

The Position of Women's Political Rights in Arab Constitutions and International Conventions

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Abstract:

This study aims to shed light on one of the most important rights of women that have struggled for decades to obtain that right that enables them to participate in politics through candidacy and elections, assuming public positions in the State and joining political parties, but as a result of her constant struggle to obtain that right, which was recognized by many international covenants and treaties, they varied in terms of the guarantee that the constitutions of countries, in general, and those of Arab countries in particular.

Keywords: constitutions, international Conventions, political rights.

I. Introduction:

Constitutional jurisprudence believes that every country must have a constitution that defines the system of government and outlines the public authorities; how they are formed, their competencies, their relations to each other, and their position vis-a-vis citizens, whatever the form of this system is, and whatever the extent of its respect for the sovereignty of the people and the rights of individuals is (Al-Jamal, Yahya 1974, P. 19& Al-Jarf, Taima (1964), p. 70& Abu Zaid, Mustafa (1966), p. 77).

The constitution of any State is the supreme law that prevails, and it is the supreme authority in light of the laws that guarantee protection and equality for citizens. Therefore, many constitutions of Arab countries have consistently eliminated discrimination against women in public and political life, taking the applications of principles contained in the international and internal legislation of related States, including equality between men and women, in rights and duties.

Arab societies witnessed, with the beginnings of the last quarter of the last century, economic, social, educational and political transformations, the most important of which was work to highlight the role of women,

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especially at the political level compared to their limited role and participation of men in this field, and the exercise of their political rights, which were guaranteed to them by these legislations.

Research problem:

The research problem lies in shedding light on the difference in political rights of women between the constitutional provisions of Arab countries and international conventions to give them legal importance and prove their right as men without discrimination.

Research questions:

- What is the concept of political rights and what are the most important international conventions related to women's political rights?
- Are the political rights of women in Arab constitutions the same or different?

Research importance:

The importance of the research lies in shedding light on the most important elements of the political rights of women, which have been guaranteed by international and national legislation in a manner that guarantees them their right to exercise those rights equally with men and without discrimination.

Research objectives:

This research aims to explain the political rights of women in international conventions and treaties and some constitutions of Arab countries.

II. Research methodology

In this study, the researcher adopted the descriptive analytical method, describing the situation and analyzing the content.

Based on the foregoing, the researcher will address this issue by answering the following two main questions:

What is the concept of political rights and what are the most important international conventions related to women's political rights?

The course of the development of human rights and fundamental freedoms has witnessed great obstacles over time. These rights and freedoms have received a great deal of attention and care, but to varying degrees, whether in the field of national laws or in terms of international conventions, declarations, and agreements (Jubouri, Maher, 2018, p. 31). When a person is blessed with dignity and freedom and uses his capabilities in a way that allows him to show his talent, so that his existence is distinguished from all other types of living things, then we can talk about the rights of this human being by fulfilling obligatory demands with certain capabilities that must be met on moral grounds

for all human beings, without distinguishing between them on basis of gender, color, creed, or class (Al-Sayed, Mustafa Kamel, 1996, p. 8).

To answer this question, we find that political rights are attributed to politics, as they are the management of the State's public affairs, and the organization of its relations, in a manner that guarantees the realization of interests and the elimination of harm, according to specific legislation. Or they are the rights that a person legitimately acquires, and by which he contributes, being a citizen, to the management of the affairs of his country or to its rule (Hammouda, Atiyah, 2008, p. 77). Or are those rights established for citizens in any country who have the capacity and conditions in accordance with their legislation as a basic part of sovereignty and authority, enabling them to contribute to decision-making, managing the affairs of the country and participating in everything related to State issues (Al-Sabarini, Ghazi, 1997, p. 152).

This right represents a strong guarantee of fundamental rights and freedoms and is the main pillar that expresses the conscience and the will of free public opinion in shaping public policies. The enjoyment of political rights has become a major goal of political development, by activating the participation of the individual in the political affairs of his country (Shawky, Ibrahim,) 2010), p. 12).

These rights relate to the right of individuals to contribution to the government of the State, their right to voting, to candidacy for public office, their right to participation in elections, and their right to monitoring the government to be in constant contact with the people (Najib, Sahar, 2011, p. 63).

Perhaps what concerns us here is that after the end of the Second World War and the devastating scourges that the people of the world suffered, millions of people were killed, the framers of the United Nations Charter found the need for the organization to play an effective role in raising the level of women and working to protect their rights, as it worked to establish women's rights in many of the declarations, statements, and agreements it prepared and concluded (Al-Khazraji, Oruba, 2013, p. 402).

One of the most important actions of the United Nations was the Universal Declaration of Human Rights issued in 1948, which stipulated in Article (2) that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex." Many international conventions have been concluded relating to women and the protection of their civil, political, economic and social rights, and many countries have been keen to respect and implement those conventions, and provide women with the opportunity to participate in public life, and political life in particular.

In 1952, the Convention on the Political Rights of Women was adopted and submitted for signature, ratification and accession in accordance with United Nations General Assembly Resolution 640 (7-D) of December 20, 1952 and entered into force on July 7 of 1954, and it says in its preamble:

"The Contracting Parties, desiring to implement the principle of equality of rights for men and women contained in the Charter of the United Nations, recognizing that everyone has the right to take part in the government of his country directly or indirectly through freely chosen representatives, and has the right to equal access to public service in his country, and desiring to equalize the status of men and women in the enjoyment and exercise of political

rights, in accordance with the provisions of the Charter of the United Nations and of the Universal Declaration of Human Rights. The agreement recognized the right of women to vote, nominate, and hold public office. The Convention included the following rights:

- Women shall be entitled to vote in all elections on equal terms with men, without any discrimination.
- Women shall be eligible for election to all publicly elected bodies, established by national law, on equal terms with men, without any discrimination (Article One of the Convention on the Political Rights of Women);
- Women shall be entitled to hold public office and to exercise all public functions, established by national law, on equal terms with men, without any discrimination (Article Two of the Convention on the Political Rights of Women);

The Convention on the Political Rights of Women is the first legal global law to protect the rights of women at the political level.

In the year 1979, the CEDAW Convention that was adopted and offered for signature, ratification and accession was concluded in accordance with the United Nations General Assembly Resolution 34/180 of December 18, 1979 and it became effective on September 3, 1981. It is one of the most important international conventions that regulate women's rights to include all rights related to women, especially political rights. Which states in Article 7 thereof: States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- (a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- (b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- (c) To participate in non-governmental organizations and associations concerned with the public and political life of the country. (Article 7 / A, B and C of CEDAW)
- States Parties shall take all reasonable measures to ensure women, on equal footing with men and without any discrimination, the opportunity to represent their government internationally and to participate in the work of international organizations.

This is confirmed by Article Two of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which states that: States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- (a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means,

(b) The practical realization of this principle; To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;

(c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;

(d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;

(e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;

(f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;

(g) To repeal all national penal provisions which constitute discrimination against women.

It is noted that the text of convention asserts on what is mentioned in Universal Declaration of Human Rights in addition to providing more rights such as ensuring the women's right to represent the governments at the international level. This convention interprets the general provisions and remove the ambiguity of Universal Declaration of Human Rights by specifying women's rights. The matter that contribute in dividing those rights mentioned in the convention into social, economic and political rights (Awad, Hossam (2017), page 39).

Moreover, Beijing Platform for Action is considered to be of the main supporters of Women political, economic and social rights and has been issued in 1995. It consists of 12 chapters of programs concerned with women's rights as well as study of convenient strategies and foundations. The special session of the General Assembly has been hold in 2000 and has centered on "Gender equality, development and peace". This assembly aims to assess the achieved progress by countries that promised commitment to Beijing Platform for Action in respect of area of the protection of women and their rights. Beijing Platform for Action calls for gender equality as being part of human rights. The conformity and equality between both men and women has a great role in bringing the family welfare. In addition, poverty eradication raising the economic standards and the social development in some countries contribute effectively in involving women in development and in elevating nation by means of women participation in monitoring policies and programs as well as making decisions along with men. This will result in bringing effective programs and decisions that meet the requirements of both sexes.

Beijing Platform for Action has supported the women political rights and has considered one of the most international decisions that supported women politically; it points out that:

1- advancing the goals of equality, development and peace between men and women in the political decision-making, as this is not only a form of democracy, but rather reflects the significance of the women role in the interest of all women.

2- Women have proven their ability to provide leadership and public office; however, socialization and media play an important role in reflecting the men role at the expense of women's and restricting them to their traditional role.

3- The gender equality starts from early childhood due to family upbringing as when eliminating all forms of discrimination and equally distributing responsibilities, this will help in developing the needed skills that in turn help involve women in political action and decision-making process.

4-Enhancing women's rights equally with men in respect of political life and giving women opportunity to make decisions and participate in political parties.

5- Achieve gender balance in respect of appointing men and women on high positions, governmental committees and electoral commission (www.hrlibrary.umn.edu/arabic/beijingdeclpl.html available on hyper link) .

Accordingly, we find that the national laws of countries have derived the factual rules of the women's right to occupy jobs and senior positions through international agreements, the most significant thereof, is mentioned in the Universal Declaration of Human Rights in 1948, which states in Article (25/2) that: (2) Everyone has the right of equal access to public service in his country, the Matter that is confirmed by the International Covenant on Civil and Political Rights in Article (25 / c) which states: "(C) To have access, on general terms of equality, to public service in his country".

(It is worth noting that all international agreements have unanimously agreed on the women right to vote and participate in the selection of their representatives in parliament and local councils, including the Article (21/3) of the Universal Declaration of Human Rights "The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures".

Some global and Arab States have started to respond to the demands of women by giving them more political rights, the opportunity to participate in public political parties, including parliamentary and electoral life, and to take serious steps towards political reform in all global and Arab States so that they can educate women politically through those international agreements signed and ratified to eliminate all forms of discrimination against women through their pledge to take all appropriate measures to embody the principle of equality between men and women in their national constitutions and legislation. In addition to granting women similar legal and political capacity to men through the establishment of national institutional frameworks for the advancement of women at all levels by the States governments, including Arab States. However, it varies from one State to another according to the political system applicable in each State.

If the issue of including human rights, in general, and women's rights, in particular, in the national constitutions of States, gives them much respect and protection, this shall not mean that states renounce their international obligations in this field. The international and regional human rights agreements to which states have concluded, requires their national legislation to be consistent with their international obligations arising from these agreements (Jubouri, Maher, 2018, p. 31).

Are the political rights of women in Arab constitutions the same or different?

To answer this question, we find out that the predominant approach in constitutions, is to include a reference of ensuring and guaranteeing public rights and freedoms in their provisions (Al shaier, Ramsey (1970), p. 278). In addition, the inclusion of provisions related to the rights at the heart of constitutions, gives these principles a legal value, which raises it to the rank of binding constitutional provisions which restrict the authority of the ordinary legislator (Bassiouni, Mahmoud, 1990, p. 188).

First: The Position of Women's political rights in the Jordanian Constitution of 1952:

Article (6) paragraph (1) stipulates that “Jordanians shall be equal before the law. There shall be no discrimination between them as regards to their rights and duties on grounds of race, language or religion”. Article (6) in the Jordanian Constitution stipulates that “Jordanians shall have the right to hold meetings within the limits of the law. In addition, Jordanians are entitled to establish societies and political parties provided that the objects of such societies and parties are lawful, their methods peaceful, and their by-laws not contrary to the provisions of the Constitution. Article (6) clause (1) stipulates that “Every Jordanian shall be entitled to be appointed to public offices under such conditions as are prescribed by law or regulations. This is a sign that the Jordanian constitution guarantees the full political rights of women, as is the case with men, by strengthening this by basic national references, including:

- The Jordanian National Charter issued in 1991.
- "Jordan First" Document "" for the year 2002.
- The Jordanian National Commission for Women for 1991.

Which all provided a wide opportunity for women to participate in public political life in all its aspects by allowing them to participate in general elections by allocating a percentage (quota) of parliament, municipal councils, and governorate councils, in addition to accessing high political positions and belonging to political parties.

Jordan is one of the States that ratified international covenants and conventions to eliminate global discrimination against women. The Jordanian constitution acknowledges them, as it addressed all citizens of both sexes, male and female, and it did not distinguish between the sexes. The word “Jordanian” stipulated in the constitution included both sexes, and the legislator did not discriminate between them. They are equal before the law. The constitution guaranteed the political rights of women and the Jordanian National Charter of 1991 emphasize it through Article No. (8) which emphasized the achievement of equality between men and women, as the article stipulated that “Jordanians shall be equal before the law. There shall be no discrimination between them as regards their rights and duties without any discrimination grounded on race, language or religion, as they exercise their constitutional rights and adhere to the supreme interest of the nation and the ethics of national action, in a manner that ensures directing the energies of Jordanian society and unleashing its material and spiritual capabilities to achieve its goals of unity, progress and prosperous the future.

Furthermore, the constitutional amendments in 2011 contains many provisions to guarantee rights and freedoms, including, in particular, the establishment of the Constitutional Court, which in its ruling No. 2 of 2013

regarding Article 128 of the Constitution stated the following: “according to the extrapolation of this provision, we find out that it has established a frame to protect all kinds of rights and freedoms to prevent circumvention. In addition, the power given to the legislator to regulate the use of these rights under the law shall be deemed an authorization for the legislator to restrict the use of rights without undermining or prejudice the essence of rights.”

Second: The Position of Qatari Constitution of 2004:

Article (34) in Qatar Constitution, stipulates that “The Citizens of Qatar shall be equal in public rights and duties”. As a result, and to highlight the role of women and equality with men, the state has empowered women in several fields, including the political one, where an Amiri decree has been issued regarding the nomination and election system for Qatari citizens to membership in the Municipal Council, as a right for every Qatari citizen. In addition to the establishment of “The Qatar Supreme Council for Family Affairs and the Committee for Women’s Affairs” affiliated to the Supreme Council for Family Affairs.

These were the most prominent situation in order to prove the concern for women and the consistency of laws and administrative systems with the basic system of the state, which treats men and women equally. Moreover, it encourages women to participate in all aspects of life, in the legislative and executive authorities, and political life in general.

However, the Qatari society doesn't accept the idea of women's participation in politics, reflected by the opposition of the majority of Qatari citizens, men, and women against the involvement of women in the political public life, and the absence of government plans and programs that would activate the right to legal equality and equal opportunities among citizens without discrimination based on Sex as stipulated in its constitution (Al-Awadi, Badria, 2010, p. 6-7).

Third: The Position of Moroccan Constitution of 2011:

Article 8 of the Moroccan constitution refers to: "Equality between men and women in the enjoyment of political rights, the right of every citizen, male or female, to be a voter if he is an adult, and enjoys his\her civil and political rights.”

Men and women are equal in political rights. Each of them has the right to be a voter if he\she is an adult and has civil and political rights. Where the new constitution devotes the right of political participation by voting and nominating, but it reduce the women`s political rights to voting, and the rest of the other political rights are not indicated, and this reflects the inferior view of the woman as a mere electoral volume employed in election campaigns and reduces her primary role to voting.

Fourth: The Position of Iraqi Constitution of 2005:

Articles (12 / b, 20) of the Iraqi constitution stipulate that "all Iraqis are equal in their rights, regardless of gender, belief or opinion, ethnicity, religion, sect, or origin, and they are equal before the law and prohibits discrimination against the Iraqi citizen based on nationality or ethnicity, religion or origin”. According to that it is not permissible to discriminate against any Iraqi for the purposes of voting in the elections based on gender, religion, sect,

race, belief, ethnicity, language, wealth, or knowledge of reading and writing. Iraqi citizens, men and women, shall have the right to participate in public affairs and to enjoy political rights including the right to vote, elect, and run for office.

It was stipulated in the Transitional Administration Law of 2008 that "the election law aims to achieve a representation of women of no less than a quarter of the members of the National Assembly." In addition to election law in which stipulated that the name of at least one or two woman must be among the names of the first six candidates on the list. As a guarantee of a woman's political rights and activating her role in the political life in society.

Fifth: The Position of the Egyptian Constitution of 2014:

During the past few years, Egypt witnessed two revolutions, followed by the annulment of the 1971 constitution and the 2012 constitution, and forming a new constitution: the 2014 constitution. Article (11) of the current constitution of 2014 stipulated that: "The state commits to achieving equality between women and men in all civil, political, economic, social, and cultural rights in accordance with the provisions of this Constitution. Furthermore, the state commits to taking the necessary measures to ensure appropriate representation of women in the houses of parliament, in the manner specified by law. It grants women the right to hold public office and high management positions in the state, and to be appointed in judicial bodies and entities without discrimination. The state commits to the protection of women against all forms of violence, and ensures the empowerment of women to reconcile the duties of a woman toward her family with her work. Furthermore, the state ensures the care and protection for motherhood and childhood; breadwinner and elderly women and women in need."

Article (180) of the current Egyptian constitution, stipulates that: " Every local unit elects a local council by direct, secret ballot for a term of four years. A candidate must be no younger than 21 years old. The law regulates other conditions for candidacy and procedures of election, provided that one quarter of the seats are allocated to youth under 35 years old, one quarter is allocated for women, workers and farmers are represented by no less than 50 percent of the total number of seats, and these percentages include a proper representation of Christians and people with disability; Local councils are responsible for developing and implementing the development plan, monitoring the activity different aspects, exercising the control tools on the executive authority such as proposals, submitting questions, briefing motions, interpellations and etc.; and withdrawing confidence from the heads of local units in accordance to law. The law defines the mandate of other local councils, their financial sources, guarantees of its members, and their independence".

As for Article (53) of the Constitution:" Citizens are equal before the law, possess equal rights and public duties, and may not be discriminated against on the basis of religion, belief, sex, origin, race, color, language, disability, social class, political or geographical affiliation, or for any other reason. Discrimination and incitement to hate are crimes punishable by law. The state shall take all necessary measures to eliminate all forms of discrimination, and the law shall regulate the establishment of an independent commission for this purpose."

Accordingly, we find that the current Egyptian Constitution of 2014 guaranteed the political right of women to stand for election and to vote, and to hold public office in the state through explicit constitutional provisions that came in line with international agreements and treaties and the Universal Declaration of Human Rights. However, it

faces the of political obstacles dictated by customs and traditions, in addition to the increase of poverty and unemployment.

Sixth: The Position of Kuwaiti Constitution of 1962:

The Constitution of Kuwait stipulates, in articles (7,8,29), that: “All people are equal in human dignity and in public rights and duties before the law, without distinction to race, origin, language, or religion”. “Justice, Liberty, and Equality are the pillars of society. “The State safeguards the equal opportunities for citizens”.

In the Amended Kuwait Electoral Law of 2005, Kuwaiti women obtained their political right to stand for election and to vote in the parliament as a guarantee of one of their political rights and a principle of equal opportunities and non-discrimination between them and men on the basis of gender.

Despite all that, Kuwaiti women still face many challenges. Cultural heritage and traditional ideas towards women, which are supported by inaccurate interpretations of religious concepts, are among the most important challenges facing Kuwaiti women and girls. Various state institutions try to adopt policies, programs and plans aimed at modifying these legacies and calling for the true image of women to be shown as an active partner in the development of society.
(https://www.unescwa.org/sites/www.unescwa.org/files/page_attachments/lmrj_lwtnty_lshml_lltqdm_lmhrz_wthdyt_tnfydh_ln_wmnhj_byjyn25-2019.pdf)

Seventh: The position of the United Arab Emirates temporary Constitution of 1971:

The United Arab Emirates Constitution included more than (20) articles on rights and freedoms derived from the Universal Declaration of Human Rights and the two International Covenants on Civil and Political Rights, the most important of which is the right to equality before the law, and non-discrimination among citizens of the Union on the basis of origin, belief or social status”.

The situation of women in the United Arab Emirates is characterized by a continuous development as the social and cultural environment with their various components of customs, traditions, values and visions are an incubating environment that motivates the springboard of women and their access to advanced levels in various activities, especially political ones, which is demonstrated by Emirati women through their holding important political, economic, social, educational, and cultural positions in the state (Al-`Amery, Saleha 2013, p. 91).

Eighth: The position of Lebanese Constitution of 1926, amended by the Constitutional Law of 1990:

Some articles of the Constitution of Lebanon, including articles (7, 12), stipulate that “All Lebanese shall be equal before the law. They shall equally enjoy civil and political rights and shall equally be bound by public obligations and duties without any distinction”. “Every Lebanese shall be the right to hold public office, no preference shall be made except on the basis of merit and competence, according to the conditions established by law”.

Thus, the Constitution of Lebanon gives women the right to equality, shoulder the public burden, hold jobs and enjoy political rights equally with men. In spite of the formal efforts made in the field of achieving equality between women and men on several levels, it cannot be said that a national plan has been developed to transform the objectives

into executive programs in which both the state and civil society share. Since supporting women position does not provoke principled opposition - at the purely theoretical level - among the Lebanese society classes and sects. However, the practical reality demonstrates that women are still suffering from the diminution in their position and role within society, despite their involvement more and more in the fields of education and production. It also demonstrates a consistent discrimination against women in the system of cultural and educational values and social behaviors, the continuous dependence on a group of customs and traditions, in addition to the marginalization of women in decision-making power, especially the political decision. (

<https://www.lp.gov.lb/ContentRecordDetails.aspx?id=13687&title=E-14>)

Ninth: The position of the Algerian Constitution of 1996 and its amendments up to 2008:

According to article (31) of the Constitution "" The institutions shall seek to ensure the equality of rights and duties of all citizens in suppressing the obstacles which obstruct the development of the human personality and impede the effective participation of all in the political, economic, social and cultural life". And Article (31 bis) "The State shall work for the promotion of political rights of women by increasing their chances of access to representation in elected assemblies. The modalities of application of this Article shall be determined by an organic law." Article (51) "Equal access to functions and employment in the State shall be guaranteed to all citizens, without conditions other than those established by statute."

Accordingly, the constitutional laws in force in Algeria grant Algerian women full and equal rights with men without derogating any of these rights, and do not discriminate between men and women who have the same right of participation in politics, and there is no discrimination based on gender. The only raised problem, is the contrasts and conflicts in which the Algerian women are experiencing through these Articles, which reflect the reality of the right to gender equality, and social reality that causes poor representation of women, which can be attributed to the cultural and social factors that are characteristic of society structure. Such factors at the same time, has a strong effect on shaping social relations, which are dominated by a traditional intellectual style, that degrades every woman's innovation (Hireiz, Zakaria (2011), p. 114).

As for states that do not recognize women's political rights and deprive her from taking the benefit of them. An example is Saudi Arabia, which still applies the system of recruitment and refuses substituting it with elections at all levels (Muslih, Hasan, (2012), p. 296).

In fulfilling its international human rights obligations, the Arab States have included in their national constitutions numerous and often detailed provisions on the determination of human rights and citizenship and the guarantees for their protection and promotion. These states, have also enacted many legislations in various areas to ensure that these rights are guaranteed in practice. The issue of women's rights and freedoms has been of growing concern and has been sustained by these constitutions and legislations, with different levels in the legal order of all States.

However, the practical reality of woman still faces many challenges represented in the fact that real participation remains difficult, as society does not readily accept women's involvement in politics for a number of

reasons, especially, those related to social, cultural and political factors. In addition to the weak mechanisms of democracy, the poor political culture and civic culture, not establishing the principles of Pluralistic democracy which all lead to the lack of women's interest in political and civil affairs and their reluctance to political action. In addition, the traditional distribution of roles between men and women remains in effect in Arab societies, and the paternalistic system is still applied. All these reasons have led, and still leads, to the domination of men, and inferiority of women, and penetration of all the aspects of discrimination against women. Women were separated from decision-making positions, leadership positions and were isolated from public and political space.

With the growth of women's and rights movements across the world and in the Arab region in particular, the demand for the activation of women's role in society and their participation in democratic and development paths has become urgent. All international studies, programs and reports on development in Arab countries indicate that development cannot be achieved in the absence of democracy and women's participation. Studies also show that democracy can only evolve by strengthening citizenship rights and by means of a general space-based infiltration by citizens, elections will be democratic only when political parties enable women to stand for serious candidacy. However, despite all these international efforts, equality and equal access for women to decision-making centers has remained far from practice. There is not an observed growing number of women in various representative positions. In addition, Political institutions, political parties and trade unions still lack the ability to express and handle women's interests in public policy.

III. Conclusion

The position of Arab constitutions on women's political rights differs from a state to another; there are states without constitutions or laws that regulate and interpret the political rights of citizens, whether male or female. Some other states have promulgated constitutions but have not stipulated the women's right to political participation and some states have constitutions and laws that clearly state women's right to political participation. Constitutions must approve articles granting women their human rights on the basis of the principle of equality endorsed by the Universal Declaration of Human Rights and the international conventions that must be followed, making these conventions a reference linked to the articles of constitutions and supporting them in one form or another that guarantees those rights, in accordance with the Arab religious and cultural heritage.

IV. Results:

1]. All international conventions unanimously agreed on women's right to vote and to participate in the selection of their representatives in the parliamentary and local councils, as well as joining political parties and taking up public office.

2]. However, the practical reality of woman still faces many challenges represented in the fact that real participation remains difficult, as society does not readily accept women's involvement in politics for a number of

reasons, especially, those related to social, cultural and political factors. However, it varies from one State to another according to the political system applicable in each State.

3]. In addition to the weak mechanisms of democracy, the poor political culture and civic culture, not establishing the principles of Pluralistic democracy which all lead to the lack of women's interest in political and civil affairs and their reluctance to political action.

V. Recommendations

1]. The study recommends that decision-makers respond to women's demands for more political rights, access to public political life, and taking serious steps toward political reform by establishing national institutional frameworks for the advancement of women at all levels.

2. The study recommends that Arab governments activate women's role in the participation in politics in accordance with constitutional and legal order respecting the provisions of constitutions that approved the principle of legal equality between genders.

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