been successes and failures.

We have also succeeded in emphasizing in the preamble of the agreement on the important role of women in conflict prevention and resolution, peace-building and the importance of their equal participation in all efforts aimed at resolving the Libyan crisis and the need to increase their role in the decision making, concerning these efforts and participation in the political process. In addition,

we have succeeded to ensure the opportunity for everyone to participate actively in efforts of State-building, in the heart of the ruling principles, with emphasis on the principle of equality between the Libyans in the enjoyment of civil and political rights of equal opportunities and the rejection of any discrimination between them. We also emphasized on the full compliance with Security Council resolutions including the women, peace and security decision number 1325, and subsequent decisions. I remember, I was, in the first session of the dialogue and remind Mr. León that he is the representative of the Secretary-General and he is obliged to apply the Security Council decisions, in particular to decision no. 1385, subsequent decisions, and the international conventions in which Libya is involved.

We have also succeeded in ensuring national government's commitment to form a support unity and empower women to pursue the Presidency of the Council of Ministers to meet women and girls needs to bring social peace and sustainable development, which is based on the principles of citizenship and equality of rights, responsibilities and opportunities, resources, and non-discrimination and equal opportunities and to oppose all forms of violence against women's participation in the political process and enable women to the reality of decision-making. This unit is concerned with formulating the general policies and providing technical support in integrating their needs in policies, laws and strategies. The unit follows to the highest authority in concord government, Presidential Council and the Prime Minister; also it has a separate budget and has legal personality.

We also managed to put the text on the principles of efficiency, non-discrimination, equitable representation of women, their role in the security arrangements of confidence-building measures, the terms of membership of the consensus government, and many examples that time does not permit to list them all. But there were a failure which represents the lack of success in women quota inclusion in government or councils, commissions and committees emerging from the agreement.

DIALOGUE MECHANISM

The path of political dialogue includes two women, as we mentioned, and the path of women, which is a support for the path of the Libyan political dialogue tracks, included nearly 35 women from all over Libya. Drafts were showed to them for examination, review and exchange of views, then their amendments and opinions transported across the two representatives for women at the negotiating table, and through them their views, vision and demands have been crystalized.

Also, the Libyan political agreement has been signed by the two women, whether the initial agreement in July 2015 or the final agreement, which is known Sokhirat agreement on 17.12.2015, and this is the first time that Arab women are signing on the peace agreement while the percentage of women signed agreements is few on the international level and barely mentioned.

LIBYAN WOMEN DOCUMENT FOR PEACE AND BUILDING THE SOCIAL LADDER

After the success of the participation of Libyan women in the Libyan political dialogue, the perspective of women presence at the negotiating table, and the integration of women's needs that have evolved in terms of the Libyan political agreement, Libyan women were called from around Libya on 07/11/2015 in Montreux, in Switzerland, to unify their strength for peace. The Libyan women document has issued to bring peace and build the social ladder. This document is the approach to human rights development, due to the faith of the women that, comprehensive peace will not be achieved simply without the presence of women and their perspective, which must be rooted in the local context and stems from the bottom to the top "approach to base and peace". As well their belief that women and their role in restoring the cohesion to the social fabric, and to go beyond looking at the fact that women who are victims of the conflict to consider them as attorneys for peace and progress.

This document has identified the most important objectives and women's issues in Libya, which focused on seven essential points including the security situation, the migrants and displaced persons, violence against women, the media and the economic situation, transitional justice, national reconciliation, and women's rights in the constitution and political participation. A broad framework and proposals were set to achieve goals, recommendations and to identify the challenges and demands for each point of the international community and decision-makers.



MAGDA ELSANOUSI
UNITED NATIONS SUPPORT MISSION IN LIBYA

FEATURING THE CHANGES ON THE FAMILY AND WOMEN'S GENDER. EQUALITY AGENDA IN LIBYA"

SECTION I: INTRODUCTION

Libyan women generated their legitimacy from the role they played in the revolution and embarked on a journey of struggle in order to take part in building the new Libya. Their establishment of urban-based women's organizations and other formations was an accomplishment that facilitated their engagement in the public life. Despite the absence of a codified modern history of the women's struggle in Libya, the absence of a national women's machinery, and a fragmented agenda based on their diverse identities, the women's movement started to take shape and women's profiles as agents of change became highly visible. Libyan women participated in Civil Society Organizations (CSOs), political parties, and in governance structures. They positioned themselves as candidates and as voters in various elections. The women's movement is often challenged because of weak institutions, political instability, and the misinterpretation of religion within the power struggle, the armed conflict, and an inherently patriarchal society. However, the political pluralization has influenced in enhancing the women's movement though not by necessity granted a common political position, as they often come together under a unified agenda that promotes gender equality and justice. While the rapid change in the context impose challenges on women to assume their productive,

reproductive and community management roles, I would like to argue it provides opportunities for women to play a greater role in peace building processes and political stability.

As such, paper is an effort to explore options for Libyan women to promote and contribute to peace attainment in Libya in the family, the society and nationally. In the first section, the paper illustrates on the gender roles in the family. I would argue that patriarchy is well rooted in the culture and norms of the Libyan family; however, the political transition has influenced on the family structure, with more tendency to empower women to take greater triple gender roles and to step in to take the conventionally recognized roles of men in the family.

In the second section of the paper, I will shed a light on women's desire to overcome gender discrimination to enforce a greater role of women in the peace making processes and argue that women are united over the gender equality agenda and the political divisions often interrupt this unity.

The final section offers recommendations that foster linking the community based work of women with the national call for peace and unity.

SECTION II: THE CHANGE IN THE FAMILY STRUCTURE

Similar to all Arab and Muslim context, the family is the fundamental institution that socializes the individuals to the core values, traditions and the cultures of the society. Libyan society still rejects the idea of gender equality – even women themselves tend to hold conservative views about what they can and cannot do. In Libya, the former regime provided many legal rights to Libyan women that facilitated their access to public life and forms of protection in family laws¹. They are educated and well integrated in the formal employment sectors and they entered different professions. However, men remain to be the main breadwinners of the families and shoulder the responsibility of protecting and caring of women.

Women continue to perform their productive and reproductive roles. They are the ones who care of children, elderly and the disabled in the family, during peace and at the times of conflict². However, they have to balance between their productive and reproductive roles. The strong social ties, family unity and values allow women to rely on the support of the direct family members. The need for male companion during the travel of women has increased in areas with high level of

¹ In Libya, the minimum age of marriage is set at 20 years old; polygamy is permitted only with the consent of the first wife, and legal proof that the husband can financially support more than one wife and inability to do so can limit a man's capacity to enter into a polygamous union; Libyan women have the right to vote and to stand for political office since 1964, Women have equal access to education and employment.

² A female judge who is an activist often travels abroad when attending workshops with her old parents, as she is caring of them. Other women bring their young children with them as well.

insecurity³. Often women demanded to be accompanied by a male counterpart when travelling abroad or crossing high-unsecured areas, reinforcing the role of men as protectors. The issue of Muhrem – male companion – has taken debates in UN discussions whether Muhrem is a reflection of empowerment or indirect disempowerment that is rooted to the conservative culture of Libya⁴.

The conflict has impact on the social family structure of Libya. Many men were killed post the revolution in the wars against terror, with many widows stepping in to be the sole breadwinners of the families, increasing the number of female headed household. Though there is no accurate data on the number of widows in Libya post the revolution, as a woman from Misrata stated (the number of widows is in rise due to war against terror in Sirte). That would be applicable to other areas in the East that fight terrorism.

Poverty is an emerging issue in the Libyan context in particular among the displaced persons. Poverty is becoming a driving force to enforce early marriage of girls among displaced families as indicated by a lawyer from Benghazi. Families breach the laws of the marriage age in order to protect their daughters from poverty and to reduce the financial burden on the families.

³ The Libyan law granted equal rights to women mobility with no restrictions.

⁴ Some Women invited to UN events in Tunis, often claim the need to be accompanied by Muhrems and UN should support as sometimes could be as well questioned in check points if not accompanied by male counterparts. Some women even in secured areas fear to travel abroad without Muhrem as their reputation would be at stake.

Since the family is the socialization unit of gender roles, women in the household encourage men to engage in military actions. As indicated by some women, women play indirect role in war as mobilizers and supporters. Despite, there has been no concrete data on the role of women in promoting fights and encouraging their male relatives to fight, yet many women shared the stories of women who support that enforcing the gender role of men as breadwinners. However, there is also mothers who relate young men engagement in the armed conflict due to severe financial stress and the needs for cash.

Libyan women's role in community management is significant. Libyan women has played a role in humanitarian assistance and support to communities affected by conflict. They volunteered and collected donations to support displaced families, and children. As Naima from Al Zawia puts it (because of displacement from Sirte, I mobilized the Crisis Committees at community level to determine the needs of displaced persons. I spoke to municipalities' leadership and held campaigns to collect donations in kind and cash. I used radios to mobilize support, spoke to students in universities, businesspersons and the public at large). This role is highly appreciated as Naima mentioned. Charity work and support to the ones in need is in the heart of Islamic religion that gives women space to perform as an extension as well to their reproductive role of caring of the disadvantaged groups⁵.

In summary, Libya has witnessed change in the social aspects of the families because of armed conflict similar to the context of other

⁵ It is often always to see calls from Libyan women placed in facebook and smart phones calling for support to disadvantaged groups and individuals.

countries in the region such as Iraq, Syria and Yemen. The phenomena of widows and growing number of female-headed households will impose new roles on women as breadwinners. The phenomena of early marriage is coming up to reshape new social structures for the family in Libya. The role of men as protectors for women in increasing not only for security reasons, but also for the conservative family boundaries in Libya. The conflict provided stronger role for women to manage the community needs during the conflict where they engaged extensively in all parts of Libya in humanitarian assistance making this new role more visible and often appreciated as an extension to their reproductive role.

SECTION III: THE GENDER EQUALITY AGENDA

Libyan women activists have addressed gender strategic needs, capitalizing on the momentum of changes to demand recognition and equal participation in all decision making. There are three benchmarks in women's strategic gender needs 1) the participation in the constitution making process; 2) their participation in the Libyan Political Agreement Processes and 3) their affirmative action towards women's peace agenda.

Regardless to their political divisions, Libyan women often if not always are united around the gender equality agenda. During the constitution making processes, they gathered and urged for equal citizenship rights and provided comments on the different drafts of the constitution. Their demands for equality focused on: Temporary Special Measures in elections at 30% women's quota, nationality right

for children of Libyan mothers married to non-Libyans, equal job opportunities, and the establishment of a Higher Council for Women. Women acquired high level of advocacy skills and engaged with the Constitution Drafting Assembly to make their demands heard.

During the process of drafting the Libyan Political Agreement, Libyan women⁶ from different regions, and political affiliations gathered to discuss the political agreement from a gender perspective⁷. They negotiated gender provisions in the political agreement and contributed to the overall discussions on the political agreement from a political perspective. Women demanded a gender sensitivity language of the whole text of the agreement including equal opportunities for women and men in the implementation process and women's participation in decision-making positions. They demanded 30% of women representation in key positions of the Government of National Accord (GNA). Women further demanded specific gender provisions including the establishment of the women's support and empowerment unit. Following the meetings, the diverse Libyan women made statements in which they illustrated their common position. In April 20015 they said YES to democracy, dialogue, peace, development, Government of National Accord. They said NO to terrorism, corruption, armed groups, etc. In August 2015, Libyan women made comments on the annexes of the agreement and particular as related to women's priorities in the GNA as below:

⁶ The term Libyan women used here refers to a composition of women interlocutors of UNSMIL and not by necessity reflect all Libyan women who are not a homogenous groups.

⁷ The Libyan women gathered three times under the structure of the women's track of the Libyan Political Dialogue.

- Equality and Equal Opportunities⁸:

Although the text of Article 6 of the Constitutional Declaration provides for equality, non-discrimination, and adoption of this concept by the Political Agreement, but the reality has deprived women from enjoying these rights. Accordingly, it is necessary that Government of National Accord commits to taking the necessary measures to achieve equality, including positive discrimination, to enable women attain civil and political rights.

- Political Participation:

The right to participate is guaranteed in various ways in the Constitutional Declaration and in the Political Agreement. The Agreement emphasizes this in some items related to the government in the text on increasing and promoting the political participation of women. Accordingly, we demand defining a percentage of no less than 30% at the minimum in the Government of National Accord, the High Council of State and proposed structures.

- Human Rights and International Humanitarian Law:

Given the severity of damage inflicted on women due to the conflict and the destruction of the basic structures of society which denies them fulfillment of their rights, we stress the importance of

⁸ Internal report on women's comments on the annexes of the Libyan Political Agreement – August 2015 not published.

promoting the rights of women taking into account their need for protection based on the human rights, international humanitarian law and the Security Council resolutions: Resolution No. 1325 and the six subsequent resolutions (based on the Preamble and Governing Principles).

The rights of women are an integral part of human rights. As such, women enjoy all the rights guaranteed in the domestic and international legal texts based on the principles of equality and non-discrimination.

In September 2015, 38 Libyan women from diverse groups, came together in Switzerland and for the first time developed their common agenda for peace. The safe space provided allowed women to reach consensus despite of their political differences and provided spaces for trust building. The agenda articulated seven themes and issues critical for women and included: 1) security related issues, 2) the situation of displaced and migrant women; 3) Violence against women; 4) the role of media in promoting peace; the economic opportunities for women; 5) the necessity for Transitional justice and national reconciliation and the role of women; and 6) women's rights in the Constitution and in political participation⁹.

Libyan women participants agreed to maximize efforts to disseminate the peace agenda and to start its implementation at community and national levels.

⁹ Internal report of UNSMIL: Women's Agenda for Peace – September 2015 – not published.

However, the endorsement of the women's strategic gender needs have not been fully endorsed and implemented. Political divisions among divided political groups, patriarchy and counter arguments among the different structures of decision-making have hindered women's demands in the three processes, though very few have been endorsed.

In summary, this section has articulated the modern history of struggle of Libyan women, where new emerging gender equality context has taken a shape beyond the rights they acquired earlier. Libyan women despite of their diverse political affiliations and positions, they come together at a time when their rights are threatened to voice their concerns to part of all peace processes and to be fully integrated.

SECTION IV: SUMMARY AND RECOMMENDATIONS

Libyan women have stepped in to take new roles in the family because of the conflict and to have a more proactive role in community management. Though the phenomena of early marriage risks the legal rights women has gained earlier. More attention should be paid to the family as a unit for influence to foster more role of women in the peace process through the socialization process and shift from women's patriarchal identify towards a more gender sensitive family unit.

Libyan women have contributed to the women's movement, struggle for justice and equality and made their road map through their

demands in the constitution making process, the Libyan Political Agreement and the women's agenda for peace. The current conflict has pushed women to more engagement interaction for learning, while acknowledging the various threats they are exposed to, including the emerging needs of displaced and vulnerable groups of women and men. The political fragmentation often limit women's access to institutions to seek justice and support.

This brief paper recommends that it is only possible for Libyan women to enforce their agenda through collation building, and networking nationally, regionally and globally. Essentially, the platforms of Libyan women should provide more opportunities for reconciliation and mediation among women from different groups to ensure the sustainability of the gains made in the different processes.

Linking up women at community level engaged in humanitarian actions and other social activities is essential to have a bottom up grass root women's movement linked with women at national levels to make their voices heard at policy level. Research on early marriage and violence against women could build up that movement for change and build bridges between the two levels of women's entities seeking

gender justice while brining in the institutions that would adopt and implement women's agenda of equality. Version of the agreement and demanded gender sensitive language, explicit quota for women in governance structures, will try to give answers to some critical questions pertaining women's unity and the erosion of women's movement including their visibility in public life, due to the political complexity and the exposure of women to threats.

Libyan women's ability to overcome political differences and find common ground for a unified struggle is significant when they fight for women's rights. It remains the central common interest among Libyan women. Where ever they are and what position they hold, they remain to be discriminated against based on their gender position and roles. However, this common interest is not enough to reconcile and bring consensus to their political differences. The political difference often jeopardize their gender equality interest and divide them more due to the absence of the modern women's movement. . As much as men hold diverse political positions, women also do. Decision makers have at large overlooked the positive and significant potential role of women in the society and as active actors in the peace processes in Libya.



CLAUDETTE HABESH
 FORMER PRESIDENT OF CARITAS MONA (1999-2007)
 AND GENERAL SECRETARY OF CARITAS JERUSALEM (1987-2013)

I am honored to share those precious moments with the delegation from Libya and with all of you here present who, through relentless work and commitment, have been able to make a difference and change the world to a better place.

As a matter of fact, as Vice President of Caritas International and President of Caritas MONA, I visited Libya some ten years back and I was impressed with the Libyan women whom I met.

In Arabic there is a saying "the woman who pushes the cradle with her right hand, rules the world with her left hand".

While this saying honors the mothers, honors the women, it also puts a big responsibility on her. We are all aware of the challenges facing women in war torn countries. They range from pure and simple survival to rebuilding of families, society and even a nation.

Where do I start from? How can I not give when I have taken so much!

I am a Palestinian woman who grew when the influence of 3 strong female figures:

- Palestine, who is eternal my mother land.
- The Mother Church which is over 1000 years old.
- My maternal Mother, who is my role model and who was the cherished daughter, beloved wife, strict but compassionate mother and a great source of joy to her grandchildren.

At a tender age my family and I became refugees, when the state of Israel was established on my homeland, leaving us homeless and without our livelihood. As a child, 7 years old, I lost the comfort of my bed and the cuddles of my doll- I spent many nights crying because I with my simple understanding, I deeply felt the influence loss of many parents.

I also witnessed the strength of my mother as she rebuilt a shattered family with dignity and love. Such events break families but we as a family came out strong so I can I not be an agent of change and empowerment advocating justice and working with women to create a better tomorrow for herself and for her family?

Why are we here? What does a small encounter as ours help when the United Nations Security Council adopted a resolution (Resolution 1325) in year 2000, reaffirming the important role of women in conflict

and peace building, their protection, alongside children, in war time, and not affirming but again reaffirming “the need to implement fully international humanitarian and human rights law that protects the rights of women and girls during conflict”, etc...

This resolution is vital because we come from a region that is at the center of conflict.

While the Resolution was adopted because the Security Council understood that conflict affects and targets women differently than men, women remain excluded from the peace process. It is clear that there are plenty of United Nations programs that target the wellbeing and empowerment of women, but our utmost goal is to have women at the center of decision making and strategic planning especially when it comes to issues that affect them directly but not only. Our responsibility is not to look at women, but include all humanity.

I was privileged to me a member of the Holy See delegation, attending regional conference and the preparatory conference in New York in preparation for the Conference on Women in Beijing, China in September 1995. I assure you that all the women involved in this Conference worked very hard to have the final document that gave a voice to all women. Today, 21 years later I am a little concerned how much of those resolutions have been implemented by the governments. I wonder if more women were in positions of power, like president of developing States, would the reality of the world be different.

It remains an arduous road that starts with many small steps, some leave us standing tall, while others leave us broken. But we keep on going. I believe that alongside the work that is already being done, it is also time to pause and reevaluate and reexamine the results of decades of work. While I fully understand that war and devastation changes the dynamics of the work and the priorities (humanitarians aid versus development) certain basic elements do not.

I will address one main issue, namely education and health. Empowered by knowledge and an open mind, we can start discussing ways of how women can become full pledge members of society with equal rights and responsibilities.

Education remains the main building block needed as a basis for social and economic development as it touches every single household. Queen Rania of Jordan acknowledges that “the challenges our education system faces are numerous and complex”, adding “that the shortest way to resolve problems is to confront, not ignore them”. What is true in Jordan applies to our entire region and governments should be pressured to critically analyze the current educational systems, come up with a strategic plan supported by appropriate government funding. While curricula must reflect the knowledge, innovation and fast moving technologies, the main investment has to be in teachers themselves. Qualified teachers armed with the necessary tools and skills and salary that reflects their effort in educating generations are responsible for “A journey that begins with planting seed of life-long learning, so that they can grow with open and inquisitive minds” as Queen Rania puts it.

Education that occurs at home is equally important. But how can we change certain mind sets if mothers are restricted by age-old limitations crippling the development of the family. Educated mothers will have the ability to change their attitudes in upbringing their children, both boys and girls. There is no shame in admitting that priority is given to boys especially when it comes to education. Investing in the schooling and higher education of a girl is a bad investment as her family will not reap any benefits when she leaves to start her own family. Thus society gets stuck in a vicious cycle.

With access to proper education, full participation in all walks of life and fulfillment of ambitions are ensured. Only then can be true stakeholders and excel at what they choose to do.

We work twice as hard as our male counterpart. We might also face double the obstacles, but we also prevail. In the history of Caritas Internationalis, I was the first woman to be elected President of Caritas MONA (Middle East and North Africa), and thus became the Vice President of Caritas Internationalis. Electing a woman from a region torn by conflict and a country living under the longest occupation in modern history is a testament of what women can achieve.

This achievement was not a present offered to me, neither was I elected to satisfy a certain quota allocated to women. It is my strong conviction that quotas for women are humiliating because we are not people to fill numbers but we are here for serious work and because of the quality of what we can offer to society, to all the society, both men and women.

But I had the best education life has to offer. My mother taught me compassion, hard work, respect and values, and she took serious interest in my education. My Church taught me the love of God, values and principles, helping others with dignity and provided me with access to excellent education through their good schools. And my beloved Palestine taught me to always speak the truth and fight for justice for all.

I was and continue to be armed with commitment to my family, home, and children who always supported my career path. I strongly believe women can make a difference and that is why we are here to grow in each other experiences, and to renew our commitment to social justice and economic development.

I will conclude with a silent prayer for women and mothers of Syria and Iraq.



NADA ELATRASH
HEALTH, SAFETY AND ENVIRONMENT (HSE) ENGINEER

LIBYAN WOMEN CHALLENGES"

INTRODUCTION

Thank you very much for this kind invitation, I am very happy to be here. I come to you directly from Tripoli where I reside with my family and where I will head on Friday. I am extremely happy to be here to give a voice to several women who like me live and work in Tripoli today.

My presentation covers three parts; the first one is about Libyan society, in order to give you an idea about the society and its characteristics. The second part is about the general challenges that the Libyan women are facing in the society. The third and final part is about the post revolution challenges.

LIBYAN SOCIETY

Before addressing the topic of Libyan women's rights and responsibilities I believe it is necessary to give a brief introduction of our Libyan society.

Libyan Society is a Muslim society, which is very strict about issues related to religion. Religion plays a major role in every aspect of a Libyan's life.

Very traditional society, it's traditional to the point where in many cases tradition may come above religion. And most of Libyan "men and women" tend to stick to these traditions.

Roles of women and men are socially clearly defined. Men go to work and women stay at home (cleaning, cooking, taking care of children... etc.), and if the woman is allowed to work, she has to make sure that her job is not affecting "her responsibilities" at home. Therefore the most popular job for women is teacher because it does not clash with the so-called "social expectations".

Despite the open rhetoric about equality between men and women, in reality, according to my experience, society or more specifically men have difficulties accepting women as individuals with professional aspirations and a determination for self-fulfillment.

I studied Nuclear Engineering at University. Most of my professors were not taking me as seriously as they took the male students, because perhaps they thought deep inside that once female students graduate, they will hang their degrees in a frame on the kitchen wall and never use it. So in addition to the pressure of studying a very complex field, I also had the pressure of proving myself to my

professors and showing time and time again that I was serious about my choice of study.

There is a lack of tolerance of women who do not fit the so-called social norm: divorcees, widows, basically unmarried women. The age of marriage in Libya starts at 18 year-old, if a woman did not get married by approximately 25 year-old the society starts applying a lot of pressure on her.

Divorcees and widows are considered a financial but also a social burden to their families. Mainly because of social regulations women in general are not allowed to live independently; they are also not allowed to travel on their own or even to sleep over at a friend's house.

Can you imagine the type of challenges that women face in this society?

GENERAL CHALLENGES

Libyan women more than men are subject to a very high pressure to fulfill numerous social obligations. This has gone on for generations and does not seem to change. These obligations are perceived as a priority in our society. A woman is expected to fulfill her "role" to perfection as a wife, a mother, a daughter, a daughter-in-law, a niece, and a friend! All, at the same time! These obligations take away from her ability to dedicate a good deal of her time and her focus on her professional aspirations.

The family reputation lies mainly on the shoulders of women, therefore women have to watch how they behave in public, with the opposite, how they interact, what kind of jobs they choose etc.

POST-REVOLUTION CHALLENGES

In addition to the general challenges, the revolution has presented a whole new set of challenges of its own. Initially we were very excited about the change. We had hoped the revolution would bring to us, Libyans men and women, but more so us women, the change we had always hoped for! We thought we would have more rights and we could break away from the traditional social norms. But maybe this kind of change takes a longer time and even more effort to happen.

Our challenges today are mainly security challenges. Here sadly I have to say not only women are subject to these challenges, so are men. As a matter fact in this we are finally equal. The challenges are immense. Imagine living in society where almost every man has a gun. You try not to provoke anyone, not to make anyone angry. You cannot tell what the reactions would be like. It is a state of lawlessness, it is state of chaos. We are especially vulnerable, as women but also as men. It is not time to fight for what neither is right, nor for what you believe is your right. It is time to be invisible. Women's rights have become a luxurious fantasy because the basic rights of security are non-existent.

Verbal harassment: has existed for as long as I can remember but after the revolution it has taken on a different dimension all together.

Fighting back or even reacting has become unthinkable, because it is hard to expect what the harasser might do.

I move in Tripoli as you see me today, I am not covered I do not wear a head scarf. This was never an issue before the revolution. However today those around make me very aware and conscious of the fact that I am not covered. Some of the harassment goes in that direction. But I am not free to react.

Luckily work-related issues have not changed after the revolution.

THE MAKING OF NEW LIBYAN WOMEN

Although what I have said might sound depressing or unbearable, there is a bright side to it.

Challenges could be a source of motivation. I come from a very supportive family, and luckily I'm married to a very supportive husband, who is taking care of my children in order for me to be able to be with you in this workshop. All the challenges I have mentioned were in many times a motivation for me to be better every day and to aim high always.

Women are tough; we were born tough. Even before we were born, the X chromosome is proven to be indeed slower than the Y chromosome, but it is stronger and lives longer. We endure and we persevere. Therefore if women are aware enough of their rights, these challenges may contribute in one way or another to the shaping of a new Libyan Woman.



IGNACIO YBÁÑEZ
SECRETARY OF STATE ON FOREIGN AFFAIRS AT THE SPANISH FOREIGN MINISTER

Dear friends,

I am very glad to be here to greet you.

When "Fundación Promoción Social de la Cultura" presented to our Ministry a project to organize this workshop, we thought it was an excellent idea. I would also like to thank "Casa Árabe" for hosting us in this house of understanding between the Arab world and Spain.

This seminar is entitled "Libyan women: rights and responsibilities, experiences in other Arab countries". It is an initiative that fits perfectly with the efforts we are making to contribute to support Libya overcome the crisis and with the importance that we attach to gender equality and empowerment of women as a priority of our foreign policy in the field of human rights.

We want to contribute to reconciliation and peace building, for which the role of women is fundamental. Spain has been actively involved in developing the Women, Peace and Security agenda, recently, as a non-permanent member of the Security Council during 2015-2016. Under our presidency of the Security Council, in October 2015, as we commemorated the 15th anniversary of resolution 1325, a new text,

resolution 2242 was unanimously adopted. Resolution 2242 recalls the substantial link between women's meaningful involvement in efforts to prevent, resolve and rebuild from conflict and those efforts' effectiveness and long-term sustainability. Since the adoption of resolution 1325 in 2000 the Women, Peace and Security agenda has clearly evolved from the consideration of women as victims, notably of sexual violence in conflict, to the emphasis on their key role in peace processes and in peacebuilding. Research shows that where women's groups are able to exercise an influence on the negotiation process, chances are much higher that an agreement will be reached and also leads to a greater likelihood that agreements are implemented and lasting. Women's meaningful participation is not only a question of human rights, which would be enough, but it is also key to the operational effectiveness of peace and security processes.

I would like to stress how important it is for us to listen to you. You represent institutions, public administration, international organizations, civil society, university, medias and companies. Our aim has been to create a space to share our experiences and contribute to build a better Libya.

I am glad that during your stay in Spain you have had the opportunity to visit the Institute of Women and Equal Opportunities. I am sure that

you have received insight information on the Spanish experience in incorporating the gender dimension in public policy programming. Our approach is comprehensive, aiming at creating the conditions for women empowerment and equality in all fields of society. I would like also to underline our efforts against gender violence, a terrible tragedy that unfortunately is suffered by us all.

Spain remains very concerned about the situation in the neighbour and brother country of Libya.

Libyans are the main victims of the crisis. Daily life is increasingly difficult, as it is the pain for casualties and displaced people. At the same time, the threat of terrorism persists, despite recent advances in Benghazi and Sirte.

Stability, security, the humanitarian situation and other challenges like human trafficking concern us directly.

The Spanish commitment with Libya has been consistent from the beginning. In September 2014, Spain organized an international conference to support Libya. Since then, we have done everything in our power to support the UN mediation, headed by RESGNU Bernardino León and Martin Kobler RESGNU.

We remain convinced that there is no alternative to the Libyan Political Agreement (LPA). We firmly believe that only through dialogue, you Libyans, have to decide what future you prefer for your country.

PM Serraj, while we were at UNGA, made an appeal to all parties in Libya for dialogue and national reconciliation. We deeply support him.

Our wishes are clear: like most of the Libyans, Spain would like to see a democratic and peaceful Libya, able to maintain its independence, sovereignty and territorial integrity and develop economically.

[Recent destabilization events show that the Presidential Council and the GNA must be supported and need to be able to deliver and cover the basic needs of the population. Libyan political and economic institutions need also contribute to the process. The unity of the country cannot be put at risk].

Spain is committed to foster gender equality in Libya:

Specifically, Spain supports the efforts of the "women track" of UNSMIL. This was highlighted during the two visits of SRSGUN Martin Kobler to Spain this year.

Following a proposal from the African Union, we decided to reassign a Spanish contribution of 100,000 euros to a specific program for Libyan women ("Libyan Women Network"), within the framework of the Program of Support for Gender, Peace and Security.

In august, the Humanitarian Assistance Office of the Spanish Cooperation Agency (AECID) decided to contribute additional 500,000 euros to UNHCR for vulnerable displaced people, especially women.

We have a mainstreaming program, called MASAR, for accompanying processes of democratic governance in North Africa and the Middle East (AECID). It has already financed projects on good governance, youth and gender equality. Precisely, last year in September here in Casa Arabe, AECID organized under MASAR Program a regional Conference on gender equality in North Africa and the Middle East.

In the UN framework, this is our second year as members of the UN Security Council and one of our priorities has been the agenda of Women Peace and Security. Our Ambassador in Geneva, Ana Menéndez, attended the high-level meeting organized by the UN and Switzerland on a " Minimum Agenda for Peace: Libyan women", in Geneva in November last year.

We had a very good experience this year organizing the three seminars on Libyan media with UNESCO, Finland, USA and Austria, where I was also present.

I vividly encourage you to continue your discussions, today focused on the role of women in civil society. As your presence here shows, women have voice and power to be drivers of change. I have full confidence that women in Libya, working together with men, will be able to build a sustainable political framework where all Libyans can legitimately fulfill their expectations. You can rely on Spain as a committed partner in this endeavor.

Thank you very much.



HUDA ABUZEID
TV PRODUCER AND FILMMAKER

LIBYA - THE ROLE OF WOMEN IN CIVIL SOCIETY"

INTRODUCTION

Just for context, a little about me. I'm described as a filmmaker and TV Producer which is true but I'm also more importantly a Libyan born daughter of an exile family. My father was imprisoned by Gaddafi in the mid 70s and moved to the UK where he later became one of the founders of the main Gaddafi opposition partys Though Libya and politics were his areas they were always in my life and when my father became a victim of Gaddafi's vengeful attacks in 1995. Libya came to the forefront of my life but something I associated with with pain and anger. I mention this because when 2011 happened that anger disappeared. I witnessed the Arab Spring up close first in Egypt and then in Libya when I went to Benghazi at the end of March 2011.

There women were present from the first day I arrived.

Even before I arrived women were there, they were first to stand outside the courthouse in the early days of February protesting at their sons, husbands, brothers imprisonment. They were present alongside the men at those early demonstrations in Benghazi. And across Libya many took risks, speaking to news broadcasters, smuggling people out and actively participating in the uprising. They raised money selling

their gold for munitions and smuggled bullets past checkpoints. They tended injured fighters in makeshift hospitals. They spied on government troops and even secretly sewing the independence flag for people to wave.

Women were in the NTC and more importantly everywhere in the support roles of the makeshift civil service that grew as people like me came from across Libya and the world to volunteer and help. Women weren't just the assistants they were driving forces, at every level.

Those early days had their challenges but most of us talk about it as an idealistic time, where all things seemed possible and we dreamed of the Libya we were going to build. If we were lucky we thought things would be wonderful in 5 to 10 years at the most.

How naïve those days were.

OVERVIEW

There is a popular chant, often shouted during demonstrations in Libya, Libya feeha rajala. There are men in Libya. There is even a novel about Libya called 'In the Country of Men'.

Men, as in men who will fight, who will defend Libya, men of honour, men with power. Women don't figure much in chants.

I thought this was just a phrase until the liberation of Tripoli when we moved from revolution to nation building and those of us who'd only been in the Libya of the revolution realised that we were indeed in the country of men.

However alongside the men, there are also women. Just under 50% in fact.

Libya on paper both before the revolution and even now has a number of laws that provide women with strong rights, in education, employment and even protection from harassment.

These laws and women's presence in the workforce and educational sphere means there is a strong perception of women's rights by the public. An often quoted sentence for those of us campaigning for women was you have all the rights you need, what more do you want?

Things look good on paper, because statistics often talk about Libya having the highest percentage of women with high school qualifications in the region, as well as almost the same number of women at university as men.

What does that mean in reality? And how has this perception affected our efforts to strengthen women's rights since 2011?

I'd like to look at some of the ground level challenges:

In Libya, Men dominate public spaces. Not just at government level but on the street. The cafes on every street corner are mostly for men. The ones where women go are the slightly posher more trendy cafes and everyone knows which cafes they go to and which they don't.

Women who encroach into male spaces are stared at – whether from curiosity or animosity its impossible to say. Having spent months in Benghazi participating in the political debates and discussions, I didn't want to lose that in Tripoli, I would go to cafes where the politics was happening... I'd often be the only woman and though it wasn't pleasant I felt I had to go.

This is where the real meetings happened, late at night, with the influential men from across the political spectrum coming to discuss ways forward. Its an unintentional or possibly intentional way of excluding women, in the same way as in the west there used to be meetings on the golf course or the gentleman's clubs.

Even when I encouraged these men to invite professional women, lawyers, experts be invited to these late night gatherings in order to speak on their areas of expertise, in the hope of opening up the space, it didn't last because women just didn't stay out late with men.

Another issue is Sexual harassment which is a real problem, yet when my NGO created a campaign to raise awareness on the topic, the response was its not as bad as in Egypt. Again Subtext you have it good in Libya.

The tools available in other countries to counter sexual harassment are not available in Libya, as others have mentioned there is a proliferation of guns in the hands of men, taking a photo to shame them, talking back, or even reporting them is not possible for fear of escalating harassment into violence. This further removes women from public spaces. The onus is on them to not put themselves in that positions.

Women participate in this exclusion, policing each other and passing judgement on those who step out of line, including their own daughters. Women have fully internalised much of the patriarchal discourse where women are responsible for every aspect of men's bad behaviour.

So Men dominate the language and the public spaces.

But if exclusion is the name of the game, that net was soon widening, by 2012 – 2013 those of us who had returned to Libya were being dismissed as 'double shafra', the dual identity Libyans, not quite Libyan enough, Another Gaddafi legacy. This would later enter the politics when the political isolation law came into force, excluding many Libyans who had worked with the Gaddafi regime at any point from 1969.

Yet how did we get here?

There were early warnings of what was to come:

Dr Naima mentioned the 'liberation speech' by then chairman of the NTC Mustafa abd al-jalil which focused on allowing men to marry more

than one wife without needing permission. By 2013 though this was law.

In 2012 we had our first elections, they were emotional and had a high voter turn out, with 66% of women coming out to vote.

However at the formal celebration of a peaceful handover from the National Transitional Council of the revolution to the newly elected General National Congress GNC, broadcast live, in Libya and around the world, we had our first sign of what women were to expect. This is a very short film made in 2012 that illustrates that.

Huda Abuzeid presents a short film. So there you see Salah Badi publically humiliating a female presenter and his actions being supported by the head of the NTC. Salah Badi, both a congressman and the head of a militia was later to lead the attacks on Tripoli international airport and start the conflict that is still present today.

When we tried to organize a response from women's groups, to condemn his actions and show solidarity to the presenter we were surprised to find that one of the more high profile women's organization agreed with her being thrown out, citing rumours that she was wearing a mini-skirt and had been rude. I made this film quickly to ensure those rumours did not spread further.

However the response of these young women's groups highlighted some of the cultural and societal issues that need to be acknowledged and be part of any strategy that seeks to strengthen women's rights.

Dr Naima Gebril mentioned the Mufti and some of his fatwas, these include women can attend a university only if it is gender-segregated, female students to dress according to Islamic traditions, which include covering the hair, to counter the dangers of "mixing" between the genders. The same religious authority has called for a woman to be accompanied by a guardian if she wishes to leave the country - though this is not in law but has again given empowered conservatives the self appointed right to stop depending on their mood.

In Tripoli the segregation of women in middle and high school has now begun in some schools in the suburbs of Tripoli. There were also efforts to segregate the teaching staff with male teachers for boys and female teachers for girls but this has proved difficult at there are not enough male teachers!

2011 Salwa Bugaghis was one of the women protesting outside the courthouse, she had been one of the lawyers defending the bu-sleem prisoners and was a charismatic activist who continued to campaign for rule of law and women's participation throughout the transitional period. In 2014 she was murdered in her house.

This sent shockwave as women had previously not been targeted. She was the first of a number of high profile women and activists who were murdered:

- 2013, lawyer Hamida Al-Hadi Al-Asfar,
- Fariha Al-Barkwa - the HoR for Derna,

- February 2015 Intisar Al-Hasaari and her aunt in Tripoli.

This was enough to send many women into hiding or exile. The number of men who have been threatened, intimidated, disappeared or killed is much higher. The attacks focused first on the symbols of order (officers/police) before they moved to the lawyers, the activists and the journalists and now with many of the strong voices either having left Libya or no longer visible, the targets are the wealthy as criminal gangs go after money.

There is no accountability, no investigation and no law enforcement to implement laws.

So this is where we are today: women have been sidelined in public life. They have been even more affected than men by the breakdown of security, but they are excluded from engaging in the efforts to find solutions. Why are Libyans in general and women in particular not making more fuss about this clear deterioration in women's rights?

There is a certain complacency about rights that have been taken for granted, with many unaware of the slow chipping away of their rights.

Women themselves are not aware of the discourse nor the rights in general that they should be fighting to protect, often asking for laws that already exist or can be used to defend their rights. The security conversation dominates all aspects of Libyan life and for most women –aside from exceptions such as Dr Naima– have also put their rights aside for safety.

There is also an increasing sense of helplessness about what can be done in the face of so many seemingly insurmountable problems.

Many women who had been active in civil society have now returned to less political spheres, putting aside the fight for rights for survival in a volatile landscape.

Yet even despite this, it is women who have become the main drivers of civil society.

My NGO for example has focused on safety training for journalists and human rights defenders. In the past 2 years we trained 30 freelance journalists on working in conflict zones and are actively trying to help source bullet proof vests and helmets for those working in Sirte and Benghazi.

Women's Groups such as Project Silphium based in Benghazi but including a network of young women across the country focus on promoting women in tech, engineering and entrepreneurship have been using innovative ways to broaden their reach including using social media apps such as Snap Chat to reach international audiences and give a different impression of women in Libya.

In culture Noon Arts, an organization led by a powerhouse of a curator, who has managed to hold 5 exhibitions both in Libya and abroad, showcasing Libyan artists whose work had previously only been seen by a few patrons.

Artists such as Hadia Gana who is building the first independent cultural center, and when I say building I mean literally building walls brick by brick, and has inspired a network of architects, designers, plumbers, electricians, musicians and painters all to help in this project to create their own order amidst the conflict and noise of chaos.

With money and liquidity a real problem in Libya women are taking every opportunity to educate themselves in business skills, with a recent project run training 200 women in the basics of economics, administration, entrepreneurship and leadership.

Not to mention, the women raising awareness of GBV, lobbying for equal rights to pass on their nationality to their children, pushing for laws to protect their employment and inheritance rights.

So when it comes to civil society and community action, women are involved at every level, doing everything if not more than men are doing, and as Fred Astaire's dancing partner Ginger Rogers once said, and all this in heels as they manage work, social obligations and family.

On the ground and in the communities and universities women are not only very active, but are leaders and innovators. Yet they are not visible in the political or decision making spaces.

Women do still have their uses within the political narrative. Libya is now effectively split in two between East and West (by the way no-one ever talks about the south).

Women figure heavily in the promotion of life in Benghazi, as Field Marshal Haftar's campaign against extremism made gains, his supporters declared how safe the city was, regularly say now my mum can drive home from a wedding at 1am. Recent photos showed police women patrolling the streets. Women are once again being used for political gain without being given any political power or voice.

My recent experience in Tripoli, though life went on as normal, the sense of danger was ever present, with certain areas being no-gos as the risk of disappearance or kidnapping has increased as militia lawlessness rules. Everything is fine until its not.

If a women's safety is one of the markers of the success of a city perhaps it should be considered more of a priority for security discussions? Yet women do not feature in those meetings.

Instead in Tripoli you find militias focuses on preventing the mixing of genders at screenings, conventions and social events. During my month-long visit there, militias disrupted 3 events on the grounds of men and women mixing.

Women make up just short of 50% of the population¹⁰ yet have no seat at the decision making table.

Just short of 50% of the population yet no women in the GNA, nor

¹⁰ Population; female (% of total) in Libya was last measured at 49.58 in 2014, according to the World Bank.

Haftar's military ruling East – because women do not bring to the table a constituent base of either power on the ground (with a militia or armed force) nor are they able to represent a tribe.

50% of the population, yet in every photo the head of the UN mandated authority Presidential Council took as he returned to Libya, the only women who appeared were part of the international missions—though to be fair they were often the translators.

50% yet despite the Libyan Political Agreement saying that the Government of National Accord shall commit itself to the formation of a Women Support and Empowerment Unit under the Presidency of the Council of Ministers. Nothing has emerged.

How after years of supposed women's empowerment programmes, International mission's women's initiatives, women's NGOs, increased participation programmes, how after all of this have we still failed?

How did we allow perception to lead the debate and ignore the reality in front of us? What sort of cognitive dissonance does it take for one female politician to claim that domestic violence is not a problem in Libya when it is one of the biggest issues there?

How have we failed to transform our lobbying and activism in the issues we most care about into results?

I would posit that we have failed to take the public with us on this journey, failing to educate a populace of the on-coming risks, allowing

political figures with an agenda to claim sharia as they stripped away women's rights when it is counter to sharia.

Time and time again we have allowed perception to rule when our reality told us otherwise. Women's rights and demands are not considered either a priority nor an action that politically has to be delivered.

Neither the public consider it important. Nor do the variety of legitimate and illegitimate politicians. Nor sadly do the international community who also prioritize the threat of ISIS and migration over everything else. And this matters because the donors are the only ones supporting the civil society.

For us to move forward we need to educate the public on women's rights and frame them correctly.

- Women's rights are seen as a western agenda – this is a narrative that has a strong hold in Libya – where for 40 years there was suspicion of foreign interference which continues to this day. The work is important no matter the landscape and whether its ready or not, we need to continue advocating for legal changes and demanding quotas but this will only work and be strengthened if the public is educated on why these actions are necessary. And there is no point denying the value and importance of religion in Libyan life. Whilst there is suspicion of political Islam, and parties that use Islam as their defining characteristics, there is a great deal of respect for religious individuals. Religion matters. Many women support Sharia in the constitution and the law.

Women's activists who fear its influence are always going to struggle. Lets not allow the most conservative extremist groups to own Islam's narrative of women's rights and protections.

- Gender mainstreaming has to be a condition for any support for any activities in Libya. Alongside the dedicated women's meetings and high level conferences, the numerous activities supported by international community should force organizations to take a more serious approach to identifying women who are active in their communities and can take leadership roles.
- Lastly its not just about women, its about the right sort of women – there is no point having women representing us if they don't believe in furthering and strengthening our rights. We need as others have already said education, giving women the tools to talk about leadership, rights and paths to power – because I for one don't want just empowerment– I think we now need power.
- The focus of many international projects now focus on municipalities, working locally rather than nationally. The same should be for support offered to civil society, involving making greater efforts to identify the women who are recognized within their own communities as change makers. We would welcome increased co-operation between Spanish NGOs and Libyan civil society, strengthening our links.

I'd like to thank you for this gathering and the interest shown in supporting women's rights in Libya and across the Arab world. I

recommend that if there are further meetings that we can have greater participation of women grassroots activists by holding meetings in countries where Libya women can attend easily without the need for visas – like Tunisia. We hope that Spain as part of the European family continues to play a pro-active role to support us in

finding a peaceful solution in Libya, by facilitating Libyan dialogue and to use your voice to push for more women to participate. I think we have a lot to learn from the Spanish experience and your journey to democracy and I hope this is the first of many such meetings.



KAHINA AZZOUZ
FIRST SECRETARY AT THE EMBASSY OF ALGERIA IN SPAIN

GRANDES LIGNES DE L'EXPÉRIENCE ALGÉRIENNE EN MATIÈRE DE LA PROMOTION DES DROITS DE LA FEMME"

Elle s'articule sur les deux volets suivants :

- Le renforcement de l'arsenal juridique.
- Le renforcement du cadre socio-politique.

LE RENFORCEMENT DE L'ARSENAL JURIDIQUE :

- La constitution algérienne :

La constitution algérienne amendée entre 2002-2008 et en mars 2016 afin de renforcer la protection des droits des citoyens et de leurs libertés fondamentales.

A cet effet, l'article 32 de la constitution stipule « Les citoyens sont égaux devant la loi, sans que puisse prévaloir aucune discrimination pour cause de naissance, de race, de sexe, d'opinion ou toute autre condition ou circonstance personnelle ou sociale ».

L'article 35 : L'Etat œuvre à la promotion des droits politiques de la femme en augmentant ses chances d'accès à la représentation dans les assemblées élues.

Article 36 : L'Etat œuvre à promouvoir la parité entre les hommes et les femmes sur le marché de l'emploi.

Article 63 : L'égal accès aux fonctions et aux emplois au sein de l'Etat est garanti à tous les citoyens, sans autres conditions que celles fixées par la loi.

- Le code de la famille algérienne : les changements apportés sur par la loi n° 05-02 du 27/02/2005 sur l'ancien code de la famille de 1984 ont été nettement au profit de la femme algérienne notamment en ce qui concerne :
 - L'âge minimum au mariage est fixé à 19 ans au même titre que l'homme,
 - La suppression du mariage par procuration,
 - La polygamie: le législateur l'a soumise au consentement préalable de la première épouse (article 8), « ...L'époux doit en informer sa précédente épouse et la future épouse et présenter une demande d'autorisation de mariage au Président du tribunal. Le Président du tribunal peut autoriser le mariage s'il

constate leur consentement et que l'époux a prouvé le motif justifié et son aptitude à offrir l'équité et les conditions »,

- Le divorce : La loi a assoupli les conditions sur lesquels l'épouse peut demander le divorce, dispositions qui n'étaient prévues dans la loi de 1984.

Elle a également permis à l'épouse de demander « el Khol'a » الخلع ; c'est à dire de se séparer de son conjoint sans l'accord de ce dernier, moyennant le versement d'une somme à titre de Khol'a (Article 54).

- Le code de la nationalité algérienne : depuis 1970, le code de la nationalité algérienne permet seulement aux enfants nés de père algérien, d'avoir la nationalité algérienne.

Grâce à la loi n°05-03 du 27/02/2005 modifiant et complétant la loi n° 70-86 du 15/12/1970 portant code de la nationalité algérienne, il est considéré comme algérien l'enfant né de père ou de mère algérienne.

- Le code pénal algérien et l'alourdissement des sanctions à l'encontre des personnes commettant des violences contre les femmes : la loi n°15/19 du 30/12/2015 modifiant et complétant l'ordonnance n°66-156 portant code pénal algérien, criminalise la violence conjugale, l'harcèlement de rue, le vol entre époux et la dépossession des biens de la femme par l'époux. Elle prévoit des peines qui varient entre paiement d'amende et l'emprisonnement (qui peut atteindre de trois ans).

- L'application des instruments internationaux ratifiés par l'Algérie :

À la faveur de l'ouverture de l'Algérie au pluralisme politique et de son adhésion aux instruments internationaux relatifs aux droits de l'homme, le Président de la République M. Abdelaziz Bouteflika a procédé le 9 octobre 2001 à la mise en place officielle de la Commission nationale consultative de la promotion et de la protection des droits de l'homme, en tant que mécanisme responsable chargé de promotion et la protection des droits de l'homme (dont la femme occupe une place importante) contenus dans les instruments internationaux signés par notre pays.

Les conventions internationales ratifiées par l'Algérie font partie intégrante de la loi nationale, une fois ratifiées. Les autorités algériennes veillent également à l'actualisation des lois existantes en tenant compte de ses engagements internationaux en la matière.

Parmi les conventions, pactes et traités internationaux ratifiés par l'Algérie, nous pouvons citer, à titre d'exemple :

- La Déclaration universelle des droits de l'homme du 10 décembre 1948; adhésion de l'Algérie en 1963 - Journal officiel (JO) n° 64 du 10 septembre 1963, article 11 de la Constitution de 1963 ;
- Le Pacte international relatif aux droits économiques, sociaux et culturels, adopté le 16 décembre 1966, entré en vigueur le 3 février 1976, ratifié par l'Algérie le 16 mai 1989 - JO n° 20 du 17 mai 1989 avec déclarations interprétatives sur les articles 1, 8, 13 et 23 ;

- Le Pacte international relatif aux droits civils et politiques, adopté le 16 décembre 1966, entré en vigueur le 23 mars 1976, ratifié par l'Algérie le 16 mai 1989 - JO n° 20 du 17 mai 1989 avec déclarations interprétatives sur les articles 1, 22 et 23 ;
- La Charte africaine des droits de l'homme et des peuples adoptée en 1981, entrée en vigueur le 21 octobre 1986, ratifiée par l'Algérie le 3 février 1987, JO n° 06 du 4 février 1987 ;
- La Convention internationale sur l'élimination de toutes les formes de discrimination à l'égard des femmes, adoptée le 18 décembre 1979, entrée en vigueur le 3 septembre 1981, ratifiée par l'Algérie le 22 janvier 1996 -JO n° 6 du 24 janvier 1996 ;
- La Convention pour la répression de la traite des êtres humains et de l'exploitation de la prostitution d'autrui, adoptée le 2 décembre 1949, entrée en vigueur le 25 mai 1951, ratifiée par l'Algérie le 11 septembre 1963 – JO n° 66 du 14 septembre 1963 avec réserves sur l'article 22 ;
- La Convention de l'UNESCO concernant la lutte contre la discrimination dans le domaine de l'enseignement, adoptée le 14 décembre 1960, entrée en vigueur le 22 mai 1962, ratifiée par l'Algérie le 15 octobre 1968 - JO n° 87 du 29 octobre 1968,
- La Convention de l'OIT (n° 111) concernant la discrimination en matière d'emploi et de profession, adoptée le 25 juin 1958,

entrée en vigueur le 15 juin 1960, ratifiée par l'Algérie le 22 mai 1969 - JO n° 49 du 6 juin 1969 ;

- La Convention contre la torture et autres peines ou traitements cruels, inhumains ou dégradants, adoptée le 10 décembre 1984, entrée en vigueur le 26 juin 1987, ratifiée par l'Algérie le 16 mai 1989 - JO n° 20 du 17 mai 1989.

LE RENFORCEMENT DU CADRE SOCIO-POLITIQUE :

Il y a lieu de rappeler depuis la constitution de 1989, l'Algérie a connu une nouvelle ère de son histoire, beaucoup de droits ont été reconnus, notamment le pluripartisme, la création de partis politiques, les droits à l'expression, au rassemblement ...

Par conséquent, la femme algérienne a bénéficié de cette ouverture et des décisions politiques prises en sa faveur et a renforcé sa présence dans les institutions de l'Etat et aux postes de prise de décisions, en particulier :

- Au parlement :

Il y a lieu de souligner que notre pays a adoptée une loi n°12-03 sur les quotas pour les femmes dite « Loi organique fixant les modalités augmentant les chances d'accès de la femme à la représentation dans les assemblés élues » du 12/01/2012, qui stipule dans son article 2 « Le nombre de femmes figurant sur les listes de candidatures, quelles soient indépendantes ou présentées par un

ou plusieurs partis politiques ; ne doit pas être inférieur à : Elections de l'Assemblée Populaire Nationale : 30% lorsque le nombre de sièges est égal ou supérieur à 5 sièges ».

Lors des élections législatives du 10 mai 2012, 145 sièges sur les 462 du parlement algérien ont été remportés par des femmes, soit 31,38 %. Dépassant ainsi la moyenne mondiale en matière de la représentativité féminine au parlement qui représente 19%.

Un exploit qui a été félicité par la secrétaire d'Etat Américaine aux Affaires Etrangères de l'époque, Mme Hillary Clinton et le Secrétaire General de l'ONU, M. Ban ki-Moon.

- Au gouvernement :

Depuis les années 80, les postes ministériels accordés aux femmes au sein du gouvernement ne dépassaient pas deux. Cependant, depuis une dizaine d'années, ce nombre varie de 3 à 4. À titre d'exemple, le gouvernement actuel compte trois ministres femmes et une ministre déléguée.

- Mme. Nouria Benghebrit, Ministre de l'éducation nationale,
- Mme. Mounia Meslem, Ministre de la solidarité nationale, de la famille et des conditions de la femme,
- Mme. Iman Houda Feraoun, Ministre de la poste, des technologies et des communications,

- Mme. Aicha Tagabou, Ministre déléguée chargée de l'artisanat.
- Au pouvoir judiciaire :

Le nombre de femmes travaillant dans la justice est très important, les avocates représentent 60 % de l'effectif, dans le rang de la magistrature, la gent féminine constitue plus de 41 % des effectifs (sur 4981, magistrats, 2066 sont des femmes).

- Au sein des partis politiques :

La présence de la femme au sein des partis politiques est importante, indépendamment des courants et des idéologies. Il existe même des femmes chefs de Parti, comme c'est le cas de Mme. Louisa Hanoune, Présidente et fondatrice du Parti des travailleurs, créée en 1990 après la réforme constitutionnelle de 1989 qui a instauré le multipartisme.

Elle est également la première femme algérienne à se présenter aux élections présidentielles, en 2004.

- Dans la diplomatie et l'armée :

Il faut citer aussi, le nombre croissant des femmes nommées ambassadeur, consul général et consul, qui, il y a dix ans de cela ne dépassait pas cinq (05). Actuellement nous avons une vingtaine de chefs de postes diplomatiques et consulaires femmes à l'étranger (dont, à titre d'exemple, l'actuelle Ambassadeur d'Algérie à

Madrid, Mme. Taous Feroukhi, et Mme. Bordja Nora, Consul général à Barcelone).

Sans oublier de citer la nomination de cinq femmes générales au Ministère de la Défense Nationale.

SUMMARY AND CONCLUSIONS

From 25th to 26th October 2016, a Workshop on "Libyan Women: Rights and Responsibilities" took place at Casa Árabe in Madrid, Spain.

Organized by FPSC (Fondation for the Social Promotion of Culture) and READI (Euro-Arab Network of NGOs for Development and Integration) with the Human Rights Office of the Ministry of Foreign Affairs and Cooperation of Spain, the Workshop gathered selected experts, UNSMIL (United Nations Support Mission in Libya) representative, NGOs, private enterprises, journalists, diplomats from: Libya, North Africa (Argelia, Morocco, Tunisia, Egypt) Sudan, Palestine and Lebanon, Spain and Italy, linking between generations (young, adults and senior) and covering several fields of interest related to women issues, the Women Agenda and the SDG 5 (Sustainable Development Goal 5 : Achieve gender equality and Empower women and girls) especially law, education and culture, economic development, security and peace.

In their presentations, the speakers brought their high expertise and great own and country situation and experience to highlight the Libyan women issues, challenges and role in decision making, in the family and in the society as well taking into account the specific context of Libya.

The large and rich debate which followed the speakers' presentations, the relevant presentation and discussions performed during the visit to the Spanish National Women Institute, and the open discussions

with his Excellency, the Secretary of State of Foreign Affairs of the Ministry of Foreign Affairs and Cooperation of Spain, added great value to the Workshop outcomes and main conclusions which are as follows:

- Libya has a very traditional society with roles of women and men clearly defines according to tradition. The question is how to proceed to changing mind especially of traditional women?
- The big challenge in Libya today is the security challenge which is for both women and men. The question is how women can play a result oriented role in peace building and political stability?
- Taking into account the insecure situation in Libya and the men domination of public spaces and language, active women in civil society have now returned to less political spheres, focusing on safety training and survival population needs with local projects on the ground. The question is how to enhance women role and young leaders' capacity on the ground, in all spheres and especially the political one at all levels?
- In the Constitution and Law, Libya is in advance: There is no difference between women and men. All international conventions and agreements were signed by Libya but the big issue is implementation and how to get the effective implementation of law?

- Several actions for the rise and empowerment of women are taken but not followed and not organized. The question is how to do the linkage to the SDG5 and effectively contribute to its implementation in Libya with the absence of national women machinery?

Taking into account these Libyan main issues and challenges, the Meeting end up on 26th October 2016 with the Madrid Declaration on How to enhance Libyan Women role in peace building and social stability.

The Madrid Declaration is first of all a Libyan women call to the Spain and the international community more specifically the UNSMIL, for seven concrete and relevant actions to strengthen their capacity, role, achievements and impact.

These actions are as follows:

- To hold a 5 day capacity building workshop in Tunisia gathering all stakeholders (Women representing the whole Libyan society; political parties, tribal, religious and army representatives; civil society including young leaders, NGOs, CBOs and CSOs representatives).
- To foster exchange of experiences and good practices thru study

visits, constructive and action oriented networking among young leaders and NGOs from Libya, the Arab region and Spain.

- To work towards the establishment of a national women machinery which could start with the creation with Spain support of a national women institute in Libya taking into account the relevant Spanish Women National Institute experience and role in implementing the SDG 5 and the follow up of the international agreements and conventions.
- To build a comprehensive cooperation program for the ground level in Libya, including local projects with women and CSOs/NGOs to strengthen their capacity and outcomes towards a better situation for the people in most need. This could be done with the Women Africa Association and FPSC.
- To prepare and implement a demining program fostering safety to help people return to their homes.
- To do pilot schools (one in Tripoli, one in Benghazi and one in the South) for changing mind and culture of children to build children for peace with adequate education and lifelong learning for all.
- To help with substantial humanitarian programs and actions.

DECLARATION

Madrid Declaration

How to Enhance Libyan Women Capacity and Role In Peace Building and Social Stability 26th October 2016 (Casa Árabe, Madrid, Spain)

From 25th to 26th October 2016, a Workshop on "Libyan Women: Rights and Responsibilities" took place at Casa Árabe in Madrid, Spain.

Organized by FPSC (Fondation for Promotion of Social Culture) and READI (Euro-Arab Network of NGOs for Development and Integration) with the sponsor of Human Rights Office of the Ministry of Foreign Affairs and Cooperation of Spain, the Workshop gathered selected experts; UNSMIL (United Nations Support Mission in Libya) representative, NGOs, private enterprises, journalists, diplomats, from: Libya, North Africa (Argelia, Morocco, Tunisia, Egypt) Sudan and Palestine and Lebanon, Spain and Italy, linking between generations (young, adults and senior) and covering several fields of interest related to women issues, the Women Agenda and the SDG 5 (Sustainable Development Goal 5 : Achieve gender equality and Empower women and girls) especially law, education and culture, economic development, social activism, security and peace.

- Taking into account the Libyan women main issues and challenges as well as their changing role in decision making, in the family and in the society within the specific context of Libya, a post armed conflict country with a very traditional society and terrorism,

- Considering the absence of a national Women Machinery in Libya to follow and help implement the Libyan Constitution and the signed international agreements and conventions,
- Considering the Libyan women Document for Peace building and Social Peace and especially the strategic objectives and the Libyan women commitments resulting from the November 2015 Libyan women gathering in Montreux, Swiss,
- Taking into account the necessary implementation by all the United Nations Members States of the SDGs 2030 including the SDG 5 on gender equality and women and girls empowerment,
- Taking into account the October Madrid, Workshop outcomes, main conclusions and recommendations,
- Considering the expressed will of the Ministry of Foreign Affairs and Cooperation of Spain as well as of the Spain CSOs and NGOs to help the Libyan women and CSOs/NGOs fulfill their expected role in decision making, family and society, and implement their commitments for especially the people in most need at all levels.

We, Libyan Senior and Junior Women representing women from different Libyan regions and displaced and abroad; experts; NGOs, private enterprises, journalists, diplomats, from: Libya, North Africa (Argelia, Morocco, Tunisia, Egypt) Sudan and Palestine and Lebanon,

Spain and Italy, gathered in Madrid from 25th to 26th October 2016 during a relevant and useful Meeting which ended up on 26th October 2016 with the Madrid Declaration on "How to enhance Libyan Women role in peace building and social stability".

The Madrid Declaration is first of all a Libyan women call to the Spain and the international community more specifically the UNSMIL for seven concrete and relevant actions to strengthen their capacity, role, achievements, and impact.

These actions are as follows:

- To hold a 5 day capacity building workshop in Tunisia gathering all stakeholders (Women representing the whole Libyan society; political parties, tribal, religious and army representatives; civil society including young leaders, NGOs, CBOs and CSOs representatives).
- To foster exchange of experiences and good practices thru study visits, constructive and action oriented networking among young leaders and NGOs from Libya, the Arab region and Spain.
- To work towards the establishment of a national women machinery which could start with the creation with Spain support of a national women institute in Libya taking into account the relevant Spanish Women National Institute experience and role in implementing the SDG 5 and the follow up of the international agreements and conventions.
- To build a comprehensive cooperation program for the ground level in Libya, including local projects with women and CSOs/NGOs to strengthen their capacity and outcomes towards a better situation for the people in most need. This could be done with the Women Africa Association and FPSC.
- To prepare and implement a demining program fostering safety to help people return to their homes.
- To do pilot schools (one in Tripoli, one in Benghazi and one in the South) for changing mind and culture of children to build children for peace with adequate education and lifelong learning for all.
- To help with substantial humanitarian programs and actions.